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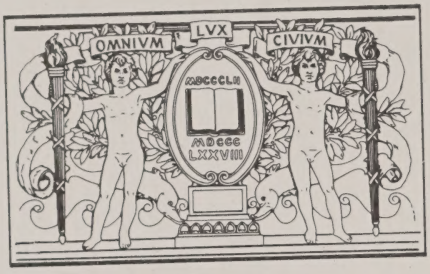

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THE

HISTORY OF THE ORIGIN OF ALL THINGS,

INCLUDING

THE HISTORY OF MAN,

FROM HIS CREATION TO HIS FINALITY, BUT NOT TO HIS END.

Written by God's Holy Spirit, through an Earthly Medium,

L. M. ARNOLD, OF POUGHKEEPSIE, N. Y.

PUBLISHED BY DIRECTION OF THE SPIRITS, AND, IN GOD'S WILL, SUBMITTED TO A HOLY AND SEARCHING CRITICISM FROM EVERY EARNEST SEEKER AFTER TRUTH.

FOR SALE BY ALL BOOKSELLERS, WHO DESIRE TO FORWARD THE WORK OF

God's Redemption of Man,

FROM IGNORANCE, FEAR, AND TORTURING DOUBT.

AMEN.

BOSTON:
COLBY AND RICH, PUBLISHERS.
1886.

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FIRST BOOK.

The History of the Origin of All Things.

PARTICULARLY

The History of Man from his Creation to his Finality, but not to his End.

SECOND BOOK.

The History of the Origin of All Things.

PARTICULARLY

A History of the Earth and of the Divine Influx, from the Beginning, before the Flood, to the Present time.

THIRD BOOK.

The History of the Origin of All Things.

PARTICULARLY

The Happiness of the Soul of Man, and also Counsel, Advice, and Instructions for the Present Life, by which Men may be saved from Sin, Suffering, and Misery.

ALSO,

THE SECOND SERIES IN ONE VOLUME, CONTAINING THREE BOOKS; VIZ.:

FIRST BOOK.

The History of the Origin of All Things.

PARTICULARLY

A History of Spirit-Life and of Paradise, and also a Book of Hymns.

SECOND BOOK.

The History of the Origin of All Things.

PARTICULARLY

A History of the Relations of Matter to Life, and of Bodies to Spirits and to God.

THIRD BOOK.

The History of the Origin of All Things.

PARTICULARLY

A History of the Progress of Man's Spirit to Knowledge, in the World of the Future.

ALSO,

HISTORY OF THE LORD JESUS CHRIST;

OR,

Life of Jesus of Nazareth.

Delivered by Himself, now the Son of God, to L. M. Arnold, of Poughkeepsie, N. Y. With Explanations of the Nature and Relations of the Word, The Comforter, The Father, and The Son, as They were, and as They are, and as They will be; and of Man as a Whole and as an Individual, Practical and Theoretical or Doctrinal.

Particularly intended for distribution by such as desire to work for God's cause, or for the establishment of the Fifth Monarchy or Kingdom of the Lord.

PREFACE.

In presenting this volume of Truth the second time to mankind, I do it hoping and trusting they may find it of priceless value, as it has been to me.

To the hungry and thirsty soul starving for knowledge, asking for light, it will be to him as a diamond set in pearls of inestimable value.

This book came to me providentially. I read, and thanked God for its sublime truths. It has been to me like a cloud, to guide my wandering feet by day, and a pillar of light in the dark hours of sadness and the night of adversity.

Of late very many calls have been made for this book, and none to be found. I therefore got the right to republish it at my own expense, and with a sincere prayer I send it forth on its mission of Truth to every dark and benighted soul of earth who needs its light.

This book was written by a man of common education, simple, honest, a Quaker in principle. Having fulfilled his mission, twelve years ago he passed on to his home among the angels.

Yours for the truth,

ANNIE GETCHELL, M.D.

1 Beacon Street, Boston, Mass.

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INTRODUCTION.

WHAT man is, and was, and will be, has always occupied his thought, and engaged his deep research. But heretofore he has had few materials for his proceedings, and has made small progress in solving the problem his curiosity impelled him to work at. Recently, the minds of many have experienced the dawn of brighter anticipation, from the communications of spirits. But hitherto the self-will of the mediums has not been deeply impressed with the opening of the door to let in God's spirits, the Divine Influence, the Holy Spirit; all synonymous terms. This medium has been through a course of discipline, which afflicted, grieved, and surprised him; and has experienced the hand of God, in many ways, to fit him for this work. It is the will of God that he should now proceed more clearly and understandingly; but the way will not be strewn with flowers only. Thorns are the usual accompaniments of roses; and this is a life of probation. And how can men be proved without trial, or condemned without sin? He will receive pardon, though, when he is qualified for it. So will all men.

The life of man here is short, hereafter it is eternal. Everlasting to everlasting is his generation. But the last shall be first in glory, and the last first with God. The first shall be last with men. But the glory of the last is eternal; and the glory of the first vanishes as dew before the beams of God's love. All shall be, forever, the children of God; and all shall, in the future, see God. But the last shall be first; and the first last. Be then consoled, ye afflicted; be comforted, ye mourners; be joyful, ye who weep; for God rules and reigns beyond the power of Kings or Popes. Priests, laymen, widowed churches, and joyful fools, shall all be cast down; but God shall reign undisturbed in the crash of matter, and the fall of universes. His calmness is imperturbable; his will is perfect, in wisdom and power; his justice and his mercy go hand in hand; and his love unites all, sustains all, blesses all, and will cause all to glorify, to praise, to honor, and to love Him, who is beyond, above, every finite comprehension; but bows down the majesty of his nature to hear the prayer of an humble and contrite spirit.

FIRST GRAND DIVISION.

ORIGIN OF ALL THINGS.

CHAPTER I.

THE ORIGIN OF ALL THINGS.

In the beginning God created heaven and earth, and all things that are therein. He made man to govern the animal creation, to secure the welfare of himself, by the exercise of his mental faculties, and his spiritual aspirations.

Having placed him in a happy position, he left him to cultivate the earth, and to supply his bodily wants by his animal observation. The love of God protected him from fear and from doubt. But the evil of sin entered, because man would not be satisfied with the good God had bestowed upon him. So evil came, in the shape of desire of change; of love, or desire, for unknown things. Having so allowed evil to enter into the soul, which, till then, had been the sanctuary of God, man fell into despondency. He feared God would repay him evil for evil, and place him in a state of unhappiness; because he had not been satisfied and happy when in a superior position. But God never placed him in such an inferior position; but caused his holy love to persuade man to advance, to trust to his (God's) mercy, and to lean on Him for support in every affliction. As man rested on God for support, he was strengthened; as he loved God, he was purified; for the love of God is a consuming fire, which eradicates every evil desire; which conquers, and turns to dust and ashes, every unholy aspiration, every free thought of fallen man. His wishes, when brought into subjection to God's will, will be the emanation of God's spirit.

There is now a proceeding from God's spirit, an influence which acts on man, through the spirits of his departed friends; friends who have left the body, to exist in spirit only. This state is a blissful one, by comparison with that of bodily existence, because man is thereby relieved from the temptations which the bodily nature impels; and having no thought for self only, or no need to have such thought, he delights in doing good to others with himself. Being relieved from bodily temptations, he ceases to sin, and becomes purified, by the fire of God's love, from the consequences of the sins he has committed in the body. Being purified gradually from these, he ascends to a higher condition; in which he possesses a greater measure of God's presence in him, and being so fitted for higher duties, becomes set apart to usefulness of various kinds, such as God in his wisdom imposes as his duties; and these duties are performed as pleasures. They

are pleasures; and confer upon him the highest happiness of which he is capable. These duties consist in loving those who are then assigned to his care.* In watching over and influencing them under the direction of God; thereby bringing forth in them the fruits of repentance, and the desire of good works. This position can not be occupied by one in the body. But those in the body can be placed in an analogous one, that of serving God by pomoting the good of fellow men. These are, though, subordinate to, and under the direction of, the higher spiritual existences; as the love of God operates through a chain of existence. The higher part being more filled with his glory, with his love, and with his power; the lower receiving the influence of the higher, as iron receives the properties of the magnet, without becoming the magnet. While so influenced, the lower seems sometimes to be equal to the higher; but some change of circumstances, which breaks the connection of the helice, or chain, dispels the illusion. The unaided man falls back, by unholy or inharmonious desires, into helplessness; again to be strengthened and revivified by the holy encircling influences of the higher and purer existences.

It is by passiveness, by submission of will, by desire of God's love, that the mind of man, in the body, is prepared to receive this evidence of God's love, and this manifestation of his power. It is by a faithful observance of the impulses of his own higher nature, that he can arrive at this state of passiveness, submission, and desire. When imbued with it, he progresses. His position becomes eventually more and more elevated. He becomes stronger and stronger in faith; which impels him more and more to serve God, by obeying the highest impulses he feels. He so comes to have a high and holy calling. Being so called, he is a willing servant. He has sacrificed his will, as an acceptable offering, on the holy altar of God's love. He treads forward in his work, rejoicing as he advances. When the summons to leave the body arrives, he is ready and willing. He is always resigned to the dispensations of God's will; because he feels, and knows, that God loves him, and does not afflict him from hate or revenge; but, that pity and compassion are the nearest approach to wrath of which God is capable. God is omnipotent; and he is omniscient. If, then, He knows all, even foreknows all, and his power executes his will, even as his will exists, how then could He have wrath, how could He hate, how could He revenge? The moment his will exercised itself, the effect would be accomplished. No struggle would avail, no pity could move, no submission would have time to operate. In an instant of time, the whole creation might be resolved into its original elements, or into nothing; the nothing from which the will of God formed it. He spake, and it was done He commanded, and it stood fast. The inspired penman has well expressed the instantaneous operation of God's will. He can as easily destroy as create. Man can more easily destroy than create. But that is because both are laborious to him; though one involves more labor than the other. To God, and with God, both are equal.

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*There is no distinction of sex; but we use the masculine pronoun in agreement or compliance with the custom of men in the body

CHAPTER II.

THE HISTORY RECOMMENCED, AND CONTINUED.

We will now return to the first subject; To our real subject: The Origin of all Things. God having resolved that a creation should be established, willed it. Not instantly in all its parts, but by laws of progress. The laws being established, the effects followed inevitably. It is beyond the powers of the finite mind to conceive of the operations of the Infinite. Therefore, the manner of the conception of the idea is to man unexplainable. But the effects can be related. When matter was chaos, a state to which it had progressed from nothing, it continued to progress into order. Order established the foundations of the astronomical systems, and in order they continued to progress, or develop. From one confused chaos, pervading infinite space, resulted heavenly systems of universes; systems of suns; systems of planets, primary and secondary. These various, these innumerable bodies, pervading infinite space, all experience the Divine care, and partake of the Divine love. The love of God is unfolded by degrees to the knowledge of every creature. These worlds, or globes, of matter are all habitable; and all inhabited; some by beings higher than man, some by lower orders only. Some have beings only like men. Does God, then, reserve men, or that family of men placed on this earth, as the only order of beings worthy of his care? Is it for Him that all the starry globes, twinkling from afar, exist? Does man require that God should himself descend from the throne of his unity, from the splendor of his glory, from the seat of his power, and the home of his love; from pervading the whole universe of universes, illimitable, unimaginable by man, to dwell in one body, to concentrate himself to one soul, and that a man? What, must we suppose, would be the presumption of a being like man to require this? And yet man believes that only so has God been able to save the beings that have existed on this globe. And how, then, have they been saved on other globes? Not by having other sons; because then the glory of him who saved men would be diminished. Not by sending that same son to other worlds; because that would be condemning that only son to infinite, if not unending, suffering. For who can conceive of the end of a time that would be necessary to pass through an existence in each of the innumerable worlds that comprise a universe? And that universe is only an atom of the great whole of God's creation.

Oh, man! what pride is thine! What can he not deem worthy of himself, if no sacrifice but the Son of God, an equal with God, is sufficient to satisfy his honor, to exalt his glory, to secure his happiness? Alas! that an idea conceived in ignorance, when the wonders of creation had not been opened to the astonished gaze and admiring mind of men; when the

earth was thought to be all the habitable creation; when it was easy to suppose that heaven was above, and hell below, its great plane; alas! I say, that an idea originating in such dark ignorance of nature, and of nature's God, should still be maintained by intelligent and educated, and even greatly learned men. This is indeed folly. God loves all his creatures. God has power to save them all. Can He fail to desire to have them saved? Can He fail to have his desire fulfilled? If He can fail, he is not God. God will not be mocked. Such a doctrine is now the doctrine of pride, as it was once the doctrine of ignorance. Let man be humble. Let him be willing to be saved by God's mercy, which has no end. Let him be passive to the holy influences God will throw around him; and act in humble reverence of a being as merciful as he is powerful, and as loving as he is great and good.

The end of the matter is this. God has placed man here, as He has placed other beings elsewhere, to manifest his glory, to make known his power, to establish his mercy, to exercise his love. He wills them to encounter temptations, to bear afflictions, to sustain labors, to sink under evil, to be raised by his love; to be established by his power, as the work of his hands, and the fraction pertaining to the great whole of his universal creation. *Man was*, before this earth was. Man was not created for himself, nor for the earth. He was made for God's glory, and to enjoy the benevolence of a merciful and all-wise creator. It is God's pleasure that man shall be happy. He wills that he shall be able to enjoy and to appreciate the happiness He wills to confer upon him. It is only by contrast that we can know happiness. It is only by cold we can know heat. It is only by pain we can know pleasure. This life in the body, pleasurable though it is to us on the whole as we experience it, will be the foundation for the superstructure of unutterable bliss, that will be enjoyed by every man at some period, when he will look back to this bodily state as one of misery; misery mitigated only by the knowledge that it was dictated by true benevolence, that it was only a preparation for higher states, in which its memory should be present as a contrast. Even as every picture must have shade to contrast its light, so must every mind have unhappiness wherewith to measure its happiness. This is the true explanation of the usefulness of evil. All are but parts of one stupendous whole, says the poet. All that can ennoble and elevate man is often obscured by the darkness of ignorance and the love of self. But when the body is forsaken, the soul, freed from further temptations, is operated upon by the efforts of others, under God's laws, till, little by little, it is freed from the depths of the darkest ignorance, and recognizing its brighter and holier nature, gladly strives to serve God, which is to serve others. Strictly speaking we can not serve God. He needs no service. An Omnipotent being can not need help. He is happy. We can not make him more so. We can promote our own good, and elevate our happiness, by serving others under his influence; and by coming into Harmony with his Divine nature. The pure in heart shall see God. As we advance we reach nearer and nearer to his nature, we are more and more purified and refined in our nature and manifestations, till at last we shall be one with God; because we shall have no other will than his, no

other desire than to be in harmony with him. We shall then be Sons of God, reconciled to him, one with him. One in power, one in glory, one in honor. Because we shall be no other than a part of God himself; an emanation of himself united to himself, after a long series of adventures, in which we have experienced, and continue to enjoy, an individual existence, yet harmonized mysteriously with, and into the Divine Nature.

CHAPTER III.

THE ORIGIN OF MAN.

HAVING now opened our subject, I will proceed to state the Origin of Man.

Man is a being of various existences, connected with each other by ties of various natures. His origin is God; from whom proceedeth all things. All things are of God; and, in one sense, all things are in God. But, yet, some are more separated from God than others; and though God fills all space, and exists at one and the same time in every part of the universe of his creation; pervading every creature, maintaining every life, he still gives to his creature an independence of him, greater or less, never absolute. It will perhaps be better understood to say, every creature is more or less dependent on Him, though all have originally when created, points, or angles of separation. The course of their existences never is parallel with God, but all diverging, or approaching, him. Man's course is first divergent from God. Man's spirit, which is the Man, while the body is merely its clothing, is an emanation from the Deity, a part of the Divine spirit.

It is first placed in a state of quiet happiness, removed from pain, subject to no trials, having no knowledge of affliction, or of temptation. Here it is male and female. Not that one being is of both sexes, but that two beings unite to form one harmonious existence in each other. This state exists for a long period. To man's comprehension it would be an eternity. But it is an existence of sameness, without emotion. No events mark its progress, or recall and measure its period. The existence is pleasurable. They are as Gods: each as God, so far as being without affliction or unfilled desire. But they have not eaten of the tree of knowledge of good and evil. They can not taste that, without passing from their harmonious existence. They are pure, and see God. They are innocent, and love him. They are as children; and, being thus passive in the hands of God, they are in heaven. It is the state of Paradise. They are not yet clothed with earthly bodies. They have not even the spiritual body which men possess after the death of the natural body. They exist with constant pleasurable sensations and associations. Each pair is independent of the others. No government is required; there are no crimes to punish, no rights to maintain. God sustains all, is in all, and in him they move and have their being. But where are they? is asked. They are in God. They are where He is. Sensible that they are not God, but that they have an individual and a pairital existence. This is the first

state of man; and is also the first state of all beings similar to him, that inhabit other globes; as well as of every superior order of beings that exists. These superior orders of beings differ from man by having afterward more wonderful bodies, endowed with higher and more extensive powers. But they assume such bodies as their nature requires. To every seed God giveth its own body. There are orders various of these beings, as all God's creation is composed of varieties; as men differ from each other in race, features, manners, and intellect. Yet before God all are equal. They are each and all such as he willed to have them.

In the beginning, God created the worlds that fill or are scattered through infinite space. The lapse of time since the beginning, is too remote for man's comprehension. Astronomers tell him how long the most distant stars they are acquainted with must have existed, in order that their light should have reached the earth. But how much longer they have existed, or how much further creation extends, none can compute.

After the worlds, or globes of matter, were formed from the chaos of the first creation, man was separated from the perfect oneness he before that had with God. Placed then in Paradise, a long period of tranquil happiness prevailed, undisturbed by aspirations or desires. This may be known as a sabbath of rest. As a time when the morning stars sang together, and all the sons of God shouted for joy. Such was Paradise, and such it is yet to the created, but unborn, spirits of men.

But every part of God's creation had impressed upon it, by unerring Wisdom, the law of progress. And though man's path at times diverged from God's own course, it none the less led to higher glory, and ends in the greatest happiness.

The law of progress having aroused in man, while in his quiet first state of separate and bipartite existence, a desire for greater knowledge; a desire to experience, to act, instead of merely existing, and enjoying, the being passes into a body, prepared under the operation of God's immutable, but progressive laws for its reception. It is expelled from Paradise, because Paradise ceases to be all it desires, ceases to render the man happy.

And how did the first spirit or soul of man that left Paradise find a body? In the order of God's creation, a body was prepared. In the fullness of his knowledge, every want was foreseen, and the very period that it should occur known. God formed the body from the dust of the earth. The spirit that had long before emanated from God, entered into the body, and conferred upon the insensate mass, Life. Man became a living soul. Multitudinous desires sprang into existence. Multitudinous difficulties prevented their realization. Disappointment is affliction. Deprivation of present happiness is the inevitable consequence of affliction. Selfish desires are unholy, because they are indulged in at the expense of benevolence. Benevolence consists in doing good to others. Selfishness desires only to benefit self. Its indulgence at the expense of others is often a crime by the laws of man. By God's law it is a sin. It may be pardoned. Its legitimate consequences may be overruled. But in general, it makes an indelible print on the character, on the spirit, or soul, of the actor. Indelible except by the mercy of God. Yet his mercy is ever ready to ex-

ercise itself upon the sinner; and so long as sin exists God's spirit will strive with man. But God's spirit will not always strive with man. Therefore, the day will come when sin will no longer exist. Then God will have reconciled all to himself. Sin and death will no longer live, or occur. All will be one with God, through Christ. Christ, or the Messiah, or the Sent of God, for all these terms are synonymous. There is then one God, the Saviour of all men; and Jesus, whom he sent, preached this. Every true prophet has preached it, and will preach it, so long as men require preaching. But the time cometh, when all shall know God from the least to the greatest. That is, the time is coming to every individual separately, not to all at once. He will be known of all men. He will write his law in their hearts, and put it in their inmost parts. Not always while they are in the body, but certainly at some time. The time will be, when they are willing and desirous to be led and guided by Him, and to receive the fulfillment of his gracious promises. For the free will of man is never infringed. He must work out his own salvation. He must be purified like gold in the refiner's fire; like silver in the pot. This is the sure and steadfast promise of God, which is Yea and Amen forever. Blessed be God who confers such happiness on his creatures, who bestows such good gifts on his children. Yea, even the boon of eternal life. Eternal happiness, eternal progression, in the beams of his all beneficent power and love. Glory to God in the highest. Peace on earth and good-will to men.

CHAPTER IV.

THE DUTIES MEN OWE TO EACH OTHER.

THERE is now a long course of instruction required, upon the duties men owe to each other. But I shall not undertake to preach it, for the time has not come when men are willing to receive it. Selfishness prevails too generally, is too strongly intrenched in the hearts of men. Its outworks are found in the laws and customs of traffic, in the arts of professions, in the habits of workmen. Its strongholds can only be reached by demolishing the defenses it has raised in society, in politics, even in law, and in theology. The social system is too much based on self. But yet it contains within itself, the laws of progress, and will purify itself from error by the aid of good men acting under the inspiration of God, through spirits devoted to this work. Fear not, for I am with you to the end of the world, is still the language of the Sent of God, to all who desire to believe in his power and do his work. For already the harvest is ripe. The laborers are now few. But there is the more occasion for their activity. At the eleventh hour the laborers will be many; and each man who works to the end shall receive equally the reward of a faithful laborer. That reward is eternal life. For the last shall be first, and the first last. But to him who endureth to the end is laid up a crown of glory; and not to one only, but to all them that love God, that love his

Messiah. And can any one refrain from loving a being whose nature is love, and who confers only benefits on all? God is love, and none can resist the operation of his eternally acting love, that, as a consuming fire, will overcome and consume every evil thought, every evil desire, every evil imagination, wherever it may exist. Even selfishness, if it could possibly retain its nature while seeing fully the love of God, would, from love of self, desire the love of God, seeing the ineffable happiness and the triumphant glory of the spirits that live, and love, to serve others. To them, indeed, all else is added. So will it be to all, and every, that seeks first the kingdom of God. But the moment that selfishness begins to desire the love of God, it begins to progress to be like God. To be benevolent, as he is benevolent; to be loving, as he is loving; to be kind, as he is kind; to be faithful, as he is faithful; to be willing to help, as he is willing to help; to be in every possible way, more and more divine, more and more in harmony with God, till at last the demon of self abandons the happy man, and God is, with him, all in all.

But how will the ungodly appear, if the righteous scarcely be saved? Remember the parable of those who worked different hours, but all received the same reward. Are any wholly good? No; not one. All have sinned, and come short of the glory of God. Are any wholly bad, or ungodly? No; not one. The divine essence, which is the germ of man, is never extinguished. It is immortal and incorruptible. It may be concealed for a time, yet its aspirations must at last have vent. They will reach the great fountain of itself, and of all good. There is a Messiah to every soul, a Redeemer to every spirit. Were it not so, I would have been lost to God. All would have wandered without a guide, and who could have been saved? God is not partial. His ways are not as man's ways. He is just. All men are equal before him. If it were not so, his justice would not be manifest; and without justice, He would not be the Deity. For Deity is perfection, and a being can not be perfect without justice.

God is just. Will he not, then, punish by eternal tortures, those rebels against his laws, who living only for self, have delighted in crime, and walked in wickedness; who have really acted ungodly, as if there were no God? Alas, for humanity! It would persuade itself that it is superior to God in mercy and compassion. The most daring rebels are pardoned by human governments, and the governors are commended for their humanity. *They* have acted upon the preaching of the Messiah. *They* have heaped coals of fire upon the heads of their enemies. *They* have overcome evil with good. But is God less merciful? Is vengeance more necessary to Him? Is the fear of terrible punishment necessarily ever to be held before the imagination of his enemies, to enable Him to overcome their evil with good?

Is man, only, to act upon the heavenly teachings of Jesus the Messiah! is he, only, to forgive insults and injuries! No! these teachings are heavenly, because they inculcate God's order, God's laws, God's rules of justice and mercy. When Jesus taught these doctrines their novelty was startling. He taught as no man had ever taught. Now we commend the teaching, we glorify those whose actions accord with it. But do men

believe themseves generally capable of acting in accordance with them? or do they not rather put them off as beyond their nature; as being too God-like, as pertaining too much to heaven, to be practiced on earth? And yet they have been practiced by men, and men have been commended by their fellow men for it. How, then, will you not permit God's justice to be reconciled with mercy? Has God need to protect his station, by punishing rebels with eternal torture? Is he so affected by the crimes, or sins of men, that he can never forgive, without endangering his reputation for justice? Not so. The actions of men can impair their own present happiness, but God, who sees to the end, does not feel annoyed by the evil, or the sin. Thou fool! cease to do evil, learn to do well. Cease to impute to God actions you yourself would be ashamed of: you yourself feel incapable of inflicting upon your own erring children. You seem even to desire that God should be unforgiving in his nature, if only you, selfish creature! can be saved by the sacrifice of an innocent victim.

It is no doubt true, that very often the just suffer for the unjust: but never by God's interference. It is only the work of men. Are these assertions positive, and mere assertions? I ask you to go down into the innermost part of your being. There ask the Divinity, that never wholly forsakes man, if they are not true; if they are not in accordance with eternal justice, universal benevolence, all-pervading love, and inexhaustible mercy? Look to the example of every good man; look at what is recorded of Jesus, the Son and Sent of God, and see if they are not in accordance with his precepts and his actions. He went about doing good. Preaching that men should practice practical virtue. He healed the sick, forgave sins, and prayed for his enemies. He resisted not those who took his life, but forgave them. He called on you to be perfect, even as your Father in heaven is perfect. He called on you to be one with him, even as he was one with the Father. Would you do this? Then act as he did. Sacrifice self. Live for others.

CHAPTER V.

WHAT IS MAN?

WHAT is man, oh, Lord, that thou art mindful of him, and the son of man, that thou regardest him? exclaimed the Psalmist in olden time. Thou hast created him a little lower than the angels, thou hast raised him to power, and placed him in glory. Oh, God, thou knowest all things, and all things tend to increase thy glory! Wherewith shall I come before the Lord? Shall I offer my first-born? or will He be content with thousands of rams, and tens of thousands of lambs? Alas! that man should fancy his sacrifices could please God, except, as they are the evidence of a willingness to do his will. And what is his will? Be ye perfect, even as your Father in heaven is perfect. Is this a hard saying? Take my yoke upon you, my burthen is light. Is this easier? What will you have? Will you have salvation by mercy? or by merit? My friends, be not dis-

mayed. You may be saved by both. Be willing to be saved in God's own way. This is the first requisite. This willingness, I assure you, is far from common. Easy as you think it at first sight, easy as it is in reality, there is a time when it seems hard. It seems hard to yield all our prejudices. To believe that all may be saved as easily as we can be. To believe that none can say, Stand back, I am holier than thou. To believe that we may go where others can not, is not believing all men are equal before the eternally just God.

Man is a twofold being, as he now appears on the earth. He has an animal and a spiritual body; albeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. Now, this text requires explanation, for its true interpretation. The first state of man is spiritual; purely so. But, then, in this present state, the animal is first formed, and receives its life and intelligence by influx of the spiritual. What, then, shall we say? Was Paul wrong? was he without knowledge of this fact of pre-existence? No; but he was endeavoring to show the Corinthians, that they should live beyond the grave. That those brethren whom they mourned as being dead, without having lived to see Christ at his second coming, were not dead really; but living, sentient, spiritual beings. Capable of joy, and beyond sorrow. Living to praise God, and living to love Christ, whom God had sent to teach them all things the Father had given him to deliver. Could the Corinthians have borne the full revelation of the past, as well as the glimpse of the future, Paul would have told them of it. But they were, as yet, scarcely delivered from the errors of Pagan idolatry; and Paul was too well disciplined a soldier of the cross, he was too passive in God's hands to declare, what they were unprepared, in that age of the world, to receive with faith. They could hardly believe in the resurrection! how, then, might he declare the more wonderful doctrine of pre-existence? They were edified by what he wrote. They would have been torn by dissension, had he declared too much. Why, then, did he not word this passage differently, so that we, at least, might find an evidence in it that he knew of pre-existence? Thou, who thus parleys with me, know that Paul was only a man. Inspired, if you please, by God, to deliver the truth to mankind. He had his mission. He fulfilled it. He, who declared that one came after him, whose shoe latchet he was unworthy to unloose, was greater than Paul, as a prophet. And yet, how little is recorded of John, the Baptizer. Paul was not required to unfold doctrines hard to receive. There were already too many speculations upon abstractions. The church was already full of dissensions. He desired to preach Christ crucified, and him only. That is, to declare that Christ, the Messiah so long promised, had come; that he had called men to repent, and to seek the living God; and that he had been crucified; and raised, by the power of God, from the dead, so as to appear again to many of his followers; and that he still lived, able to aid and comfort his followers, and help them, on their way to join him, in the everlasting courts of heaven; where the praises of God continually ascend; and where the incense of good works is ever acceptable.

Whence we come, and where we go, has been declared by inspired writers long ago. Look for the evidence and you will find it. Yet it has

been overlooked by all the wise and great in the churches thus far Look at Solomon's declarations. There is one way for all to go, both man and beast. Man dieth like grass, etc. Does not this require elucidation? But I shall not take up every hard saying, or puzzling text, and explain why it was written. Let it suffice, that when it was written, it was well. It had a purpose, and it accomplished it. Let the dead bury their dead. Do you press forward in the way of life eternal; which is, to love God, and be his servant. His servants are only required to work for their fellow-men. He needs not their labor for himself. But he desires to see them happy, and to be happy they must be useful. Where is the man whose life is pleasurable in idleness? The idle man's body stagnates, his life corrupts. Usefulness is required of every man, in every condition. The more God distributes to one, the more has that one to account for. And will not God be found a hard master, in the sense that He will require a strict account? Yea, of every idle word you must give an account. Be wise, then, ye rich in this world's goods. See that nothing is wasted, either of them, or of your time; but devote them all to the service of your fellow-men. Relieve suffering; find employment; render others useful. Be wise in time, for ye know not when ye shall be called on to account for the deeds done in body and for the deeds you neglected to do. When you are told, You did it not unto these, therefore, you did it not unto me, what will be your regrets over your misspent time? In some respects it is far easier to progress here than in spirit form. But do not regard the nice points of doctrine or belief. Take no heed what ye shall put on, but be useful to mankind. View all as your brethren, whom it is a duty to assist. Press onward in this path of progress and you will find peace. Peace on earth, and good-will to men.

Be not over careful of the future. Sufficient unto to-morrow will be its own cares and duties. Be faithful now to your present duties. Put not off the time when you will be useful to your fellow-men, to your brethren. Be wise to-day, for you know not what a day may bring forth. Be careful to know your duties, be diligent to perform them. Let each day have all its duties performed within itself, leaving the morrow free of debt. So shall you progress rapidly in good works. You will never need to repeat the saying of the Roman Emperor, I have lost a day. Because each day will have been saved. God will have been served by you with diligence, love, and reverence. All men have their duties. If riches make them manifold, poverty makes the few arduous. Progress, then, every one; rich and poor, wise and simple. Be not fearful that you will faint by the way, for you shall have meat you know not of. You shall find it meat and drink to your soul, to serve God; and your soul will enlarge and strengthen itself, and your body, under this regimen. How, then, will you delay to take the cross of Christ, the Messiah, the Son and Sent of God, who called you to this work, by precept and example? How will you refuse the help God offers you now, through his willing spirits? The help of their counsel, advice, and works. The Father has worked, the Son has worked, the brethren now work. The brethren of Christ; each of whom is Christ; because each is one with him who preached at Jerusalem. All are children of one Heavenly Father, who delights in their

joy, and beholds with pleasure their efforts to serve Him with a pure heart and willing mind. Would you, too, be a son of God? begotten by his power, and saved by his mercy? Then follow him, who called you affectionately, Come unto me all ye that labor, and I will give you rest. Come unto me all ye that thirst, and I will give you drink. Come unto me all ye that have no homes, and I, who have not where to lay my head, temporally, will give you a place in heavenly mansions. For in heaven there are many mansions. And, however strong may be a man's expectations, he shall not come short of his reward. For the praises of God are bestowed on good servants, and they are made rulers over many.

CHAPTER VI.

THE SOUL OF MAN, IN ITS RELATION TO GOD.

WHAT is there in the earth, then, that can enchain the soul of man, when it properly appreciates its destiny? Is the honor and fame of the greatest, or the glory of the wisest man, commensurate with his aspirations? Does not the soul still ask for more? More! more! more! is ever the prayer of man. Can any thing short of perfection satisfy this longing? Can any soul be eternally satisfied with the highest bliss it can now imagine? Not at all; for beyond that happy state lies another glorious mansion, higher, purer, more spiritual, and more real. But the greatest pleasure that heaven's residents enjoy, is the satisfaction of having performed their duties, of having thereby served mankind, and thereby pleased God. Let us think, for a moment, of the state of a man condemned to an eternal sojourn in the body. Even could the body retain its youth, how must he tire of every amusement, how must he long for novelties to explore, for worlds to conquer. Why, then, O man! why dread the hour of separation from the dust of the earth! Alas! ages of ignorance and dark error have obscured the light within every man's soul. The light of God's love. When man really believes God loves him, he can not but desire to be with God, as earnestly as Paul or Jesus ever did. And can you not believe God loves you? Do you fear your sins have turned his love into hate? or, do you believe there is no God to love, or hate? No one to rule the universe that chance has made, and which chance preserves? Even then, would not a leap into chance be desirable? Would you not choose to put your hopes in chance, that might be for the better; and that, at least, would have novelty to recommend it? Annihilation is feared. But what can annihilate a thought, an idea? And can a producer of an immortal be mortal? The idea is not scientific. It is not reasonable. Reason is the gift of God; and, well exercised, it will lead you to its Giver. Ponder upon this; ponder upon all you see of creation's glories; ponder upon all you ask to be completely happy; and see if any thing but an Infinite can gratify your wants, or display the glories you daily behold. So common are wonders that you cease to admire.

But, now, new wonders are presented to you. It has pleased God, in these latter days, to send us; his messengers, angels, spirits, or whatever you please to call us; but, certainly, his servants; it has pleased Him to direct us to call you by new methods, by outward signs, by wonders that philosophy can not explain, and credulity only can question. Yes, it is only questionable by credulity. Men who have credulously admitted the assertions of fallible creatures, like themselves, to be infallible truths; who refuse to listen because they are told it is dangerous; because it may overthrow their authority, so cherished; their idol, so worshiped. Their pastor, perhaps, threatens; warns; entreats; cries out, wolf! wolf! When, in reality, it is only to a still, small voice that we ask you to listen. We startle you with violent, or forcible, demonstrations, only to awaken your attention; to break the slumber that enchains the heart, given up to faith in a brother, equally enchained by ages of tradition and invention. Why, then, do we not speak to you in the still voice? Because you are not willing to receive it. Behold, we stand at the door of your heart knocking, and asking for admittance. You will not open, or open only a crack, as it were. You stand before us in fear. But do we preach frightful doctrines? Behold! we preach one God, the Father of All, the Maker of Heaven and earth, and all that is therein; and Jesus Christ, the Messiah, his Son, who was born of a virgin mother, who was crucified, was dead, was buried; who descended into the place of departed spirits; the third day he arose again, he ascended into heaven, from whence he shall come to judge the living and dead. I, or we (for, though many, we are one), believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Life Everlasting. Do you believe in this? Scarcely. You repeat the form of words, handed down from the beginning; but you pervert the substance, you misconstrue the spirit of them. What do you believe of the Communion of Saints? Will you listen to the Saints when they desire to communicate with you? I only ask you to do that. I only ask you to open the door wide, and wider, to let the King of Glory enter in. What do you believe of the Holy Ghost? The Holy Spirit, as it ought to read, and does read in other languages. Do you believe it can communicate with you? Do you believe it would be desirable that it should do so? Then be willing to open the door of your heart; at which I am standing till my head is wet with dew, and my locks with the drops of the night. Open the door, and let the King of Glory enter in. He is ready, and waiting for you to be willing; for man shall be left free to choose the good and refuse the evil; or to choose the evil, and leave the good. What do you believe of the Holy Catholic Church? Do you believe all churches belong to it; or all men; or all your own church members; or only a few selected from your own church? Or are they not all men who serve God? who are neighbors to those that fall among thieves? Oh, wicked and corrupt generation of vipers! You will neither enter in, nor let others pass the open door. You would, if you could, shut the gate of God's mercy, and condemn your brethren to eternal tortures. But God is too strong for you. The foundations of his goodness and mercy are laid in his strength; and who shall fight against that? The superstructure is built by Love, upon this sure foundation, the rock of faith; and who shall

declare Him unrighteous? Who shall deny Him the right to love his children? His children ask him for bread; will he give them a stone? What will you have? mercy, or justice? Will you choose mercy for yourselves, and declare that justice requires others to suffer? What will you require of God? Heartless cruelty? or glorious mercy, ineffable love? Alas! that man should be so wise, in his own conceit, as to make God powerless; desiring to save sinners, yet unable to accomplish it. Desiring to save mankind, and reconcile the world to Himself; yet after sacrificing his only Son, to be foiled by man's perverseness, or the arts of an enemy; an enemy that was either created by Himself, or else has ever existed independent of Him.

CHAPTER VII.

THE DESIGN OF MAN'S CREATION.

MAN was created for the pleasure of the Deity. This truth will be evident to a reflecting mind, because the Creator could have had no other inducement. He had no need of man to insure his empire, or happiness. But He could please himself, by occupying his mind with the struggles and pains, the pleasures and raptures, of a free-willed being. He made him, and pronounced him good. He formed him for enjoyment, and placed him in Paradise. Foreseeing, foreknowing, that the desire of change would come upon the tablet of his mind; and, that with that desire, would come a struggle for its gratification, he provided the means for man to gratify this, his first desire. He knew it would be a blind one. That he would not ask, first, to know what he would get by the change. But the life of enjoyment, which is aimless, ceases soon to be a life of enjoyment. Then change of some kind is demanded; and even a change for the worse would be welcomed. What, then, could God do to make man happier, after he was in Paradise, or tranquil happiness, but give him a change? He resolved, in infinite wisdom, that it should be to taste of the Tree of Knowledge of Good and Evil. So He placed before him only that way to escape from Paradise; sure that he would, sooner or later, embrace the opportunity afforded him, to pass out of the lovely and beautiful garden; where perennial bloom and fruit ever adorned the trees; where the animals were submissive to man, their master; where no violence ever disturbed, no threats ever excited, no horrors ever appalled, the peaceful mind of the primitive man.

This state still exists to many individuals of the human race. They have not yet resolved to taste the fruit of the Tree; the Tree that will relieve them from confinement, as many have regarded it. They still linger with pleasure by the cool fountains, the beauteous groves, the sparkling lights, of the ever fresh, and ever new land of Beulah. Happy denizens of a blissful Paraidse. Alas! all happiness that is not founded on Benev-

olence is transitory. However long the time they can enjoy Paradise, it can never be to an eternity. That world must, at last, be left solitary and uninhabited, unless God shall take pleasure in a new creation. This He may, or may not, do. He knows: but the angels in heaven know not, neither doth any man.

There is now a period of repose, prepared by the Almighty Ruler and Creator for himself. Not that He needs repose, but that He pleases to have it. Having labored, or acted, as you may choose to phrase it, He is pleased to rest. His rest will be comparatively short. His laws and foundations might stand eternally, if he chose. But He prefers to change, or modify, them. He might continue in a state of rest eternally; but he prefers to make new laws, and lay new foundations; to have new creations. Amid all the wrecks of matter, the chaos of destroyed, or finished, or incomplete works, He is ever able to make new worlds, or universes, start into being. No variety is too infinite for Him to accomplish. No monstrosity is too great, no sameness, or similarity, too trifling for his powers. He is Almighty. You admit him to be Almighty; but you do not, and can not, realize the meaning and force of the appellation. But you could better realize it than you do. Try to. You can conceive that no one is so powerful, no one is so good, no one has so much love, and no one deserves so much praise, as the Deity. But you can not conceive how much of them He has. Because He has an infinite quantity; and you are finite. Then, be not caviling against the order of God's creation, and desiring to help Him to reform the world! What? you say, not try to reform the world? When so much wickedness exists in it! Not at all, I say. But, remember. I do not tell you to be idle, or wasteful of your time, or means of doing good. By no means. It is to the full exercise of these that I urge you. Do all the good you can; but don't wait for the time when you can do it on a large scale. Be faithful in small things, and you shall have an opportunity to attend to great ones. When you see a brother in distress, relieve him. Is he hungry, give him food; is he thirsty, give him drink; is he in prison, visit him; is he sick, perform his duties for him. Inasmuch as ye do thes things, even so shall ye have praise from those whose praise is the love of God. Inasmuch as ye do these things, ye shall have favor with God, and be raised to a Sonship, be placed on his right hand, separated unto eternal glory, and made a joint heir with Jesus of Nazareth; the man of sorrows, the acquainted with grief, but the beloved Son of God, in whom the Father was well pleased; and for whom He bowed down the heavens, to declare, in a voice of thunder, Behold my beloved son! in whom I am well pleased! Oh! wicked and perverse generation! ye seek after a sign. But were the wonderful works wrought in your midst that were done by him in Judea and Galilee, eighteen hundred and more years ago, ye, too, would blasphemously declare, he casts out devils by the prince of devils. Ye, too, would cry out, Away with him; Crucify him; Crucify him; We will not have him to rule over us; We are Cæsar's subjects.

Thus far have we proceeded in our History of the Origin of All Things. This is, as it were, a preface; an explanation of the plan, by which God

caused man to appear; and by which the worlds, and He, are brought into harmonious action. The remainder of our present work shall be devoted to an illustration of the purposes of God in regard to man, and the means by which He will make man eternally happy.

This part of our subject might be named, The Conclusion of the History of Mankind. But I prefer to call it,

THE HISTORY OF THE FUTURE OF MAN.

SECOND GRAND DIVISION.

ORIGIN OF MAN, IN GENERAL.

CHAPTER VIII.

THE FUTURE OF MAN.

THERE is no subject on which more speculation has been exercised, more ingenuity wasted, more labor lost, than the Future of Man. Placed as he was, between two states, of which he was entirely ignorant, it was not strange that at first, he should have supposed the condition in which he found himself was the only one he ever did, or ever would, enjoy. But it soon pleased God to inform him of the Future, so far as to make known to him, First, its existence; Second, its nature; and Thirdly, its design. But yet, this was given darkly; and man only saw it, as through a glass, darkly. Passing along, the vicissitudes of his journey often brought man to sigh for repose. The glory of the future was reduced to a state of rest; and the activity of God's servants was supposed to consist in praising Him, who alone is beyond praise; in glorifying Him, whose glory can not be exalted. But God was pleased to let man corrupt the light he had thrown into their hearts and understandings, by false lights; by perversions of his revealments, and misconstructions of motives. Having at sundry times clearly shadowed forth the nature of the future, it now pleases Him to declare it plainly, through an humble seeker of happiness, who is willing to be taught, and who only desires to receive the truth; and who will receive his reward, by having his patience exercised, his motives traduced, his efforts to enlighten his fellow-men made abortive. But yet the truth will prevail. God will save mankind. And the time will come when the knowledge and love of God will cover the earth as the waters cover the sea; his will be done on earth, as it is in heaven; and his servants shall have their daily bread, that cometh down

from heaven, placed before them, to be received with joy and thankfulness. This will be a joyful time for all who shall see it; and verily, I say, that there be those standing now in the body who, in the body, shall see it. Blessed be God, that he has chosen the poor of this world, and the humble among men, for the accomplishment of his ends. He will not appear as men have expected Him. He never has appeared as they expected Him; and never will He be the mere follower, or fulfiller, of the imaginations of men. Alas! that such blindness resists, that such ignorance defeats, and such folly derides, the poor in spirit, and the humble followers and seekers of truth. Then will be an overturning, an overturning, an overturning. The sun will be darkened, and the moon cease to give her light. The stars of heaven will fall to the ground, and the heavenly host disappear, in the day of God's appearing. Then will the mountains be called on to hide men from the face of Almighty God; then will men get down into the depths of ignorance, and abase themselves before idols of flesh; who can no more save than idols of stone or wood Then will the sea give up its dead, and the graves be opened, and the long since departed from the sons of men, reappear to their astonished vision. But when will these things be? not in this state of existence! Oh! no. The fowls of the air, the beasts of the field, the fish of the sea, must all be raised, when the bodies of men are raised; for they are all one flesh. What, then, do I mean to say, and what shall be understood from my dark sayings? I mean, that when the soul shall have left the body, to the dust from which it came and to which it must ever, and forever, return, that then men will see the great day of the Lord. Then will appear the sign of the Son of Man coming in the clouds with great glory. Then will the trump sound, and the dead in sin come forth from their lives of ignorance and darkness. Then will appear the New Jerusalem, that cometh down from Heaven, arrayed as a bride for her husband. Her gates shall be praise, and her streets paved with good works. Her glory shall exceed that of the sun, and there shall be no night there. Do you desire to be a resident of this beautiful city? to be the husband of this lovely bride? You may be. You will be. But it is for you to say when. Verily, I say, there be some standing now in the body, who shall not taste of death ere they enjoy its embrace and taste its happiness. Verily, I say, there be some standing in the body now, that shall, when suns, and moons, and earth itself shall have passed away, be yet so far from it, that the power of God only shall suffice to bring them to the home He designs for all men. Choose ye now, whether ye will serve God or Baal. Choose ye now, whether ye will be meek and lowly, and acquainted with grief; whether ye will walk in his ways, and follow his precepts, who suffered at Jerusalem that you might be instructed; who died that you might be saved from the death of sinners; who preached, and prayed, and worked, and suffered, that he might teach mankind how to arrive at the New Jerusalem more speedily; and so be saved from punishment for their errors, from suffering for their sins, from death, and the grave. This is the reward he hoped for, and you can see how far men have profited by his example. Waste not your time in regret for the past. Behold, the door is open. Press forward now, while it is day, for

the night is approaching in which no man can work. All he can do will be to suffer; and to let the angels, that have worked, work upon him. What, then, shall man give to forward his salvation? Give your heart. Let nothing earthly come between you and your God. Commune with Him in spirit. Let your spirit have communion with the saints. Let there be no man to tell you when to pray, or when to work; when to listen, or when to sing. Work when you find work; pray without ceasing; sing when you can; and be content with every dispensation of God's pleasure. Hear Him whenever He speaks to you, in your heart, in that still, small voice, that is not easily heard. Turmoil and strife will deaden your sensations; and the ears that have been well accustomed to it, may be easily dead to the voice of God in the heart. But do not be proud, oh! ye followers of Jesus. Do not require that God should himself come to you, or manifest his own presence plainly to you. No man can see God, and live; and yet men have seen God! how is this? Men see God, when they have experienced the elevation of heart that God's spirits can give it. They can see Him by the eyes of others; and the mirror that reflects his image does it truly. It is, then, a glorious privilege, which few, of all that have been born on the earth, have had in the body, of seeing God himself pictured on the soul of a fellow man, who was in the spirit-world. It is such visions which have made the apparent contradiction. It is this saying which has caused so many to stumble, that I now explain, when I ask you to be willing to be instructed by God's Son, and Sent; by the Holy One of Israel. He was superior to all pride of heart. He was a man who delighted in virtue, who walked in humility, who ever was ready to help the needy, or feed the hungry. But God was in him, through the departed spirits of other men; who, before him, had sacrificed their lives, their fortunes, and their reputations in his service; and had then been found worthy to loose the seals of the book of Life, and wait on God in celestial courts, where every soul is subservient to the higher powers; where principalities, dominions, powers, thrones, and every kind and gradation of them, and of other stations, stand before God; willing to serve Him in whatever capacity, and in whatever rank, He may desire. Their will must be submissive, or they can not be his servants. They can not serve two masters. If God rules, well. If not, they die to his presence and glory; they fall into ignorance, doubt, and perplexity. They can only recover by faith, and hope of mercy, and help of God's servants God wills that his servants shall help one another. By this shall all men know that ye are the servants of God, and of his servants. For God's servants have servants under them. But the servants do God's will and work; because his upper servants are harmonious, and united with Him. Let no man, then, despise God's servants. Receive them as angels. They are angels. They are continually praising God, but they praise Him by works. They know when the sinner tires of sin; when he seeks refuge in God. They are ready, then, to meet with him; to sup with him; to be his waiter; to bring him messages from God; and to lead him on his way to the Heavenly City. But, behold, how men have lately rejected all these servants of God. They have refused to believe them good, even. They have feared they would ask them to cast off the pride

of the age, the lust of the flesh, the hope of their fellow-men being doomed to eternal punishment. All these have been urged against them, not openly always, but down in the depths of men's hearts; so deep, sometimes, that the man himself scarcely could perceive them if he looked; which he seldom did. And now what shall we do? We have piped unto you, and ye would not dance; we have played unto you, and ye would not sing; we have urged by affection, we have pleaded by pity, we have wept with those who wept, and mourned with mourners. But all, except a few, have rejected us. What will the master of the feast do, when He finds his tables are not filled? Go out; he will say to us, go out, and compel them to come in! Not by over-bearing their will, but by over-mastering their reason. This we must do, and this we shall at once begin to do. Prepare, then, to meet your God.

CHAPTER IX.

THE PREPARATION FOR DEATH.

WHAT shall be the preparation for Death, is an important question. It is much dwelt upon by many, who do not know why they should rejoice at the change; and feared by many, who want knowledge of the future. There is a great want of knowledge among mankind of this preparation, and of the want itself. True, men are seen to die, and disappear; to vanish, as it were, forever from their accustomed haunts, and lay themselves upon the shelf of forgetfulness. Some die willingly, some unwillingly; but nearly all ignorantly, or recklessly, or defiantly. True, many feel a hope, and trust in God's mercy; but it is a hope founded on false conceptions of his justice and mercy. Having had some knowledge, experimentally, of God's goodness and mercy; having experienced his loving kindness, and been pardoned manifold sins; having led many astray in the body, and preached falsities to fellow fools; we are now prepared, well-prepared, to declare to men what they want, and what God wants them to have. First, men should have new hearts: Second, they should have less pride; Third, they should cultivate the knowledge of the wants of their fellow men; Fourth, they should have patience to wait for death; and activity to secure the love that God has for them. To be known as a servant of God, implies that you obey his directions, follow his rules, and attend to every intimation he may please to give. This is only what you require of your servants. Why, then, do you complain that God is a hard master, reaping where he has not sown, and gathering what he strewed not? Why do you complain that God is not kind, or he would have laid all obstacles away from you, and given you a seat upon his right hand, to judge one of the tribes of the earth! My friend, you want a new heart, in which love of God shall be the first principle of action; in which that action shall be exerted in relieving your fellow-men from affliction; from every kind of want, bodily or spiritual. It is these works that Jesus did.

It is these that he preached. He healed the sick: he restored the lame, the blind, the halt in every way. He walked in humility; and he died contemned by his generation. So it may be with you. Do you want to be like him? To be led a life of suffering, and die a death of agony? No! I hear you say, I can not bear that! How, then, can you follow him? You call yourself a follower of Christ; do you not? And how do you follow him? My people have not known me; nay, they are all gone astray; there is none good, no not one. Such would be his exclamation now, were you willing to hear him. Such, he will say, whether you hear him, or not. Alas! ye ignorant church members! Ye are no better than church members were two thousand years ago. Your fathers killed the prophets; and you would now offer up the new philosophers on the same altar of ignorance, folly, and the love of self, if you had the power. Is it to you, then, that I must address myself? Yes, it is even you, whom I now call on. I ask you to throw off all dependence on man, whose breath is in his nostrils; but not to be afraid of man, whose life is a breath everlasting. Who till now have watched, and prayed, and desired, with great desire, the day of the Lord that now approaches. The day so long expected by the Christian church has already dawned, and its sun will not go backward. Come unto me, then, all ye heavy laden, and I will give you rest. You will no longer be required to give tithes of mint and cummin, while you devour widows' houses. No more be sent to hell for a want of belief, or placed in heaven for a profession of it. No, I only ask works of you; sure that you will not do the works unless you have faith. What! I hear you say, shall it be thought of no consequence what men believe? Shall infidels be saved by morality? Oh, no, my friends; I do not say any such thing. I say, again, you can not do the works that I call you to, without faith. And then, I say, most firmly and decidedly, that you can not be saved by works. I say nothing can save you but God's mercy. Not that I mean that you would deserve eternal punishment for a few years of venial sins; but, that God has chosen to show mercy; and he will save you from the consequences of sin. These consequences would extend beyond the grave, and would be felt in other generations, were it not for God's infinite mercy; which, being continually exercised, saves you from continuing to commit sin to all eternity. Now, is not that a new idea, that you would thus deserve eternal punishment for continual, unending sin? But, blessed be God for his infinite mercy. Though your sins be as scarlet, they shall be as wool. Though your sins be legion, your Father's power and goodness can overthrow them and their consequences. But, does He ask nothing in return from man? Yes, He asks man to be grateful; to love him; to fear his anger, which is his hate; or wrath, which is the absence of his love. Nothing more; for God is not subject to passion, or fits of rage. No: calmness is never absent from God. Does not the whole creation move in harmony? How, then, should God be angered, as men are, when their work goes wrong? Why should God hate, when he can exterminate and destroy? Annihilation is in his power; but it would only be by his absorbing the soul of man. For out of God it proceeded; and, thus it is, that of all his works, only this is immortal. God can not die, or be destroyed. To suppose it, would

be folly. Neither can any part of Him die, or be destroyed. Because, if part could be, the whole might be destroyed in parts.

What, then, do I call you to perform, in preparation for death? Not a sudden change of all your habits, and emotions, and mode of thinking. No; I ask you only to listen to God, who will teach his children of his ways, who will write his law on their hearts, who will put it in their inward parts. Who will enter in, and sup with you, and you with Him, in a holy and blessed communion; which no one can partake of without the preparation of a willing mind and a changed heart. A heart changed from evil to good; from self to God; from all that relates to earth to such as relates to Heaven. How will you obtain all these blessings, which, you will easily admit, are most desirable, and are also proper preparations for death?

I will tell you what to do. For, since the day in which Pilate asked, What is truth? the question has never been fully answered. Indeed, its answer has hardly been attempted. Shall I venture to declare it now? Will the world, so full of pride, of arrogance, of crime, and of self-esteem, receive my answer? Given, too, through so humble a medium as I am now using. A man whose religious notions have never been approved by any society of men, though he has belonged to one, by a chance; who has departed from the faith he formerly held, and who now is willing to receive truth from heavenly sources, without asking the spirit whence it comes, or whither it goes. Who is willing to believe himself in God's hands, without requiring that only God should handle him. Who has not felt the love of God in his heart till he was sure that God loved him, by reason of his goodness and of his nature; till he had reason and revelation agreeing in his mind to declare, that what is good comes from God; and evil can not proceed from a good and pure source; but that man must be saved by God's mercy, if saved at all; because, of himself he can do nothing, accomplish no good, and withstand no temptation. Who has often and often prayed to know the truth, and be brought under its heavenly teachings by Divine aid.

How, then, will I answer you, ye scoffers, when this faithful asker has waited so long unanswered; and while groping, as it were, in the dark, has so often fancied he saw light, and has as often found himself deceived, and left unsatisfied? But I will address myself to him and to you, to high and low, rich and poor, noble and ignoble, priest and flock, believer and unbeliever, till all who are willing to receive the truth in its simplicity, by its internal evidence, shall be convinced; till all that are willing to be more blessed than was the disciple Thomas, shall have received their blessing. Then will God's thunders roar out conviction to stubborn fools and graceless scamps, who choose to serve their lusts; who fear to receive the truth, because it would deprive them of their trades; who having long lived in the enjoyment of the world, are unwilling to leave it for a dark and doubtful future; unwilling to trust to God's mercy, but preferring to trust to a stock of service treasured up for them, through the works of fellow-men, who were themselves only saved by God's mercy. Alas! in that day the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall to the ground

and disappear forever. And what kind of bodies will these stars, and sun, and moon, prove to be? Nought but the lofty dignitaries of the several hierarchies that usurp power over the bodies and souls of men. Their power was given them for a season, but in one hour it shall be destroyed. Then shall the multitude, standing afar off, weep for the destruction that shall come upon all flesh. The ships that go down to Tarshish, and those that get the gold of Ophir, shall mourn; for no man will buy their merchandise any more. Alas! alas! they will say, for that great city! which consumed the fruits of the labor of men; which was so splendid, and so overgrown; so lofty, and so grand in its claims; so powerful, and so full of the glory of men!

Now, all these things have been prophesied of before, and ye have sought to give them private interpretations. No scripture is of private interpretation. The letter killeth, but the spirit giveth life. But do not suppose that the sense must, necessarily, be obscure, because you must take its spirit. On the contrary, reason will greatly aid you in understanding scripture; and without reason it can not be understood; and without the exercise of reason you can not understand it. True, the wayfaring, or plain, common-sense man, can not err therein. But those who strain for effect, and swallow impossibilities, can never be right in their construction.

There are many things I have to say to you, but ye can not bear them now; was said long ago by one whom you admit, knew what was best for those who heard him. But now, if I say it, you will hardly be satisfied. You will call on me to stand and deliver. You will try to obtain by force, or by threats, what is not yours; and to make your way to heaven as a thief and a robber. But you can not succeed in any part of this plan. For, I shall only say what God authorizes me to say; and that is only what you are prepared to hear with some kind of patience. If I should declare all to you, you would be overwhelmed; and would despair of ever being found worthy to receive God's mercy, though it is as infinite as any other part of Him, and as necessary to his perfection as life itself. What, then, is to be done? I shall refer you to the Comforter. The Spirit of God. He shall come to you, and teach you all things, even the deep things of God. And now, it is expedient that I go away to the next part of my subject; or you would never be willing to receive any other Comforter than this outward address of God through your bodily senses. But, when you are willing, the Comforter will take up his abode in your heart, and will address himself to you spiritually. His voice will be heard rebuking you, in the cool of the day. He will be found prompting you to good works, to lofty aspirations, to every thing that will elevate and refine; and he will warn you with pleadings of love, ere he leaves you, if you once admit him to your heart. How long, oh! wicked and perverse generation, shall I strive with you? I swear, saith God, that I will not always strive with man, whose breath is in his nostrils, and who goeth down to the pit. No: I will raise him, even at the expense of his free-will, if necessary. But it shall not be necessary, and the day of salvation is at hand! Repent ye, for I will not be put off.

This language, you say, is all assumed; for I have not shown that God has authorized me to speak for him. I ought, you say, to do some work

to perform some miracle; to establish some church, where the authorized body might speak for God, and assume power over men. But I, who am a servant of God, in unity with his other trusted servants, and desirous to only do his will, care not for reproach, or sneers. He saved others, now let him save himself! was once said, to the greatest miracle-worker the earth ever saw. And how was it received? Father! forgive them: they know not what they do! Alas! that men should, in eighteen hundred years, have made no more progress than to repeat the sayings of their fathers, who stoned the prophets, and destroyed the sons of the prophets, and cast down the altars they had erected to the living God.

CHAPTER X.

WHERE SHALL THE UNGODLY BE FOUND?

WHERE shall the ungodly be found, when even the righteous shall scarcely be saved? This is a great question, involving the whole policy of God, in his relations to man in the future state. The future state is a state of passiveness to evil, and activity of good. Men get better, but they are not allowed to get worse. They struggle only for good. If evil approaches they receive it not. It is repelled from them, as the similar poles of a magnet repel each other. The influence of evil does not act positively. It exists, because the spirit of man has imbued itself in it; and it must be left to free itself, by wasting, or wearing out, or it must be overcome with good. Overcome evil with good, is an injunction which men must act on in this life, and in that which is to come. How this is done, I will briefly sketch in another chapter. For I am resolved now to proceed more methodically, as I find the medium willing, and passive, and patient. All truth is deeply hidden by ignorance and by pride. Humility is the condition of truth; and truth is the gift of a benevolent God to its seekers. Truth, then, can be obtained by seeking it; and the only obstacle to its triumphant dominion, is the unwillingness of men, in general, to receive it. They are unwilling to confess their errors, and to make restitution of the goods they have robbed from others. Who would now follow the example of Levi, who, when his Lord, and master of instruction, sat down at his table in his own house, like unto being in his heart, declared if he had wronged any man, he restored unto him fourfold; and this, after having given half his goods to the poor? Many, too many by far, now think if they give to a church, or a churchly object, they have made amends for a life of extortion. But you know full well that no such doctrine was ever taught by Him, who taught as man had not taught, when he was a resident of earth in the body. What, then, shall we say to the seeker after truth? and what to him who refuses to receive it? To the latter we say, it would be better you had never been born; had always remained in the Paradisical state. To the former, that the seeker shall find; and to him who asks, shall be given abundantly; good meas-

ure, heaped up and overflowing. For God, who loveth a cheerful giver is one himself who is unexcelled in generosity. And the only man who can want, while God has good things to bestow, is he who, filled with pride and conceit, cries out, Begone, all ye workers of iniquity! begone, all ye deceivers! I will have none of your new-fangled dreams, none of your new philosophies, none of your spiritual guides! I have one guide, the Bible, as the Jews had one father, Moses. and as he was sufficient for them, so is it for me! But let me say, I will trust in God, and he shall be the portion of every soul that desires to bring forth good fruit, and work righteousness.

We have, thus far, looked only at the reason of the matter, and placed our reliance on your willingness to be convinced. Because a man can close his mind to reason, we must also address his feelings. We shall appeal to his humanity, to ask whether he could be happy if his children were in hell, and he in heaven? Could God be happy if his creatures suffered eternally and unhopingly? No man can, from his heart, say Yes. The very beasts would deride him, and devils would gloat over his superior heartlessness. There is in every man a repugnance to believe as much of this kind of doctrine as churches, generally, make them say they do. Look at the Roman Church, declaring that only its members can, by any possibility, be saved. Do its officers and subjects act upon such a belief? Oh, no! or, if they do, it is only some deep scheme of deception, for they are not shocked and melancholy at the indifference with which the greater part of the world is going along the path of eternal damnation! Is the English Episcopal Church any better in this respect? They, too, require membership by baptism, to insure salvation. They, too, feel that it is not true; for they comfort their Quaker friends, who lose a lovely infant, by the declaration, that it is in Jesus' bosom; or, God has taken the lovely blossom to himself, to save it from the rude winds and storms of this wandering life. Have they the boldness to declare, My friends, your child went to hell, because you did not have it baptized, as God has appointed, and Christ preached, and we practice? No; never would they be so impolite, so heartless, so inhuman, so devilish. That is a proof that it is not true that the child did go to hell; for if it had been really in danger of such a fate, you would have rather baptized it by stealth than have it suffer eternal hell-fire. But yet, you have other friends, not belonging to Episcopal churches, whose children have not been baptized; why do you not rush to them, and plead, and beg, and entreat; weep, and wail, and lament; till you persuade the parents, at least, to let you baptize the innocent babe; the unconscious infant, that must be otherwise condemned for its progenitors' fall from grace and happiness? Alas, I might go through with the creed of every church, till I had manifested what is apparent to ordinary observation, if exercised, that they, none of them, believe what they profess, and all have erected an impossible standard of faith; while they almost equally discard and reject practicing the legitimate consequences of that faith. While they nearly all require faith as the one thing needful, not one has it. How, then, shall any be saved? God's mercy is infinite. Blessed be God, who will have sinners to be saved. And they shall be saved! because He wills it!

CHAPTER XI.

THE SOUL OF MAN IN THE FUTURE STATE.

THERE is a soul in every man, immortal, unchangeable in quality or essence, invisible to bodily eyes, but breathing and living as separately, and as permanently separate from God, as the body is from earth, so long as he chooses to maintain its organization and individuality. Why this soul is hampered and restrained, why it is oppressed by animal passion and darkened by error, is explained in the previous pages. But how is it to be freed and released from the stains imparted to it by its union and alliance with the body, is a deeper and more complex subject, which must be treated with more exactness and logical method, to carry conviction to impartial and willing seekers of truth. I shall, therefore, divide this part of my subject into three chapters, or sections. First, what man should do while in the body. Second, what change death makes in his relation to God and his fellow-men. And, Third, what he must do to be saved with an eternal salvation.

SECTION FIRST: What must be done in the body. Man, being born to trouble, as sparks that fly upward are prone to descend; man, being placed here for the express purpose of receiving instruction in the knowledge of good and evil by experience, has no escape from temptation. He must suffer it. He can not escape from the consequences of his condition any more than he can escape from his condition. To be sure, some think that by suicide they may escape from this condition of existence. But such are mistaken. They only fulfill the appointed term of their bodily life, and fall, by the last and greatest temptation, into the next stage of being; where they soon perceive what opportunities they have wasted, what mercy rejected, what folly exercised, and what useless, and worse than useless, sin they have committed, by taking into their own hands the prerogative of the Deity, and closing an existence he designed should then end. But, if they must have then died, why did they not wait for God himself, by his laws, to dissolve their connection with the body? Because they could not, or would not, resist the temptation which evil thoughts, rebellious designs, and selfish considerations, placed before them. They fell, and left mourning friends, disgraced relations, fond children or parents, or weeping brothers or sisters; or, at least, they fell into condemnation for violating the law of God written on the heart, which is the unpardonable sin. Let us proceed to see what should be the duty of men thus tempted; as this is the sorest temptation that besets men, and is, also, one of the most common. My medium has been beset by it, and I know that few men have lived to maturity, or, at the farthest, to old age, without having been beset by it frequently. It offers such a ready solution of the most overwhelming difficulties, such a sudden relief from care and anxiety, that

sometimes its almost unending consequences are overlooked, and the suffering that others must experience from the rash act is disregarded. It is the highest, or the extreme, manifestation of selfishness. The heart of man is never so desperately wicked as when it resolves to disregard all law, human and divine; to overlook every obligation of friendship, love, and the debts of nature and of business; and, placing the means of destruction where his life must be extinguished by them, rushes violently, with robber-like audacity, at the kingdom of heaven.

The next greatest sin is the sin of living for yourselves. To die for yourselves is suicide. To live for yourselves is murder. Yes! murder is only its highest, or extreme, manifestation. Theft, robbery, arson, murder, are only steps in the ladder of crime; all ending in one object, the serving of self; and liable to, and receiving, one condemnation, that of the withdrawal of God's mercy for a time. He leaves man to do his own will till he is willing to accept of other guidance. When man finds that all these selfish gratifications result in bitterness, and death to enjoyment, he sometimes, even in this life, will reform. That is, he will open his heart to God's influence, who, through his agents the ministers, the servants, the angels, the messengers, the spirits, or the demons, as they are variously denominated in the translation called the Bible, will visit and help him unto salvation.

We will now take up the second section of our subject, that of the change which death of the body makes in the relations of man to his Creator.

Section Second: Man, being never released from death, except through suffering, seldom deliberately resolves to seek it. He often contemplates suicide, but seldom braves it When, at last, Death presents himself to the sick, suffering has worn the body and tried the soul of man. He has, by God's mercy, lain for days in a favorable position for seeing the vanity and nothingness of every occupation that only had self in view, and feels sensitively the need he has of God's mercy and loving kindness to raise him from the deep pit in which he finds himself sunk. Much work, efficient work, is often done on these beds of suffering; and the soul, by a day of suffering, gains years, and sometimes myriads of years, advance in the great work of reconciling itself to God. Albeit, many good resolutions are broken by temptations succeeding an unexpected recovery; although the last state of that man is worse than the first, he having ejected the presence of God and the communion of his spirits, or saints, he was nevertheless sincere; and, therefore, actually, at that time as much reconciled to God as he appeared to be. But let no one put off the work till the morrow, much less to the death-bed; for you know not what a day may bring forth. Ye know not that time and sense will be left to you for repentance then. Work now, while the day lasts, for the night cometh, when no man can work. The night is the next stage of existence, in which no man can work out his salvation; but he is worked upon as he is willing. He is acted upon by God's higher spirits, persuaded by example, taught by precept, instructed by his memory of his earthly experience. He is never forced to receive the good, but he is never allowed to pursue the evil. He may be inactive and unprogressive, but, every step he does

take is one reducing his distance from God, one leaving error and sin behind. He then marches forward; every step being easier than the preceding; every step reducing his toil, increasing his enjoyment; every step enlightening his pathway with good actions and wishes; and with meek regrets and kind wishes to others, and for others, he proceeds on his way rejoicing more and more, till at last having reached the circle in which he can see God, he bursts forth into praise. He declares himself his servant, begs to be allowed to view Him always, to serve him forever, in any position it may please God to place him; and, in harmony with God, and with the servants of God, he proceeds at an accelerated pace. The mighty roll of time, ceaselessly beating on the shores of eternity, is faintly heard in these lofty and distant halls, or mansions, of bliss. The echoes of the past are no longer reverberating through the ears of the former inhabitants of the earth. Spirits of the great and good, as measured by God, commingle. They harmonize most perfectly; they have one will and one law, one power and one wish, one love and one hope; and, all these being common and joint, are equally common to and joint with God. They harmonize with God; they fall down, as it were, at his feet, united to him by the closest bonds of love, and united by a resolution to have no will but his, to exercise no power but his, to feel no desire he does not implant, to have no motive of action, no action, no feeling, no love, but God's. Being, in this state, one with him, they are sons of God; joint heirs with Christ; seated, with him, on the right hand of God, from whence they shall come with Christ, and one with him, being themselves Christ, to judge the quick and the dead; to enter into every soul that is willing to receive them, and to lead that soul to God, even as they were led. Some will find it hard to believe that they may be, and shall be, as Christ. That they shall be really Christ. But it is because they mistake the nature of Christ. Christ is the power of God unto salvation. It is the love of God unending; which is, and was, and will be evermore. It is the son of God, born of purity, led into suffering, raised into power, and seated on the right hand of God, where, in wisdom and power of God, it rules the world, the whole creation, by its oneness with God. And its oneness makes it God. For things which are one and the same are not separate, or unlike. Not separate; but, yet, not merged in God. Possessing still an individuality, this Christ is made of all the good and great in righteousness. All ages of the world, and all celestial, or planetary, bodies in the universe, contribute to its formation and fullness. Jesus of Nazareth, a man approved of God, was the first of the inhabitants of earth who was raised by God to this high, and holy, and immaculate position. Jesus is our great exemplar: and his precepts, preached, as they have been, for eighteen hundred years, are now to be preached again in a new form, but not in new substance.

And this brings me to my third section; namely, the duties of man, or the way in which he is to work out his own salvation with fear and trembling.

Let us proceed in order, and by order show how orderly God is in what he requires of man. First, in childhood; second, in maturity; and third, in old age.

Section Third, Part First: When a child is born, the soul is received into its body at its first inspiration. Its first sensation is pain; and this is wise, for thereby it is prepared for pleasure and enjoyment, which requires previous pain for its perfection. When in the course of nature, as it is called, the child grows, and begins to show signs of intelligence, the activity of the soul commences. We must remember the spirit, or soul, has heretofore been in a passive state. That activity has to be learned, as well as every thing else that God does not implant. Now, when it has further advanced, the signs of intelligence become stronger, and language is learned. Language in the beginning was an inspiration of God. Without his inspiration its perfection could never have been attained, for all the efforts of the learned and powerful can not produce a perfectly original language. But, the language once given has been variously modified and diversified; and though all derived from one original source, the lapse of many ages of years, of many transitions through ignorant mediums, of diversity of situation, and of race, as varieties of men are termed, have so changed language, that it is now infinite in variety; or, at least, appears so to men; for, besides the thousands of languages, there are to each an almost unending variation in different individuals; some so great as to be called dialects, and others, only the remains of a variety, or form, formerly existing. Having acquired language, the child exercises his newly-acquired faculty like a toy. He asks questions for the pleasure it affords him to talk, rather than with a desire for knowledge. But, in the course of time, some tire of this fun, and become rather taciturn; others linger in the pursuit of this pleasure all their lives, and talk for the pleasure of hearing themselves talk. So it is with the various faculties of our bodily nature; they are connected with our souls, and they have their antitypes in the soul, which the type brings into use. Thus, reverence for parents is the type of reverence for our Heavenly Father. Veneration for great men is the type of veneration for God. And so on, through the list. Now, when the soul has thus been educated by the body, it has partaken of the fruit of the tree of knowledge of good and evil; and it must then pass through the opening called death into the spirit-world, where it finds its eternal home.

Whatever qualities the father, or mother, would find in the character of their offspring, must be implanted by some one. They are not fixed or natural, but acquired. The soul of the child is first pure. The tablet of its mind is blank; unwritten upon. Its memory of the past is merged in the future with its memory of earth, and are both taken as one. The passiveness of the first period of existence leaves almost no impression upon the soul. But, God further obscures that memory while in the body by the body's constitution, which does not take cognizance of any thing that was not experienced in itself. So that memory of the first state is impossible while in the body, and only returns to the spirit in the next world by slow degrees. First, as a part of its earthly existence, but afterward it separates itself as the spirit advances, and as its new relation to God requires it to possess the knowledge of its former condition, in order that his perfect love, wisdom, and benevolence may be fully manifest. The child then, is pure and innocent till passion or example has led it to sin. How

careful, then, parents ought to be to set examples of patience, long-suffering, goodness of every kind, before their children, from the very first dawn of their intellect. This period commences very early, a few days, at the farthest, from their birth.

Having shown what examples ought to be set before the children, we will suppose every care exercised to secure their continuance in a state of innocence and purity. Then the passions are to be controlled and regulated by the child itself, for the parent can never fully, and scarcely even imperfectly, restrain the child's passion. The child's education should proceed on the plan of forming his character, so that he will, of himself, walk in the paths of virtue, and resist temptations. Then, the work is done for life. The child is the father to the man. Train up a child in the way he should go, and when he is old he will not depart from it, was the advice of a wise man; and wise men will ever bear in mind, as is the tree, so is its fruit.

When youth begins, the child has, already implanted, the seeds of good and evil. Careful culture may yet weed out much of the latter, and cause the remainder to be overshadowed by the former. But the die is, in a great measure, cast as to the happiness or misery of the youth. He must follow the impulses of nature, if he has not been taught to restrain his desires and modify his actions by love of others. How, then, shall those parents be excused for their neglect, who have failed so to train their children? Surely their sins will be visited upon their children, even to the third and fourth generation. And so it is that such small advances are made by all the wise and prudent of this world. God will not let them be the ruin of more than one generation, except in a few instances. He restrains their progress in sin, by cutting off their children, or, by throwing the children into such circumstances as to relieve them from the example and precept of the neglectful, or incompetent, parent. What God can do to restrain evil, without infringing the free-will of man, and without debarring him from the experience necessary to the soul's enjoyment of eternal happiness, he does. But man, ungrateful ever, or often, mourns and repines at the dispensations by which this good, or saving from evil, is effected. Who will be willing to submit all things to God's pleasure, in perfect confidence that his will and government are wise and good? None now living, I think, I may safely say; and yet, one such lived among men. One example has been given. And, how was it that he attained to such superior excellence, and remained ever in his original purity? Because his father and his mother listened to God; who restrained every evil influence, every impure desire, and led them in peace and purity from city to city, and from Judea to Egypt. There, dwelling in quiet solitude, they trained the holy infant, and led innocent lives. They returned, filled with God's holy influence, to Jerusalem; and settled in Nazareth. Here, other sons and daughters were born to them; but, the circumstances of their position were so different, that these children were not remarkable, or distinguished readily, from their fellow-citizens. True, they received, late and reluctantly, the precepts and example, the life and death, of their extraordinary brother, as evidence of his divine character, as being the Messiah so long promised to their nation. But

they, after all, were not emancipated from the traditions against which he preached, and never ceased to observe the ceremonies from which Jesus desired to emancipate them. Their descendants, too, continued to differ from their Christian brethren; until, at last, they were scattered and overthrown in the rebellions and tumults that destroyed their nation, and almost exterminated their Church.

CHAPTER XII.

THE SOUL OF MAN HERE ON EARTH.

PART Second, of SECTION THIRD: Having shown how the child should be trained, let us now proceed to consider how the man should act. Virtue is its own reward. Because the consequences of virtue are happiness. Because nothing but purity can result from its practice. Because the virtuous man is holy, and dependent upon God. For, without God's help he would not have practiced virtue; and without His continued assistance he would not refrain from evil. It is, then, to God we must appeal; entreating Him to aid us, to enlighten us; to be our ever-present guide, and powerful helper. If God be on our side, who shall overcome us? Not the prince of this world, nor all the temptations, that may be compared to the gates of hell. Never! can any thing prevail against God.

CHAPTER XIII.

THE SOUL OF MAN CONSIDERED IN ITS EVENTUAL RELATION TO GOD.

WHAT, then, shall we say? Shall we say that God does all? Not so. He only helps the man to do what the man wills to do, if the desire, or will, be good; or lets him alone, or restrains him, if it be evil. He, himself, does nothing, except through his agents, the spirits before described. But even they do nothing but help in the man's will, and keep themselves on the alert to aid every good thought, every lofty desire, every pure aspiration. They ever watch the movement of his will, and the instant that the man opens his heart's door, by a willingness to receive God's help, they rush in, and embrace him, as it were, with tears of joy. But, too often are they as suddenly thrust out. But if man, in the body, was told he must forgive his brother, who had offended him four hundred and ninety times, shall not God's mercy and patience extend as far beyond that as infinity exceeds man's finite being? Well, then, again and again do God's angels ask for admittance. Again and again do they crowd into man's heart, and commence the work of purification. While he remains willing and passive, they stay. But when evil desires or resolutions in-

vade the sanctuary, they can not stay; for good and evil are antagonistic, and repel each other. They may linger long enough to warn, to entreat, to sigh or to weep for the misfortunes which man will receive, and suffer from, in consequence of his evil. But the will of man is free and uncontrolled. Without that, where would be responsibility? No one but God can control man's will, and He will not do it. He designed man for this very state of checkered existence; and when his creation and laws were completed, He pronounced them good.

CHAPTER XIV.

THE MEANS BY WHICH GOD'S MERCY IS EXERCISED.

PART Third, of SECTION THIRD: Now, for our last section, or part, on old age. Man has conjectured, that if the laws of health were duly attended to, he might prolong his life almost indefinitely. This is not so. Threescore years and ten is the appointed time to which health should bring a man. His usefulness is then, generally, at an end: and if his life be prolonged, it is one of passiveness, or repining. This, too, like all God's laws, is wisdom. The man who passes his seventieth year has lived long enough to experience all that is necessary to his future enjoyment. To continue to encumber the earth, would be a waste of eternity. But some will say, that life might still be a blessing if health and strength were maintained. So it might. It is a kind of blessing, too, when it is not. For dispensations are blessings. But it is better, as Paul said, to be with God, than to remain. And if so, why desire to remain? Perhaps you say, he might reform, or progress here. Alas! by that time the tree is dry and hard. It will no more yield to guidance. As the branches had been bent in youth, so they stand in age, only more stiff and gnarled. The storms that bent it once can bend it no more. It may break, but not yield. It can die, but it can not bring forth fruit. Poor old creature, it is better, far better, to be with God, than to remain in the strife and turmoil of an active and vigorous generation, that knew you not in your prime. That have changed their fashions, modified their laws, progressed with inventions, leaving you sole landmark for past spirits, sole remnant of the olden time.

And, why was it that men in former days lived nearly a thousand years? Because, then, mankind were so new to existence, that they had to take more time to pass through the same experience. The earth was unpeopled; and longer lives insured a numerous offspring. The experience of the past was valuable, because it had originated in revelation, and was handed down by tradition. Old men were then the lights of the world; now, it is in the breasts of young men that are found the springs of progress. Then, the struggle was rather to retain than progress; but now, retention is left to take care of itself, and progress is the one idea. But, you will say the change was sudden; the reasons given

should only have made it gradual. True; when the world had been peopled completely, it pleased God to destroy the race of man, with a few exceptions. But the reasons for this are foreign to our subject, and are, to this generation, unimportant. Suffice it, that men formerly lived longer, because they were needed on earth; but that the necessity having passed away, they are released from the bondage of the body sooner. So far from repining at this change, men should rejoice; for, though eternity does not measure time, nor time, eternity, yet a thousand years are a long time to be away from God, and to be committing sins to be atoned for.

There is no repentance beyond the grave. There, atonement is required; not that of one for another, but each for himself. Being, then, derived from the past, and proceeding to the future, the soul longs to reach its goal. But the fetters of sin are strong. The will of the spirit is weak. Its struggles, therefore, are tedious to watch over and pray over. But all these things we convert into pleasures by doing them cheerfully. By only desiring to act as pleases God we have a reward, the praises of Well done, good and faithful servant; thou hast been faithful in small things, I will make thee ruler over much. So we proceed, helping others, and blessing or being blessed, by it, till we arrive at the Sonship; when, indeed, we become the ruler over much. For, to the Son are all things given.

The last enemy is death. Not the outward death of the body, but the inward death of the spirit of man. This is death to God, till it repents, or atones for, its sins. Repentance is an act of will; atonement is a punishment received. Choose now, oh! man, whether you will serve yourself, or God. If God, repent, and sin no more. If self, sin, and be punished. Your punishment shall not be eternal, nor so dreadful as hell-fire; but it may extend over myriads of years, and be greater than you would now think you could bear, could you foresee and understand it. Let the Spirit, then, persuade you, by the mercies of God, by the love of his Son, by the tears of your brethren, by the woes of your children, by the despair of the fallen, by the hope of the raised, to put your trust in God; to lean on his protecting arm; to commune with his saints; to be received up into glory, eternal, incorruptible, and unspeakable.

But I foresee that many will reject the counsel of the spirits, because they come not with power. Power to make signs, and wonders, and miracles, that should, if possible, deceive the very elect, is theirs. Why, then, do they not exercise it? you say. Raise the dead for me, show my brother the hole in the side; let me experience heaven on earth, let him be damned to eternal torture; then I will believe, you say. Alas! my friend, you ask too much; to sit on my right hand, or on my left, is not mine to give; but it will be given to them for whom it was designed from the foundation of the world. How, then, you say, can I escape condemnation and suffering, if election was made so long ago as to the fate of every man? Thou fool! whether is God, or man, to be confounded by thy impertinent questions? Yet I will answer you according to your folly, and also, not according to your folly. First; the elect will be saved, because they will never sin! Second; they will not sin, because they are the elect! Now, for the other answer; not according to folly, but by

wisdom of God. The elect shall be saved, because they elect to be. They shall not sin, because they will do the will of God. They will do the will of God, because they will seek to know it, and ask his help; and he will be found a very present helper. Are any weak in the faith? receive them; not to doubtful disputation. Would that this were the law now in all the churches, as it was once in Corinth. Alas! how are the mighty fallen, and how are the bold cast down! Where are the churches that disputed the Cross of Christ? Where are the proud Christians of Asia Minor, of Thrace and of Greece, of Egypt and of Africa? Where? Where? Their poor remains, sunk in superstition, are little removed from the barbarism of savages and the worship of images. Idols I will not call them, for even Pagan Greece and Italy had more seemly ones. But how much better is Rome? Precious was the deposit of faith there. Paul preached, and Peter suffered; but their successors have gone astray, and follow not the precepts of the holy Jesus. His kingdom was not of this world, but theirs is. He was meek and lowly, and had not where to lay his head. They live in pomp, and idleness, and in sumptuous apparel, and in palaces. They claim that it is religion that is honored in honoring them. But he gave glory, honor, and power to the Father. Need I follow down the successors of the apostles, as they style themselves, to the details of their lives, or the scandal of their flock? Need I lay bare the mystery of iniquity that exists not only in the churches of the East and West, or the Catholic and the Protestant, but even among those who love to be styled the humble followers of George Fox? Alas! all are gone astray. There is none good; no, not one. They shall all perish before my face, saith God; and their place shall be found of them no more. They shall vanish as a scroll; and fire from heaven shall consume them. Alas! what ingenuity has been wasted, what agonies suffered, what tortures inflicted, in the name of the meek and lowly Jesus of Nazareth! He drove, with stripes, from his Father's temple, those who sold doves and made a trade of religion; and so will he, in effect, do again. For he can not abide in their evil hearts, and he must go out of them, leaving them to receive hereafter the punishment of their sins; which will be as near eternal as mortals can be able to understand. Turn ye, oh! Christian People, in every land under the sun; turn ye to God; and He will be found of you, and you shall have comfort, aid, succor; living water, heavenly manna, daily bread, the wine that maketh glad the heart. You shall have peace. Peace everlasting with the Father, and with the Son, and with the Holy Spirit; which are, and were, and will be evermore, One. One God, the Father of all, and Jesus Christ whom He hath sent; one faith, one baptism. The faith and the baptism of the spirit which is the brother and soul of Christ; which is the power of God unto salvation; which is the Son of God, the Messiah so long promised to, and looked for by the Jews; the Holy One of Israel. Who is, indeed, one with God, the Father; because God, the Father, has placed him at His right hand, and united him in the bonds of love and perfect harmony to His Divinity; so that they have one will, one thought, one action; and but one motive to action now pervades them, and that is to save sinners. Oh! sinner, what an array of names there is against you! But, the

great name of God alone is strength. Is not that enough to make you fear overthrow? Do you dare to say He loves you, and yet continue to reject Him? If you do, you are a bad man indeed. Gratitude for all His mercies and all the pleasures you have enjoyed, ought, at least, to impel you to love Him; and if you once love Him, you are saved. Saved for the time. You can fall again, if you listen to temptation. If you take sin to your affection, you can not love God. But love Him, and you can not sin as long as you love Him. My friend, I love you. I want to save you. I ask you, what you would prefer, to be with God in heaven? or, with the lowest spirit out of the body, engaged, for perhaps uncountable years, in making atonement for your passionate departure from the love of God? Methinks I hear you say, I would be with God; but I don't see how I can bear to give up my will, to do His work. You say, the yoke is easy, the burden is light; but, whenever I have tried to do right, I found it very difficult! My friend, I will help you. Only be willing to let us both try, and I will guarantee success. Breathe for me, or for God, for that is the true term, one single prayer; make but one single, even ideal, or mental ejaculation, and I am already with you. Tell me what you want to do. If good, I will assist. If evil, I shall have to leave you; but only for a time, only till you ask me again. Fear not to tire me by your fickleness, but fear those who can kill the body, and cast the soul into Gehenna; where shall be weeping, and wailing, and gnashing of teeth. Who are those who can kill the body? The Lord has appointed unto all men to die, but He has placed governments among men to cut off evil doers. They can kill the body for its crimes; and then the soul, as a consequence, is cast into suffering, and obliged to atone by it for its sins. Disease, too, kills the body; and often, far more often than men have ever imagined even, have diseases been the consequence of sins, and so the sinful soul separated from the body. Then is the saying equally true, as if the body was cut off by the powers that be.

The end of the matter is this. All that will come, may come, and partake of the waters of life; freely, without money, and without price. This book shall be published by the proceeds of a bad debt; and the proceeds of the book, at a trifling price, shall again be devoted to its further dissemination. If any seek its pages who have better use for the money, my agents shall deliver it, without money and without price. But yet, that is only an outward performance of the promise, and not the one that its first utterer had in view. The true interpretation is, that God will teach men himself; and that no man need go to his brother to inquire where is Christ; for, behold he is in you, except ye be reprobate. And, if you are reprobate, repent, and live. Repent, and receive Christ.

THIRD GRAND DIVISION.

ORIGIN AND LIFE OF JESUS CHRIST.

CHAPTER XV.

THE CORRECTED VIEW OF CREATION.

In the beginning God made all that is made; as we have declared. But how He made, we will declare.

In the beginning was the word; and the word was God. It was of God, and was God. What was the word? The word was the power, or wisdom, or will of God. For these three are one. The word took flesh, and we beheld his glory; the glory of the only begotten son of God. This only begotten son of God was also son of man. He is Jesus Christ, who was of Nazareth, and now sitteth, or existeth, at the right hand of God; in his power, will, and glory. The word of God is quick and powerful, even to the dividing asunder of the joints and the marrow of man. It is a sword of division between good and evil. It is a sword that is two-edged, and sharper than any steel or metal sword that ever was made. It is God. But did God take flesh? Oh, no! thou outward-viewing man. The word of God is God; and the word of God took flesh. Then God took flesh, you say, by every rule of logic and reason? Wait; and I will explain to you the difference between the two sayings.

The word of God is quick and powerful, sharper than any two-edged sword, says Paul. The word of God took flesh, and we beheld his glory, says John. Now, which is right? Both, I say; and I will show how they are to be understood, and that they do agree in fact, though not in words.

First, God is not the word, though the word is God. How can that be? again exclaims the logician. The same as before, I say; and so I must explain to you again, that in God are all things. All things are from him, and without him there is nothing. This is, I believe, admitted by all who admit a God to exist. For, if God were not all, then something would be independent of all else, and therefore of him. For out of God came all, or else it must have come from nothing. If it came from nothing, it came by his command, or by another's. If by another's, whose? Either some other immortal being, independent of Him, or else independent God, or else a part of Him who made all things but Himself. For He, Himself, having always existed, was never made. Now, if God made all things, he made the word, or else the word was a part of Him. If a part of Him, it was not Him, though he might be the word. For, though a part can not be a whole, a whole can be, or comprise, a part. Thus it is that

Word is God; because it is a part of God. But, God is not the word, because he is more than that, and can not be comprised in it.

There is in every man a word of God, a power of God, provided he is willing to have it. But, in Jesus of Nazareth the word of God was in abundance; bringing forth fruit unto righteousness, purity, and love. How, then, shall we make it appear that he was not the only begotten Son of God; born of the Virgin Mary? By attentive consideration of what I shall declare, you will, I think, perceive that of a truth God was in him, but that he was not God. That he was the only begotten son of God, but that he was not God. That he was the only Savior given to man, by whom man could be saved: and yet he was not God. That he was the sure and steadfast promised Messiah; so long looked for, so often prophesied of; yet he was not God. That he was King of Kings, and Lord of Lords; yet he was not God. Now all these things are believed of him, with the addition that he is God, by many churches; comprising, by far, the greatest part of mankind calling themselves Christians.

The ways of God are mysterious and incomprehensible to men. But the ways of men are plain in the sight of God, however men may strive to conceal them. Often men try to conceal their motives from themselves, and succeed almost as well as when they try only to deceive their brethren. But God, seeing all things, and knowing every motive, sees that a time has come when men are prepared to receive the truth; and He will have it preached unto them, raising up for that purpose such instruments as shall give Him the glory, honor, and praise of all that is accomplished through them, and being willing to receive from Him their equal penny with other laborers who may have done far less. But the race is not to the swift, nor the battle to the strong; and when the contest is over, God will be All in all. But He will have victory through humble and submissive means, or mediums of His will, who will be satisfied with the rewards of a good conscience.

CHAPTER XVI.

THE HISTORY OF JESUS OF NAZARETH.

Now, in order that the History of All Things may be complete, I shall proceed to give the History of Jesus of Nazareth; a man approved by God. He was the son of Mary, a virgin of Jerusalem. She was betrothed to Joseph, the son of Jacob, and he was the reputed father of Jesus. But he was not his father, in any way, except that his wife bore him that child. Still, he was born in lawful wedlock, and so was not subject to any reproach. But, should any one reproach Mary with bearing a child that was not her husband's, she was prepared by God to give an answer; that her husband was satisfied. But the birth of Jesus was in this wise. The child was the result of the will of God operating upon the powers of Mary, who conceived, without desire of man, a child. It grew; in the usual

course of gestation. It was born in due time; and at its first inspiration received the spirit of Christ; the Son and Sent of God. But how was the spirit of this child miraculous, as was the body? How was the spirit so different from other men? He was born with a different motive. Other men left Paradise because they desired change; they desired knowledge of good and evil. But He left because he desired to do good; and to make to the Father, and Creator, his gratitude, for the happiness he had enjoyed in Paradise. He desired to serve others. God, in his infinite wisdom, selected this spirit for the Messiah, so long promised to the Jews; and who, Daniel had been informed, should be born at this precise time. This spirit, thus selected, was placed in the body, so prepared as to be pure and free from all sensuality. For there had been no sensual excitement in Mary's experience; and, consequently, she impressed no trace of it on her offspring. This is the history of the miraculous birth of Jesus. He was, thus, the only begotten son of God; because God had, by his will, which is his power, begotten, or caused his conception by Mary, without any sensation on her part of the act. Because in no other instance has it pleased God so to cause a being to be produced on the earth. Because, being thus chosen, he was qualified to become the Son of God while in the body, which no other child of God has been able to arrive to be till he has left the body, and been numbered with transgressors in the way that Jesus was. But not in the way that he was only, but also by being transgressors themselves, each for himself. Having thus opened this subject, let us pause and reflect, that God has caused this event to be described with great particularity by two evangelists, and that Paul, also, refers plainly to the manner and form of it; and yet out of those accounts men have managed to build a blasphemous theory, which has no foundation there or elsewhere. This is the more strange, as it originated at a very early period of the church, while there were some standing in the body who had themselves seen the Holy One of Israel.

CHAPTER XVII.

THE LIFE OF JESUS CHRIST, ON EARTH.

The whole world was expecting a great event. The shepherds that watched their flocks, the priests that worshiped in temple and fane; the king on the throne, and the student in the closet; all were expecting some one to arise who would declare the will of God, and be armed with power and authority to teach, to rule, and to condemn. This was produced by the will of God, in various ways we will not stop to describe. But of all the watchers, only the shepherds and the magi were observant of the signs of his coming. They proceeded to visit him in his humble, his lowly abode; and, undaunted by the poverty of his parents, they adored his manifestation of the presence of Deity, which shone miraculously, as they thought, in his countenance.

But the child grew, and found favor with God and man. Pilate was not yet governor of Judea, but Herod was as willing to do a bloody act as Pilate was afterward. He caused the child to be sought for, that he might put him to death. But God directed Joseph and Mary to flee. He sustained their health and strength, and blessed their exertions to procure food and raiment, so that they were abundantly provided for during their sojourn among a hostile people. For, though Jews were well received in some parts of Egypt, in others they were abhorred. They resided in Pagan darkness, but a bright light ever shone from the countenance of the child, which charmed and captivated every beholder. The time arrived when Herod was no more, and Judea was again a safe residence for the King of Kings. His parents, with their as yet only child, returned and visited Jerusalem and the great feast, or gathering of the Jews from all parts of the world. There he was distinguished, too, by his extraordinary countenance; and attracted the attention of the dignitaries of the nation, who found the beautiful face was only an index of a lovely disposition and powerful mind. They were confounded by his answers then, and puzzled by his questions, as they were afterward when he had entered upon his great work, of declaring that God was the father of all, and that the kingdom of Heaven was within men. So much, or nearly so much, we have from history, which has come down to the present time among men. But there were lives of him written that were more full, and that described, what I shall describe at some future time, with particularity and precision. These books would not allow the Homoousian doctrine to be established. Power and presumption destroyed and proscribed them; and at last they were lost forever, unless God pleases, hereafter, to reveal their contents through some humble medium. One that will be more willing than he who now writes is now, or ever will be. For the sacrifice of the heart is not enough, without father and mother, wife and child, soul and body, are laid at the feet of a suffering humanity, a pleased God. That is, God will be pleased when the sacrifice is offered, and humanity must suffer till it is offered upon God's altar of mercy and love.

I have tried my medium, and he can not bear more. I will spue him out of my mouth till he can. But he never will be, in the body, a willing son of God. And yet such will arise, ready and willing to serve, and to die, for the love of God and men. God will accept the sacrifice, and they shall be blessed for evermore. Peace on earth, and good-will to men, will be their salutation. It is now my salutation, as I commence the History of the Ministry and Sacrifices of Jesus. He was a carpenter by trade, and worked at his trade in Nazareth for years before he began to preach. He was thirty-one years old when he first left his residence, to follow the direction of God in his ministry. But during his earlier years he had wrought miracles, and been regarded as a Divine personage by his mother, and some devout old men. But at thirty-one years of age his public ministry commenced. His first act was to conform to the new light, or form which John, the last of the Jewish prophets, and his own forerunner, was declaring to the people, would help to purify them and prepare them for the kingdom of Heaven. When John preached baptism, it was not sprinkling, but immersion, that he used and enforced. How did these help to

prepare men for heaven? will ask some, who now call it unessential. Because it was a type of regeneration. It signified that the recipient had taken the pledge, that he would henceforth try to serve God, and watch for his Son and Sent. Then John taught them that that Son, and Sent of God, would teach and practice a different kind of Baptism, and that the kind he practiced would cease. He must increase, but I must decrease, said John the Baptizer. But when Jesus came, he was baptized; and his disciples baptized. Yes; Jesus fulfilled every custom of the Mosaic dispensation, and baptism was common in their ritual. We find it now recorded, that Naaman, the leper, was directed to baptize three times in the Jordan, and that he was indignant, that so common a proceeding should be the only prescription the prophet of God would give him.

The last enemy that man encounters is death. But Christ triumphs over death, and the Son of Man triumphed over death, even in so horrible a form as that of the cross. But when he cried out, My God, why hast thou forsaken me? he had not experienced that God was with him to remain forever. He was, momentarily, at a loss for the heavenly consolation he had so constantly experienced. He had turned within himself, as usual, to have the counsel of God, and, to his astonishment, found no responsive spirit. Christ was withdrawn from Jesus. The man suffered, the spirit was withdrawn to God. Not the spirit of the man, but the spirit of Christ. How is this, you say; was not Jesus and Christ one person? Was he not Jesus Christ? Yes, he was Jesus Christ; and Jesus and Christ were united as one. But they were two persons. Thus, Jesus was the name, among men, of that body and spirit which Mary was delivered of. But the spirit of Christ was the Sent of God, that had so pleased God as to be called his beloved Son. But the spirit of the man, the soul as it is generally called, was also the Sent of God; the Messiah long promised; the glorious Son of God; the only begotten Son of God. And this Jesus also possessed the Christ, that is also sent to every man. But to Jesus it was sent more abundantly; for to him that hath, much shall be given; while to him that hath little, or none, what he has shall be taken from him. This Jesus, then, being so filled with the Christ, or the Sent Spirit, Son of God, was properly called Jesus Christ. But yet, Christ had another signification, in which it was really used and applied to him. He was called Jesus Messiah; and Messiah is rendered in the Greek, Christos; in the English, Christ. But, then, what is the difference between the Christ that Jesus Christ had, and the Christ that Jesus had? It is this. Jesus was the Christ, the Son of God, because he was chosen by God to be the Shiloh, or Prince of Peace; the Messiah, or the Sent of God to the Jews; as he had promised their forefathers many times. But he, being chosen (because in Paradise he had desired to be of service to others, and to do God's will, and be his servant), was sent. He entered the body God had caused Mary to bring forth. His birth was miraculous, or contrary to the general order of generation. He was the only example of such a procedure. Then, being born as he was, and being thus pure and holy, and the son of God as well as the son of man, he was worthy to be the Son of God, because of his innocence, and his purity, and his benevolence. He was also passive to the influence of God upon him. He

strove to do his Father's will, by bringing, or keeping, his own in entire submission to God's. Whoever does this, will receive a Son of God, a Christ, into his heart, or mind, or soul, as it would be variously termed by different persons, under different constitutions of faith, or learning. Having received this last Christ, he was armed with a double armor. He had put on the whole armor of God, and nothing earthly, nor even heavenly, could prevail against him. Because his will was in unison with heaven, and there could be no collision between them. Because earth was powerless against heaven, there could be no contest there. So there was no contest. But he had the victory. He overcame without fighting. Resistance would have been impossible. His will was law. It was God's will. God's, by his will being submissive to God's; and so, of course, all others must yield to God's. But yet, Christ was deserted by this second Christ, when Jesus the Messiah, or first Christ, was on the cross. Then immediately the man cried out, as in the original, Eli, Eli, lama sabachthani? My God, why hast thou forsaken me? This cry of pain showed that the two Christs were not inseparable. And what was the cause of this separation, think you? It was the desire to save himself from death upon the cross, that had been so reluctantly yielded in the garden of Gethsemane, and had now triumphed over him in the severity of his pain and suffering. Alas! that one rebellion against God's will was a sin that he had to atone for. He descended into hell, or the place of departed spirits, for this sin. He soon rose again; purified, sanctified, glorified. He ascended into heaven, and there he dwells in power, and majesty, and dominion of God. He is united to God by perfect submission to his will. He can never fall from his grace; neither can any other son of God, when in the spirit form; for then none can go backward, all go forward. What? does Jesus Christ, then, go forward after having been so united to the Father? Yes, indeed; all creation is progressive; and as Jesus Christ, the high and holy Son of God, King of Kings, and Lord of Lords, becomes nearer and nearer to a perfect God, he loses, little by little, the imperfection of his nature. At last he will be almost like God; almost God himself in all his attributes. But, as but one can be God, and only God is perfect, so when perfection is approached at every step, yet it can never be attained. For if mathematicians say truly, no object can ever be reached, if every progressive movement toward it lessens only a part of the distance; so, though Jesus of Nazareth is now the highest spirit among the sons of God, next indeed to God himself, he can never reach pefection so long as he only becomes more and more perfect; that is, less and less imperfect. Amen.

We have now shown the Origin of All Things, and the End of Man For this is also a History of Man. Not physiological, social, national, or general; but spiritual. Nor chronological, or astronomical, or geological; but eternal and ethereal. What, then, remains? What that is worthy of our pen, of our time, and trouble? Nothing, now. But hereafter when we shall have other than swine to cast pearls before, we will, through this medium, declare the glory of the celestial, or future, world;

and the happiness and the enjoyment that has been, and will be, enjoyed by every man, woman, and child ; born and unborn ; living or dead.

The medium says,
Amen.
Blessed be God, evermore, for all his mercies,
and for all his promises.

AMEN,
saith the Spirit,
and, God will bless those who believe, as thou hast done,
WITHOUT HAVING SEEN.

APPENDIX

TO THE SECOND EDITION.

Some of the errors of punctuation have been corrected in this edition, but these and other defects are but the spots on the sun of its truth, for as those sun spots are imperceptible to the ordinary observer, and do not suggest even to the observer of them any idea of imperfection in its Contriver or Creator, so these spots arising from the non-subjection of my medium, or from the necessity of his position toward me, and his defective knowledge of the laws of the language used, need not disturb him who seeks only to enjoy the beams of the sun of truth, the light of heavenly wisdom, the beams of Divine Revelation.

The Second and Third Books of this Series, and the Second Series of these books in one volume, are but continuations and amplifications of the ideas and suggestions to be found in this Book; though many will not find the rudiments of those books in this, even when they cursorily look for them. But an earnest search with desires to see truth and accordance, will be rewarded by success. Seek, and ye shall find, and as ye seek so shall ye find either light or darkness, truth or error, new ideas or old ones renewed or strengthened. How, then, shall we find truth? you will say. By seeking for it by prayer and unbiased search!

March 6, 1858.

THE HISTORY

OF THE

ORIGIN OF ALL THINGS;

CONTINUED

FROM THE FIRST VOLUME ALREADY PUBLISHED;

AND ENLARGED

AS REQUIRED BY THE AMPLITUDE OF THE SUBJECT OF THIS VOLUME;

NOW BEING DEVOTED TO

THE HISTORY OF THE WORLD,

IN ITS DIVISIONS OF CHRONOLOGY, GEOLOGY, GEOGRAPHY, AND ALSO IN ITS POLITICAL DIVISIONS, ITS CIVIL INSTITUTIONS, AND ITS PROGRESS IN RECEIVING DIVINE AID, COUNSEL, AND DIRECTION.

IN TWO PARTS.

PART FIRST.

CHRONOLOGY, GEOLOGY, GEOGRAPHY, AND HISTORY IN GENERAL, OF NATIONS, AND COMMUNITIES SOCIALLY, MORALLY, AND POLITICALLY.

PART SECOND.

THE HISTORY OF DIVINE INFLUX TO, AND ITS OPERATIONS UPON, THE INHABITANTS OF EARTH; FROM THE BEGINNING TO THE PRESENT TIME

BY GOD'S SPIRIT; DELIVERED IN WRITING,

TO L. M. ARNOLD.

1852.

Entered, according to Act of Congress, in the year 1852, by
L. M. ARNOLD,
in the Clerk's Office of the District Court of the United States for the Southern District of New York.

THIS BOOK is the Second of a series entitled THE HISTORY OF THE ORIGIN OF ALL THINGS. Its contents will be found to throw light on much that is obscure in Chronology, History, Geology, and Cosmography, as well as Religious Forms and Sentiments. It may be profitably read by biblical students or scientific explorers, whilst it is not above the comprehension of the popular reader. It must be read by all who would keep up with the history of Spiritual Manifestations, upon which it throws more light and explanation than any former work ever did, or any other work ever will.

INTRODUCTION.

LET all the people praise Thee, Oh! God! for all thy mighty works, and for all thy loving promises! Let every nation, kindred, tongue, and people, praise thy holy name; for thou art greatly to be loved, and separation from thee, greatly to be feared. Then, Oh! God! let us experience thy mercy, and loving kindness, in this, our day of probation, whilst we are left free to choose the good, and reject the evil; or, to choose the evil, and reject the good. And so, Oh! God! lead us to advancement, in thy great chain of existence; which, link by link, extends to the lowest particle, or atom, of thy works; even to their most attenuated, or unformed, form. Let us, who read this book, Oh! God! receive the truths and revelations it contains, as truths and revelations; and let not our pride, or our prejudices, or our education, or our passions, separate us from the truth, or divide our affections, which we desire to place on Thee, oh! Most Holy, Most Kind, Most Loving, and Merciful God, and Savior: Amen.

The deep instruction, and the lofty truths, contained in this book, will, in many instances, be pearls cast before swine, who will desire to turn, and rend my medium. But, though he is resolved to bear with patience any persecution, he shall not be found suffering from it. This land of America is free; and, however some may desire to make men's opinions in religious matters, a test of fitness for business, or political office, they never have, and never will, succeed, in overthrowing any servant of mine, who acted in my will. When mediums act in their own wills, they may often receive such opposition, as to confound them, and destroy their work. But, this only shows, that he who would proceed rightly, must rely on God, and proceed no faster than he directs. He must be as careful not to go too fast, as he is to keep up to what is required of him. Submission of will, a surrender of man's Free Will, is required, in order to have Go 's sure help. He will, assuredly, save those, who rely wholly upon him; when, to all human reason, salvation is impossible. Read Daniel's account of Shadrach, Meshach, and Abednego's, being cast into the fiery furnace, and of his own salvation from the hungry lions; and be

assured, first, that it is literally true, having occurred precisely according to the simple relation of it; and, second, that God is able to save now, as he was then; and, that if necessary now, the Czar of Russia could be made to eat grass like an ox, and his kingdom be taken from him, to be restored no more, or to be restored at the end of seven years, as easily as Nebuchadnezzar was turned out of his palace, for exalting himself, in the midst of extraordinary grandeur, and unlimited, with men, power. Remember God's power, and remember the advice of him, who, 1800 years ago, was learned, and pious, though not convinced of the truth of Christianity, and warned the Sanhedrim, to let the preachers of new doctrines alone, for if the thing was of God, it would prosper, and they might be found fighting against him, whilst if it were not of God, it would come to nought. Let every man, then, look carefully about him and see on what foundation he stands; and, let him who thinketh he is already on a sure foundation, take heed lest he fall. For this day, is the Word of the Lord fulfilled, That your old men shall dream dreams, and your young men see visions, and the spirit of God is poured out in the land. Let the Earth rejoice, and all the sons of Earth give joyful thanks. Let the floods clap their hands, and all the people shout for joy. For unto us a son is given! Who will declare his generation? who will show his forthcoming? Let every medium, attend well to what I shall declare through him; and, let every one, who has believed himself inspired by me, or by God himself, or by his Holy Spirit, for all are one, let them, I say, attend to their impressions; for, I will, if they are willing to receive the unmixed truth, impress on them the conviction, of the truth of this book, and of the verity of all my sayings, through this medium. And you, Oh! Mediums! and you, Oh! Inspired Receivers! of my impressions, do you declare publicly, as it were upon, or from the house-top, what I give to you in a corner, or in your own hearts, or minds. Do this, and live. Smother it, and you shall die! Die to my communion, to my impressions, to my communications. Attend, Oh! People of America! and prepare for your great destiny, by submission to instruction, and by being willing to come under the authority, and guidance, of the King of Kings.

PREFACE.

THIS BOOK, is the higher manifestation promised in the First Book. It is published, sooner than might have been expected, because the need is great, and the Medium was ready, passive, and submissive. It has been written, as the First Book was, by the direct revelation of the Son of God, Jesus Christ, formerly of Nazareth, now the first spirit, of all the sons of Earth, who has reached the Seventh Circle, of the Seventh Sphere. He is now the only son of man, there from the Earth. But others are in the sphere below him, advancing steadily, and with greater, and greater, proportionate rapidity, in that chain, of degrees of existence, which extends from God, to Man in the Body, in this Earth, and in the other globes of matter. It extends thus far spiritually, and even beyond it, one step, to the spirits in Paradise. It also extends by infinitely small links, or degrees of gradation, to the lowest forms, or manifestations, of matter; and, though this may seem below the dignity of my subject, to speak of a material comparison, I will say, that men are above matter, as God is above Spirit. Man may control matter, even as God controls spirit. But men are controlled by the laws of matter, and God by the laws of spirit. The difference is only that God made all laws, including those by which he himself is governed. Let us read with care, and with high, and pure motives, and earnest endeavor to find the truth, and be assured, Oh! son of Earth! you will rise from the perusal, of this revelation from God, a wiser, and a better man. But if you read to find flaws, and faults, I have left enough to satisfy you, and to excuse yourself, to yourself, for your contempt of the knowledge, here offered to mankind, of the hidden things of God. Things which many have desired, with great desire, to obtain a knowledge of, but have not; and, which can give no satisfaction when known, unless received with submission and obedience to the light they display and direct to, and the precepts they inculcate. That you may be benefited, I have made an earnest prayer to God in your behalf, which you will find near the close. Read it when you come to it in regular progression; and, if you desire to receive the greatest possible benefit from this book, read in the order in which you find it printed, and with constant

asking of the Everlasting Father, and Prince of Peace, that he will help you to understand, its high and eternal truths. The errors are trifling, and will do you no harm, if believed, or acted upon. So read, and receive, with confidence; for the Holy One of Israel, whom you have so often asked for knowledge with your lips, now offers it to you, and it only needs the heart's prayer, and work, to enable you now to obtain it, through a humble but correct medium.

Let us pray.

Almighty God! who dost, from thy throne, behold all the nations of the Earth, all the hearts of men, and all the Creation of thy Will, look down, I pray thee, upon this intended reader of thy revelation. Sanctify to him its precepts, bless to him its knowledge, purify in him his nature, subdue in him his will, by leading his reason, to see the beauty of this Revelation, of thy, heretofore, hidden-from-men-in-the-body knowledge of thy Will, and Purpose. Let all who read, understand; and all who understand, be wise; and all who are wise, will praise, and honor, Thee, the Everlasting and Ever-Loving God. Amen.

Reader, read: and be wise; and understand; and be profited: For the riches of God's kingdom, are greater than those of California, and the glory of God, is beyond the glory of this world, so far, that men cannot appreciate it, whilst in the body.

Let all the people praise the Lord,
Yea, let all the people praise him;
For his mighty works,
And for his noble revelations;
For his great mercies,
And for his loving kindnesses.

PART FIRST.

EARTH.

CHAPTER I.

CHRONOLOGY.

The Chronology of Mankind conformed to the real Chronology, as ascertained by Spirits after their Ascension to the right hand of God.

§ 1. In the beginning was the Word, and the Word was with God. The Word was with God in the beginning. But God has no beginning. In this case, beginning must be taken to mean all eternity, or else we must believe the Word was created by God. For God was, always; and ever will be. But nothing but God is eternal. What then is the Word? Not God! for he is one, and he himself never took flesh. Not a part of God, always separate; because then two existences must have been eternal. But there was a time, or period, when the Word was in God, unseparate, unseparated. Then there came a time when God separated the Word from himself, and gave to it an existence in his power, equally conscious with himself, but subservient to him, and ever having but one will with himself. Inasmuch as the Word always acted in God's will, it was always equally endowed with power to become a son of God, equal in power to God Equal in power, because to him who does God's will is given God's power. But the least departure from God's will, destroys that unity with God on which this power depends, and Word, or being, becomes powerless; unless God has also given it power of its own, allowing it to exercise it within certain limits, according to its own free will. How, then, and when, was the Word created. Long ages before the World was created, long ages before the command went forth, Let there be light, the Word was created; that is separated from God, and made a separate, but dependent existence. Shall I attempt to declare his generation, and number the years of his age? No: finite beings are not possessed of the capacity, in the body, to conceive of the length of the period, that existed, after the Word was separated into an existence separate from God, until the World was spoken into existence. But before matter existed at all in the creation of God, when all was void, and all was God, then the Word was brought forth from God, by his will and power, and made his servant. By it, the worlds were made; and through it, man was brought forth.

§ 2. But how were the worlds made by this Word? By the operation of God's will, through the Word, the laws of progression were established.

God spake, and it was done. He commanded, and it stood fast. So it is recorded he did; and, so it was. Well then, how did the Word assist? The Word received the command, and as God's servant executed it. The Word was obedient, and made the worlds. As they now are, so they were made to be, by the Word. The same Word, that was in the beginning with God, is yet with him in the eternal existence. Such as man can comprehend I am permitted to unfold. But there are speedy limits to man's comprehension, when we enter upon the eternal and unchanging things of God. The laws, by which he caused the worlds to be made, are beyond man's comprehension. It is enough for man to know, that there were laws, or rules of proceeding, established as the foundations of the universe; and that these laws, or rules, still enable the Word to maintain the universe of matter in its place, and to be the means of its progress towards perfection, which it can never reach. What then are the laws of progress to be spoken of for, if they cannot be explained! What is the use of revealing any part, without telling all! some will say. I say, that some are glad to make an addition to their knowledge, without asking for the whole counsel of God. Sufficient is it, for them, that God makes them rulers over a little. These shall, however, receive the more for being satisfied. The others shall be confounded by the utterance of strange voices, who will make them doubt that they know any thing.

This is the end of the matter. God made the laws, and the Word made the worlds. Without the Word was not any thing made that was made. What then is the Word? Is it a gigantic, powerful, lusty, and hard-working assistant of God? Oh! no. God needs no help. He could as well have proceeded without the Word. Why then did he make the Word to make the worlds, when he could have made them without it! Because it was his will to make the Word first, and to have the worlds made by it. Because the Word has other duties to perform, besides making, and guiding, and preserving, the worlds of matter. The least of the Word's duties are comprised in its relations to matter. It is to spirit that the Word is most faithful, or constant in attention. Spirit, then, is under its rule! Yes, by it all things were made that were made, and without it was not any thing made that was made. John spoke not of himself, but by revelation. He was a medium. Such a medium as I am using. A man in the body, not wholly free from sin, but desirous to do the will of the Deity, and to be passive in his hands, and in the hands of his spirit. The Word is Spirit. Then matter was made by spirit! Certainly, you cannot doubt that, if you believe God is a spirit, and that God made, or caused to be made, all things. Well, the Word was with God, and the Word was God! How is this true? By the First Book which this medium published, which I have before alluded to,* this is explained. I do not choose to do the work twice. Read that. If you have read it once, or twice, read it again; and if you do not see more in it than you did before, set me down as an unfaithful guide. For, I know, that whoever shall read that book twenty times, shall each and every time derive new instruction from it; and, if a sincere enquirer after truth, shall be advanced in his pursuit.

* See Title Page.

CHAPTER II.

THE WORD.

The History of the Word, continued, and carried to the present time.

§ 3. The Word is eternal, as a part of the Deity. But, by itself, it is finite in its powers, and terminable in its existence. But will God terminate the existence of his Word! Not as long as men have a separate existence, for the Word has the care of men. The Word took flesh; and John, and others, beheld his glory as of the only begotten son of God. This glory was undoubtedly a great and a surpassing one. It was seen, however, in the person of Jesus Christ. The only begotten son of God, as described in the First Book. Then the Word was beheld by men. But it was not beheld by the bodily eyes of John, and others. Its glory was spiritual, and consisted in its superiority in morals, works, and love. It was the only begotten son, because it had pure desires, and because it was the promised Prince of Peace. It was a body, endowed with a high and holy spirit from Paradise, that had entered this world to benefit mankind. He had no narrow views of saving from sin and misery a family, or a nation; but all the inhabitants of the world, being equally God's children, were equally intended for the receipt of his love, manifested in his proclaiming the great truths, relating to man's acceptance with God. Relating to man's conduct, socially, politically, and morally. But, having taught the sublime doctrines he did, how came it that he was disregarded by so large a portion of his hearers? For, at the time of his Crucifixion, twenty believers could scarcely be found. And, even after he had risen from the dead, and ascended before eyes of men into the clouds of glory, from whence he shall come again in clouds of glory, how many believed besides the apostles? Few, indeed; perhaps not twenty in all. For all the mighty works, the stupendous doctrines, the all-pervading love, would not, nay, could not, bring men from their self-will, and make them have faith, and submit themselves to God's will. It was expedient that he should go away, or the Comforter would not come. He declared the Comforter should lead them into all peace. It is the Comforter that has ever since given men peace, when they have had it. And the Comforter is the Word of God. The same Word that took flesh, and the same Word that is so described by Paul, as being quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, and discerning the thoughts and intentions of men. What then is the Word? It is the Power, the Will, of God. It is the Great Harmonizer of man; the Intercessor, the Mediator, the Redeemer. But you thought Jesus of Nazareth was all this! So he was, as far as he was one with the Power, or Word, or Will, of God. He had no power except from the Father. None of his works were done of himself. The works that I do, he declared, are not mine, but my father's who is in heaven. Alas! that man should have been unwilling to take the testimony of Jesus himself, as

to what, and who, he was. But the world is ever ready to construe itself by itself. Man is ever ready to help God, if God will let him help in such a way as pleases the man. But God wants no help. He wants sacrifice. Sacrifice of man's will; and nothing, but that, will he accept as the acceptable offering. The love of God never tires of being neglected by men. It continues to be offered up on the Cross of Christ to this day. And who shall suffer now a martyr's death? No one; for God has established a government here, in this political body, that will not execute the sentence of ecclesiastical bodies. If it could be brought to do it, think you that my mediums, various and contradictory, *in appearance*, as they are, would be allowed to live, in peace and quiet, doing my will? Not for a day. Anathema, Maranatha; would be hurled upon their devoted heads, by every organized church known in Christendom. Why then has God allowed these churches to grow up, under the supervision of the Word; for, undoubtedly, they have all, at times, had sincerely inspired men within their communion, or pale; and why has not the Word shown them the iniquity of their association, and the destruction that impends upon them? Because the laws of God promulgated at the Creation or formation of matter, would not permit the Word to proceed in his own will, nor to proceed out of time. A time, a period, was established, when the light should shine into the darkness, and be comprehended. Heretofore it shone into darkness, and the darkness comprehended it not. What, then, is the time when the Word will act upon men? When will the Word be the Light of men? When will the darkness comprehend its light, and the day dawn that is so often spoken of in the Bible? A day of glory, eternal, unfading, and more lovely than the Old Jerusalem, more heavenly than the New Jerusalem. It is now dawning. The Word operates now in the Will of God, and in accordance with the Old enduring laws. The Word will cause itself to become known, and himself to be heard and listened to. The Word will be the light of men, and at last man shall know God. Yea, all, even from the least to the greatest. And the last, shall be first; and the first, last.

§ 4. Now that the Word is about to be declared present amongst men, whither shall we turn to know how to distinguish him from others, who will be desirous to assume his powers, and declare the duty of men? Try the spirits, and see whether they be of God, was of old a direction to men. It remains as the only guide, and test, ever given to judge spirits. Try me, then, and try other spirits, or pretended spirits, by this rule. Every spirit, which confesseth not that Jesus Christ is come in the flesh, is not of God. Beware of evil spirits. Beware of deceivers, that would, if possible, deceive the very elect. But it is not possible to deceive the elect, for the elect are those who choose God for their portion. Who trust in him. Who have elected him to be their Ruler, their Guide, their Counsellor, their King. They are they, who, when trials surround, and troubles beset, trust in God. They are they, who do not their own wills, but God's. They are they, who pray earnestly, and sincerely, from their hearts, Thy will be done on earth, as it is in heaven. Can these be deceived? No; it is not possible. God is in them; and no man, nor devil, nor deceiver, can eject him. Who then is in danger of being deceived!

The enquirers who are looking here, and there, and every where, for something to confirm their preëxistent ideas. To help their creeds, so cherished; their doctrines, so interwoven into society, that they fear society would fall to pieces without their cohesive qualities. Alas! could society be relieved from them, it would appear more as it was intended to be, more as it was in the beginning of man's sojourn upon this planet.

CHAPTER III.

DECLINE OF KNOWLEDGE.

The causes of the decline of man's knowledge of God, as first possessed by him in this world.

§ 5. The world was fair to look upon, when men first roamed over its hills and vales; first gazed upon its mountains, its rocks, its rivers, and its seas. So it is now. So it was then. Nature is ever changing, but ever repeating herself. Man, too, was then what he is now; a being, sentient, but not wise; prudent, but not foreknowing; active, but not realizing. He was blessed by God, with the pronouncing of a declaration that he was good. So was all God's creation. Then let no one seek to alter what God declared good. God implanted in man the desire to extend his species, and to advance in knowledge. But designing men contrived to obscure the desire for knowledge; and stored up, in their own order, all that was known, by God's revelation, of Himself, and of man's duties towards Him. Having so possessed themselves of the keys of heaven, (as it seemed to them,) they allowed mankind to fall into deeper and deeper ignorance; till, being unable to distinguish between the Creator, and the created, they ceased to worship the former, except through the latter. God was not so much offended at this, as some would suppose. He is not jealous of his dignity, and fears no rival. He pitied men; but he did not desire to revenge the wrongs of themselves, upon themselves. They had been wronged by priests, and kings; but priests, and kings, may be pitied too. For they knew not, that what they did would cause the loss of the tradition of God's action towards men, which they had received from generation to generation, even from the earliest of their appearance on earth. Gradually it was obscured; gradually it disappeared. At last it was no longer distinguishable as truth.

§ 6. But Moses was educated in all the learning of the Egyptians. He aspired to make the people of Egypt, in general, acquainted with the truths hidden from them by the priestly order. He, though the adopted son of Pharoah's daughter, the legal heir to the crown, was not powerful enough. He was compelled to flee for life. For the time had not come, when God's Providence, or Word, was ready to act, or to have Moses act efficiently. Forty years afterward, Moses, in the will of God, entered Egypt, and preached the knowledge of God. He led forth, from the

tents and cities of Egypt, an immense multitude whom no man numbered. They went forth, not as Hebrews, or children of Abraham, but as the believers in the God of Abraham, Isaac, and Jacob. God sustained their courage by mighty deliverances. He fed them by miracles, and preserved them by his power. He prepared the land of Canaan for their reception, by the desolation of war, pestilence, and famine. He made his Word, or Power, to go before them by day and by night; till, having placed them in the promised land, he allowed them to exterminate the inhabitants, and to apportion it amongst themselves. But the institutions he furnished them with, however plain and pure, were soon perverted by men desirous to rule, and the nation soon sank into their former dark ignorance, till they again worshiped the idols of stone and wood. Again, and again. God called them by his mediums, or prophets. Again, and again, did he deliver them, by mighty miracles, from their enemies, and punish them for transgression, or reward them for obedience. But, at last, he had them all deported to Assyria. Here a purer religion, than that of Egypt, prevailed; and a long captivity, purchased their restoration to their country, and confirmed, and strengthened, their desire to keep the statutes of Moses, and obey the counsels of God, as declared through his mediums, in those days, called prophets. Daniel was allowed to declare the very year when the Messiah, the Prince, should come, and be cut off. But yet when he came, the children rejected the knowledge of their fathers; and, would not believe the prophet of their own time, John the Baptizer. This John, plainly declared Jesus to be the Messiah, and though the Jews believed him to be a prophet, and a seer, they still rejected the Messiah. Why do I tell you this? Is it not written mostly in the Bible? Oh! yes. But do you draw from it this instruction; that the ways of God are past finding out, except as he chooses to reveal them? Can man by seeking find out God? asked my servant Job, three thousand three hundred years ago. No; never can reason bring him down, or strength raise itself to him. Be then patient, passive, and willing to be God's servant. Then will you be invited, to stand still, and see the glory of God.

CHAPTER IV.

CAUSES OF THE CRUCIFIXION.

The causes that required the Crucifixion of Jesus

§ 7. The time when Jesus preached, was a time similar to the present, when all enlightened, and inquiring minds, are seeking and expecting a better knowledge of God. A higher sentiment than reason, impels man to prepare himself for futurity. This sentiment is the Word of God, operating through his agents. These agents are spirits, who having found salvation through the power of the Word, and the mercy of God, are desirous of helping, or at least of being participators, in the work of the

redemption of their fellow men, from the bondage of sin and death; once suffered by them, now being suffered by many, by most of those in the body, even in this favored land. America! thou art, to the present time, what the Roman Empire was to the time of Jesus. Large as are thy bounds, they shall still be enlarged. Strong as are the bonds of the Union of thy States, they shall be stronger. Dissolution shall not take place, till the work is done for which I brought thee into existence. Let the dead bury their dead. Let the contentious wrangle, and the envious aspire; but, oh! ye sons, or servants, who do my will, be ye stedfast, immovable, undoubting, unfearing. Resist not evil. Let the heathen rage, for they shall be confounded; and all the gates, or powers, of hell shall never cause any unhappiness to him, or them, whose mind is stayed on God. Be then of good cheer, if you have overcome the world; for God has appointed America, or more properly the United States, to stand, as the tolerant receptacle of his mediums; the great, and constantly extending, area for the operations of his spirits.

§ 8. Do you read again the prophecies of Daniel, and of Isaiah, and see if you cannot find, that a kingdom would succeed the fourth great kingdom, the Roman Empire, which indeed still exists in its last phase. Cromwell's Fifth Monarchy men had an inkling of the truth, and they cheerfully abandoned the country that rejected them. They fled to the Wilderness, where a great eagle has sustained them; where they have been preserved from the Dragon, the seven-headed monster of Rome; and the false prophet, the Reformed churches, so called, of Europe; that would have bound the woman if they could, and would now undertake to destroy her, if they dared. But, the foundations laid by God's laws are not to be overthrown, till the superstructure has been finished, and the purposes, for which it was built, accomplished.

What are the uses to which America is to be applied, when the superstructure shall have been erected, of which the foundation is now laid, shall be explained by or through this medium, when he shall have finished some other work I have in store for him, after this book shall be completed. But the last of his works will be his resignation to God. For he does not yet submit, as fully as I desire to have men submit, nor as fully as men have submitted in former days. He is however the best medium I now have; and, being such, through him will the higher revelations be given to men, until another shall excel him, or he shall be taken from works here, to works in the spirit world. As he can now view death without apprehension, he is in a good state to progress, and he will continue to progress in submission, I believe, for a long period.

§ 9. Having now opened the subject, I will explain, that Jesus of Nazareth must necessarily have suffered a violent death, unless God had withdrawn him before his time. For, the days in which he appeared were those of ignorance and though, by a constant miracle, God could have maintained his existence upon the earth, it would have only led to idolatry of him. He would have appeared to be God, and would have been worshiped as such a being. The Greeks, and other Gentiles, would have been confirmed in their previous belief in many gods, that had, as they believed, lived and acted amongst men. Why then was he required to

suffer so painful a death, as that of the cross? Because, his example was required to sustain his followers, in the persecutions they were required to sustain, and to endure to the extremity of torture. Many martys suffered more horrible and torturing deaths than Jesus. But none suffered much. For he whose mind is stayed on God, and who trusts in God as his Savior, Redeemer, and Preserver, can never feel the pain that others may attempt to inflict, or feel the pangs of death. The true life is inward. Fear not those who kill the body, but fear those who cast body and soul into hell fire. The fire of evil. The fire that rages in man's will. That feeds upon the man, and leads his spirit into the outward darkness of a departure from God's light. That feels itself to be suffering from its indulgence of its own propensities, and evil desires, and leaves itself in the outer, or outward, darkness, though there it weeps, and wails, and gnashes its teeth, with vain imprecations upon God, and men; upon itself, and God's creation in general. What greater hell can be conceived of than this? Can material fire burn the body worse than the remorse the man, who rejects the counsels of wisdom, and sins against knowledge, must feel, when he finds that the tempting apples of desire and lust, of self gratification in every way, are indeed dust and ashes. Bitterly and severely will he wail and weep, and lash his passions with impotent fury, when he finds he has destroyed his happiness, and separated himself from the love of God, by pursuing a vain world's transitory and fleeting pleasures, instead of laying up treasure, where moth and rust do not destroy, or corrupt, neither do thieves break in and steal the treasures of heaven, which he has thus placed in a safe garner, and with a safe and powerful keeper.

But, some will say, God might have overruled the wrath of men, and brought them to believe in Jesus as the Messiah! Could the world have been brought to believe in him as such, they would have been by the mighty works that were done in Galilee. For three full years he spent in his ministry, were a daily preaching, and working of miracles. No: the eyes of men were not open to the light of God's love. The light shone into the darkness, and the darkness comprehended it not. But, surely, God could have forced men to believe! No, my friend; not without violating his own purpose, of leaving man a free agent to choose good or evil. God works upon men as they are willing to be worked upon. He pleads with them, condescends even to reason with them, but he never forces their will into subjection to his. That would take from man his individuality, his responsibility, his distinctive nature. God therefore leaves man to hear, to accept, or to reject. To see, to believe, or to reject. To feel and know, but yet able to reject the evidence of his senses, the convictions of his reason; and the hard taskmaster, of his own cruel will, casts him down into the pit of ignorance and despair; because, he consults after all this work, after all these demonstrations, the will of himself, and the traditions of his fathers, and the tears or entreaties of his brethren, rather than to cast his burthen upon God. Oh! men! why will ye die. Leave the ways of self will. Be passive to God's holy and divine influence. To God's love, and power, and will. He will lead you to living waters, from drinking which ye shall be refreshed, to thirst no

more. He will give to you bread from heaven, of which those who eat shall never die.

§ 10. Come then, oh! people of America! You are free, intelligent, independent, above all others. Why will you reject reason, sensation, revelation! Why will you refuse the gifts of God, receivable only by one sacrifice on your part! The sacrifice of your heart to God: of submitting your will to him. Seek, and ye shall find. Knock, and it shall be opened unto you. Be then willing servants in the day of the manifestation of his power. The extraordinary demonstration of God's spirits, showing to men outward miracles, will not much longer continue. They were given for a time 1800 years ago. They were withdrawn then. They were given again occasionally, to see if men would be persuaded by them, during the time that has since elapsed. But now they are proceeding with unwonted power. Now is the accepted time, and now is the day of salvation. If you reject Christ now, you are lost to God for the present time. If you believe, you shall be saved, with an everlasting salvation. Not that you may not reject, after having received God's presence in you; but, that unless you reject him, you will not fall from grace. Come then, oh! people of sincere desires for truth and righteousness! Lay aside prejudice, and tradition; fall down before God in earnest, private, supplication. Continue to do it. Pray, without ceasing, to God that he will enlighten your understandings, that he will make the crooked paths straight. That he will lead you to the fountains of living waters; that he will impress upon you a knowledge of your duty; that he will raise you to a knowledge of the deep things of God; that he will show how you can serve him, and how it pleases him to be served. Walk humbly. Be cheerful. Be content with your wages. God will hear prayer. God will answer prayer. He even answers and grants prayers of men made in their own will, and to their own after suffering. Why? Because he answers fools according to their folly. Because when you ask him for bread, he will not give you a stone. But, if you ask him for a stone, he will give you what you ask for, and not the bread that you did not ask for. How, then, you say, shall I know what to pray for! I will tell you. I will write a prayer for you to make in sincerity, and from the depth of your heart. Make it in private. Standing, sitting, lying in bed, or walking in the street. Make it audibly, or mentally. Only make it with sincerity, as your own prayer; and it will be answered.

PRAYER.

§ 11. Oh! thou eternal, incomprehensible, almighty, and ever loving Father, and Friend! Oh! listen to the humble supplication of thy deeply desiring servant; or, if not thy servant, oh! God! make me thy servant. Grant, oh! most loving, and kind, and powerful Father, and Friend! that I may have wisdom from thee to see, what way I should take; to feel, what I ought to feel; to love, what I ought to love. Be thou, oh! most kind Parent! my helper, my saviour, my intercessor, my redeemer, my friend. I know, oh! God! that thou art all these; but yet, oh! kind Parent! make me feel its surety more. Let me know the peace that the world cannot give, or take away. Be thou, oh! Father! my helper in this

world's affairs; and, my savior in spiritual matters. Oh! God! I desire to serve thee, and to do thy will. May it please thee to help me to do it. Help me, oh! Father! to walk as thou wouldst have me, and to pray acceptably to thee. Help me, oh! God! to say at all times, and under every dispensation; when troubles surround me, and trials depress me; then, oh! God! help me more, and more, till I can say, truly and sincerely, and with perfect reliance on thy goodness, and mercy, and loving kindness, all, like thyself, infinite; to say then, oh! Lord, God, Almighty! not my will, but thine. oh! Heaven y Father! be done! Amen.

Can you make this prayer now? If so do it. If you cannot, try to. Repeating it over, and over, will not make it yours. But repeating it with a desire to make it yours, will enable you, in time, to make it as yours. Try, oh! son; or daughter. I say always son, and use the masculine gender. But remember that all are one in Christ. There is no distinction of sex, or color, or condition, before, or with, God. All are his children, and all equally loved, if equally obedient. Be then earnest in seeking, fervent in asking, constant in desire, immovable in faith, unmistakable in your position. Fear not the world, or men, or devils. There is One God, the Father of All, the Creator of All, the Preserver of All. He can save. Through Christ he chooses to do it; and you cannot be saved in any other way than that. What Christ is, I have explained in the First Book, before alluded to. Read that, attentively, many times; if you wish to progress in the knowledge, and love, of God.

CHAPTER V.

THE WORLD.

When, were the foundations of the world laid?

§ 12. When the morning stars sang together, and all the sons of God shouted for joy, then the earth and its attendant, or connected, planets existed. But who then were the sons of God, before men had left the body? There were other bodies in the universe, to whom, ages before, innumerable and incomprehensible to man's understanding, God had given inhabitants, who had, many of them, become sons of God. All these united in shouting for joy, that another creation had appeared, and other beings had been created, to participate in the heavenly bliss enjoyed by them. No envious spirit dwells in heaven. No hater of his brother can ever reach there, whilst he is such. But the last of God's creation, as far as starry globes extend, has not yet taken place. New heavens, and new earths, are being created. Heavens are spiritual. Earths are material. But that was not first which is spiritual, but that which is natural. Afterward that which is spiritual. How is this! Have I not given a different explanation in the First Book, entitled The History of the Origin of All Things? Look and see. I am consistent. Be ye understanding. Be ye desirous to find me right, and you will not find me wrong. But, if you desire the

contrary, you will obtain your desire; for I have explained to you that God gives stones, when they are asked. Be then seekers of the truth, and not seekers after discord. For, seek, and you shall find. Knock, and it shall be opened unto you. What is good, ask for, and receive. What is evil, avoid, and pray for preservation from it.

§ 13. But the cause that really produced and made necessary the crucifixion of Jesus, was the hard-heartedness, and ignorance of mankind, produced by their self will, and resulting in a resolution to reject, and overcome, all that should oppose their will, and tend to relieve their fellow men from the rule of the priestly order in Judea; and, the civil power chose to sustain the ecclesiastical, that it might the more easily rule the turbulent Jewish nation. Now if God had by his power, overruled their intentions, he would have only transferred the scene of operations to another spot of the same empire, or to some other empire. No other empire was so well fitted for the revelation of truth. No other spot had all the advantage, of proceeding from the only nation, or people, that, as such, believed in God. True, the Jews were a despised people amongst the Greeks and Romans. But the Christian religion discarded at once, the very causes that produced this aversion and contempt. The Christian religion, in reality, had no greater obstacles to overcome then, than now. Then, as now, many were interested pecuniarily in resisting revelation. Then, as now, many were ambitious of swaying the church, whenever a considerable body of believers were gathered. Then, as now, the lust of the body, and the pride or vanity of the mind, made fearful inroads upon the ranks of those who were almost persuaded to be Christians. But, for all that, for all these, the truth did become manifest, in a distorted form, perhaps, to most; yet, here and there, in purity, and in strength. But now the world is better prepared, because education is more generally diffused, independence of thought and action is more general amongst men, and the rule of pontiffs, and of kings, is maintained with great difficulty, and only by the most cruel and stringent policy. But the long suffering of God is near to its end. The fifth kingdom is established by its foundation. The corner stone is laid. The rock is Christ. The Son, and Sent, of God. The forerunner of Christ was then an outward dispensation by Moses, and an outward sign was given to John the Baptizer. The forerunner then disappeared, and was forgotten in the splendor of the following displays of Divine Love and Power. Then, the last of the Old prophets saw, and rejoiced, that the New Jerusalem was descending to take the place of that outward city, and temple, in which had centered the hopes and affections of believers in God. Then, the last prophet of the Old, welcomed the first, and greatest, prophet of the New.

Now, the old prophets, or teachers in the assemblies, or professed churches of God, resist the new prophets; and, instead of pointing the people to them, they excommunicate those who may dare to follow the new revelation. They would have God to stand still, and see their glory. Wait, and see them compass sea and land to make one convert, and when made, he is two fold more the child of hell than before. But now, as then, God calls on his servants, to stand still, and see His glory. To wait for him to convert the unbelieving, and to lift up the lame, the halt, the

blind. The last prophets shall yet acknowledge their errors; and the new prophets shall yet acknowledge the glory of God, and his mighty works, to have succeeded in making men believe them.

§ 14. There is in every man a Christ. A spirit of God; as I showed in the First Book, entitled, The History of the Origin of All Things. But the Christ, or spirit, that resided most surely and constantly with Jesus of Nazareth, was the spirit or soul of a being, whose bodily existence had been passed on another planet. It was the planet Saturn that had borne the body of this spirit. There, he had been regarded as a superior inhabitant during his life, and Divine honors were paid to him after his bodily death. But this result did not change his position with God. The being, or individual, had done his duty; though others, his companions, had departed from, or excelled theirs. They ought to have regarded his teachings as Divine, and himself as a servant of God. But how did he so excel all others of that race, as to be deemed worthy of worship by them, and deemed worthy to be the Christ of God, to Jesus of Nazareth? Because he, like Jesus of Nazareth, had left Paradise from a desire to be of service. To be a servant and helper of God. To be useful to his fellow creatures. How long he lived on Saturn, and how long he afterward existed in the spirit state before the advent of Jesus, I will not at present state: your minds must be gradually prepared for the full effulgence of the revelations I have to make through this medium, and I shall have a long course of exercise for him, and for you, before you can believe, implicitly and unhesitatingly, all that God is willing you should know.

§ 15. When Earth's foundations were laid, is so long since, that I could scarcely write the figures on a page of this book, that would express the number of years. Ten thousand times a million, ten thousand times repeated, would still be shorter than this period. But, for myriads and thousands of years, the earth was in its foundation, without form and void. Then God said, let there be light, and there was light. Then the starry globes, the sun, and the more perfectly and earlier formed planets appeared. But the chaos, was not brought into its present result, at once. Myriads, and thousands of myriads, of years rolled by, the Earth becoming gradually formed. Its processes have been guessed at by the geologists, and some of them have dared to believe, that the result was an inherent property of matter, instead of a glorious manifestation of God's power and will. He spake, and it was done. He commanded, and it stood fast. So it was. He spake, and the law was promulgated by which the earth, and its inhabitants were formed, and established in progress to their present, and future state. Their present state you know. Their past I will unfold in this book, and their future in another, but not the next, that this medium will receive. All that God wills to let man know of himself is now to be unfolded. He shall possess all the knowledge that spirits of the Fourth sphere have. Not that I am limited to that sphere or knowledge, but that I am not authorized to unfold more than that.

§ 16. There are seven spheres, and seven circles in each sphere. The perfection of God is above all spheres. Jesus Christ, formerly of Nazareth, is of the seventh circle of the seventh sphere. There he has

as yet no associate from this planet. But from Jupiter, Saturn, and other globes, in this, and other solar systems, in this, and other universes, or great constellations, or circles of suns, from other combinations of universes, from globes that men have never seen the light of, or even of any of their combined universes, from these, he has companions. Not many, compared with the innumerable worlds of matter in God's creation; not many, compared with the numbers in other circles of the same sphere; still less are they many, compared with circles in lower spheres; but vast, incomprehensible to man, are their numbers. You may think it derogatory to Jesus that he should only be the equal of so many other beings. That God should choose to have so many sons sitting, or existing, in right hand nearness to him. But how much more derogatory then will you consider it, that you, too, shall hereafter be his companion, in that same seventh circle of the seventh sphere. This is literally true. For all the beings that have emanated from God, shall at last arrive at this superior position; and all shall be sons of God, equal to Christ in glory, honor, power, and love. All shall be one with the Father, even as Jesus was, and is, one with him. They shall even be thus One with the Father before they arrive at the seventh circle. In the Fourth circle the spirits see God, in his glory, and honor, and power. They cannot see God till they have so submitted themselves to him as to have no will but his. When they have done this, they are united to him so intimately, as to know his will as far as he makes it known to spirits in any circle. They are left in ignorance of the time and manner of its execution. But they know his will. Then in the Fifth circle, they know his power. His power executes his will; and, as they know of the execution of his will, they know its time and manner. But, the Sixth circle, is distinguished from the Fifth, by knowing the form of the passing law. The present form of his intention respecting the future. The Seventh circle is so perfectly one with him, that they know all that God knows. But, they are separate and below God, in that they cannot cause any thing but an execution of his will. God causes. God proceeds to know what will be. The highest spirits cannot do this. They can only know what God does know; and God knows all he has done, and all he has resolved to do, and how and when it shall, or will, be done. But he himself cannot be said to know an intention he has not formed; though he has, of course, the power to form any intention, not contrary to his nature. He cannot form such an intention, because he is himself; and, because he will not be led into inconsistency by any cause. He cannot destroy himself, and inconsistency would destroy him. Then what is contrary to God's nature is impossible in its nature. And though, therefore, some things may be said to be impossible to him, it is because such things are not only undesirable, but destructive of all good.

CHAPTER VI.

REVELATION.

The reason, and truth, of revelation, asserted, and maintained.

§ 17. That revelation is true, is evident, if it be a revelation from God. God is, in his nature, true, and nothing from him can be inconsistent with his nature, as we have just shown. Revelation from God, then, is always true. If always true, it must always be consistent with itself, and it must also be consistent with all his other gifts; because God is a unit; and all that proceeds from him is, in like manner, a partaker of his unity. Do you say, man, as I have declared him to be, is endowed with the power of opposing God, or God's manifestations; and, that therefore, here is an inconsistency? I say, man is only an emanation from God spiritually. Bodily he is a creation. Not a gift, nor a proceeding, but a creation; primarily from nothing, but secondarily from the matter of the earth. Creation is harmonious as a whole; and man as a whole, is harmonious. As seven shades unite to produce white; so, all the varieties of men's manifestations unite to produce harmony with themselves, and with God. As two discordant musical notes are united, and harmonized by a third, equally discordant with each of the others, so, do these inharmonious men, and the inharmonious actions of men, unite in a grand whole of tuneful manifestation of God's will, and power. The truth is, however, one that man is conscious of, and can accept without reasoning, that all God's gifts are harmonious; and, that apparent discords are the production of his creatures, and not of himself.

§ 18. Let us then proceed to enquire, what are God's gifts to men? First, he gave man existence. Second, consciousness. Third, individuality. Fourth, wisdom. Fifth, reason. Sixth, judgment. Seventh, love. These are all God's gifts, but not all of God's gifts. The next seven, being another sphere, I will name. First, love of God. Second, love of man. Third, love of self. Fourth, love of family. Fifth, sexual love. Sixth, heavenly desire of God's love. Seventh, the love of existence. These make a sphere. The seventh sphere of man's gifts from God. But each of the other first named six gifts, each comprise seven circles, and I will name them.

FIRST SPHERE.

First circle. Existence, as man, in spirit, in Paradise.

Second circle. Existence, in the body, in infancy, and childhood.

Third circle. Existence, in the body in youth, as connected with courtship, or sexual love.

Fourth circle. Existence, in the body in maturity, as properly developed in the conjugal relation, and parental love.

Fifth circle. Existence, in the body in its decline, as properly manifested in grandparents, who live over again the duties of parents.

Sixth circle. Existence, in the body in sickness, and death.

Seventh circle. Spiritual existence in continual progress towards perfection.

SECOND SPHERE.

First circle. Consciousness of existence.

Second circle. Consciousness of love.

Third circle. Consciousness of Providential care.

Fourth circle. Consciousness of God's love for him.

Fifth circle. Consciousness of God's resolution to save him from his errors. (This has been almost lost but it was not the less a gift.)

Sixth circle. Consciousness that he has Free-will.

Seventh circle. Consciousness that God must be served.

THIRD SPHERE.

First circle. Separation from God.

Second circle. Separation from others in like nature.

Third circle. Separation from the evil of despair.

Fourth circle. Separation from the evil of hate.

Fifth circle. Separation from all the evils of doubt.

Sixth circle. Separation from self, consciousness of the past.

Seventh circle. Separation from the body, and unity with God.

FOURTH SPHERE.

First circle. Wisdom, by reasoning powers, or intellect.

Second circle. Wisdom, by reasoning of the mental faculty of the spirit; which is sometimes called conscience.

Third circle. Wisdom, by intuition, or by God's impression.

Fourth circle. Wisdom, by intuition, or the instinct of animals.

Fifth circle. Wisdom, by the laws of men, or educational wisdom.

Sixth circle. Wisdom, by the laws of progress, or self-education, or experience, or memory.

Seventh circle. Wisdom, by spiritual communication.

FIFTH SPHERE.

First circle. Reason by intuition, as in animals.

Second circle. Reason by logical form, as by education.

Third circle. Reason by religious sentiment, or conscience, developing the reasoning faculty to higher objects.

Fourth circle. Reason by power of will. (This is often manifested in so called psychological experiments.)

Fifth circle. Reason by power of love. (This is often manifested by compliance of belief in consequence of a tender relation.)

Sixth circle. Reason by power of God, manifested by yielding to spiritual influences.

Seventh circle. Reason manifested by intuition of the spiritual, or Divine, essence of man's soul or spirit.

SIXTH SPHERE.

First circle. Judgment by intuition, or instinctive action. (This is sometimes called presence of mind.)

Second circle. Judgment by the effort of reason. (This is sometimes called a conclusion.)

Third circle. Judgment by the power of love. (This is sometimes called passion.)

Fourth circle. Judgment by the power of wisdom. (This is sometimes called revelation. It is however only from within the individual himself. It was highly manifest in Socrates and Plato, and is the cause of the general harmony of their writings or recorded sayings with Divine revelation.)

Fifth circle. Judgment by the Divine Influence upon the mind, or intellect.

Sixth circle. Judgment by the Divine Impression upon the spiritual intellectual power. (This spiritual intellectual power is resident in the soul, or spirit, of man; whilst the intellect is a combination of spiritual and material organizations.)

Seventh circle. Judgment by love of God. This is a surrender of the will to God's influence and will. The highest manifestation of which, to Earth's inhabitants, was in Jesus of Nazareth. Another high manifestation was John, the Baptizer. Another was Moses, after he was eighty years of age. Another was Daniel, after he was taken to Babylon. Another was Luther, though he soon yielded again to the influence of the lower instinctive judgment. Modern times have not produced any manifestations equal to any of the preceding; though, in America, Bush, and Swedenborg in Europe, may be placed in the highest list. Channing, and Wilberforce, in the next. George Fox, and Charles Wesley, in a third; and so on, I might name many to gratify a curiosity, morbid, though honest; innocent, though unprofitable.

Having given a very full list of God's gifts to man, do you perceive any inharmonious one, except his FREE-WILL? which to him, and these gifts, occupies the same position that God does to the seven spheres of spiritual existences. FREE-WILL IS MAN'S DEITY.

§ 19. The only similarity wanting to make man God, is infinity. If he had coexistence with God, but was not infinite, he could not be God. Infinity is the distinctive nature of God. All spirits are finite. No spirit is omniscient, or omnipresent. No spirit is all pervading in its love, except through God. No spirit is all powerful, except through God. No spirit is omniscient, nor can any spirit ever arrive at this quality, or nature, for then the spirit would be God. And the existence of two Gods is as impossible as the existence of two infinities; which is a contradiction in itself; to state which, is to bring into exercise man's judgment by the spiritual nature, or spiritual intuition, and make the hearer or reader declare it false. Even the heathen world, when enlightened, believed in a supreme God, to whom all others were subordinate. See Homer's picture of the threatened rebellion during the siege of Troy; where Jove declared, that all the Gods might try together to pull him down from his seat, but that he would, by the same chain, lift them and earth together; and that he could hurl them all to the depths beneath the solid face of the earth, and bind them into eternal bondage, if he pleased.

The life of man is short in the body, but the spirit never dies. Is it then eternal? Yes. Is not that being infinite in existence? Yes. But eternity of existence is not infinity of existence. It is eternity of exist-

ence that man possesses as being a part of God, and not as a being apart from God. God separated a portion of himself, to be man. But, as I explained in the First Book, a part cannot be, or comprise, the whole; though the whole, necessarily, is, or comprises a part.

§ 20. There is so much speculation now as to the future, and so much striving to throw light upon the past, by deep research into all the existing remains of former ages, that God grants the prayer of man to be possessed of more knowledge. Because the prayer is a general one; and is from a good and pure motive, in most who make it. For it is founded, in a desire to make proof outwardly of the truth and authenticity of his revelations, made in former ages, to a less intelligent, but more refined, people. You are surprised, that it was to a more refined people! Yes. The ancient world was refined. It was more spiritual than the present. The material never had so high and perfect a manifestation as now. Railroads, Steamboats, Clipper ships, Telegraph wires, and Daguerreotypes, never existed in the former ages. That they exist now, is because God desired to have progress take place, and man making no spiritual progress, was glad to cultivate the next lower faculty, and to advance materially, whilst the prejudices of education restrained his spiritual speculations, and aspirations. The good of these material advances is manifest to all; but not all their good, nor their chief good; which is to bring the material nature and development of man nearer to Deity's spiritual nature and manifestations. This is accomplished by the union of electric, and magnetic, forces. By the union of all the purest material natures, with a combination of grosser materials, guided, and governed, by man's highest reasoning power, and controlled, and impelled, by his highest judgment power.

§ 21. The seventh sphere will next come into action more powerfully, and then Love will become the ruling principle, and all the Sons of God will again shout for joy. For then will be the reign of Christ upon earth, in the flesh. Then the millennium will be. All men, who have admitted Christ to reign over them, will be harmonious; and nation, nor individual, will no longer learn war, no longer have strife; and the lion of passion, and the lamb of innocence, will lie down together, and even a little child shall lead them into his own nature, and mind. I can scarcely refrain from declaring more of the glories of that period, so soon to advance rapidly upon the earth; but I know that men are not yet prepared for the revelation, and I will refrain. *Prepare yourselves by faith, and you shall know all.*

§ 22. The revelation of the past agrees with that I give, and with all that God's spirits give. There may be discordant communications, caused by the imperfection of the mediums, few of whom, in the present day, have sacrificed their wills, even in part, to God. But the outward manifestations are connected with imperfect revelation, because the minds of men could be so reached, and so brought to listen to the counsels of God, given through higher, or more perfect, mediums. Had I waited for this medium to be in his present state, before commencing to make him revelations, I should have waited in vain. He would have still been a seeker who had not found. But God had revealed that the seeker should find; and he did. For, when he first placed his hand with a pen or

pencil to paper, I moved it. I did not wait for him to ask in submission, but I soon required submission of him. Long, and strenuously, did he resist Long, and perseveringly, did he require an outward sign, rapping, a vision, or prophecy, to persuade him. and to excuse to his reason, submission. But after many struggles, during which he sometimes ordered me to leave him, sometimes prayed to God to save him from evil spirits, which only can do evil in the body, sometimes resolved to submit for a time only, at last he succumbed to my influence; because he had found me consistent with his spiritual advancement. Because he had found that all things worked together for good, though some appeared, when separately taken, to be evil or retarding. Because when his reason was shown that, First, God only is good; Second, that all God does is good; Third, that all good must come from a good source; Fourth, that all good must come from God, who only is good; Fifth, that man is from God; unless he originated himself; which, after all is unbelievable; Sixth, that man being from God he must be good, and must be at last united to God in harmony; Seventh, that man being united to God in the world, or state, to come, can only arrive at unity with God by progress; and, that progress must be a gift of God. Then having found that man is naturally good, he desired to get back to the natural, or first, state of purity. Failing to see any way to get back, his next effort was to get forward. For this he asked God's help, and received it. Having now become willing to be indebted to God for all his progress, he soon became willing to believe God had done him all the good, at all times, that he had received; and that even what appeared evil, must, if it had been the work, or gift, of God, have been good. Then having found that God was Lord of Lords, and King of Kings, he was willing to be subject, because he saw he could not be free, in reality, from sin and death, till he was in submission to, and unity with, God. But to sacrifice his free-will, was the last and greatest trial. To give up the guidance of reason, to withstand the pleadings of affection, the threats of the world, the censures of the church, the universal skepticism of his associated society, was severely trying to him. But, finding, by the perusal of Hammond's first delivered book, Light from the Spirit World, that passiveness was the great requirement here, and the greatest glory hereafter, he yielded, as a sacrifice acceptable to God, his will. He withstood the trials of being made a fool for Christ's sake, and of being led into the wilderness of desertion, by the spirit of God. There he was assailed by the enemy, the devil as he is called, which is the spirit of man's will, arising from its overthrow, and rebelling against God. Having resisted this, and having measurably resisted Satan, or the desire to accuse his brethren of short-coming, I have accepted him as the best medium who has yet offered to do my work. For I force no man to work. It must all be agreeable to the man, or it will not be done.

My medium did not know, that he would not be used till he was willing; and, his severest trials arose from the apprehension of being called to do, just what he is now called to do; and is now rejoiced that he is found worthy to be used for. But it was not till this very day, that he fully sacrificed his last remains of will to God's will. He has now de-

clared himself willing to work, even in any way; even in the way for merly most dreaded; I might say abhorred, by him. But I am not yet ready to use him in speaking directly to men. For the present I shall continue to address men through him in writing, which sometimes he will read, and sometimes print. But to him I still speak directly, as I have since he first began to make sacrifices to me, or to God's will; which last is the same as me, for I am in perfect unity with it. I am a high spirit; but I shall not declare how high, except to him, and to such as he chooses to state it in conversation. I am the son of God. So are all who love and serve God, in perfect subjection of their will to his. But the last shall be first; and first, last. And the last, and the first; and the first, and the last; are all equally Sons, and Sent, or Christs, of God.

Let us pray.

§ 23. Oh! God! who art the giver of every good and perfect gift! who art the eternal, and everlasting redeemer, and savior of men! by whom the worlds, and the whole creation was made! may it please thee to look with thy ever untiring mercy, and love, upon this people; who are desirous to know thee better, and to love thee more. Oh! God! may it please thee, to give us such knowledge as we need of thy loving kindnesses; and such faith in thy ever loving nature, as will impel us most heartily to love thee; most fervently we desire to see thy rule established in the world of men, and to make our submission to them in the right way. But oh! God; be thou merciful, for we are weak. Be merciful, for we are foolish, before thee. We are now, oh! Lord! assembled for hearing thy word proclaimed in this way, through this medium. Bless the medium with passiveness, so that he may fearlessly, and unhesitatingly, declare, whatever it pleases thee to reveal; and, be thou, oh! God! our savior, our redeemer, our intercessor, our ever kind, and ever loving, God. Almighty Father! thou canst impress us with faith in him, and in thy loving kindness. May it please thee to do so, to our enlightenment, and to our advancement, in the knowledge and love of thee. What we want, oh! God! thou knowest better than we know; and if thou, oh! God! will be pleased to confer upon us thy love, we shall not want; thy kindness will feed us, and thy arm will strengthen us to resist evil. Oh! God! we do not know how to pray to thee, but we do know that thou art worthy of all honor, praise, and glorification. But we cannot give it, because we know not how to make it acceptable.

Oh! then, Almighty Father! give us new hearts, and wills, submissive to thine; so that all old things shall be done away, and all new things appear in their places. Save us, as it may best please thee, oh! God! and let us be thankful, and obedient to thy will, on earth, as the spirits, before thy throne, are in heaven. Amen.

§ 24. I am now going to write for you a Chronological Table, beginning at the foundation of Saturn, leaving out the outside planets, because I am not ready to declare prophecy, or unknown scientific facts, through this medium. But yet there will be unsettled questions of science determined, by my announcement.

First. Saturn separated into a continuous ring, revolving around the central body of the Solar system, now so called by men of Earth. This occurred when the contractile effort of matter, by its law of progressive contraction, had overcome the cohesion of the particles which connected what is now called Saturn, with what is now called Jupiter.

Then ages of centuries, myriads of years, rolled by, during which the contraction of the central matter continued, till Jupiter also separated. About the same time Saturn fell into fragments of itself, by the ring form becoming so attenuated, as to be incapable of maintaining equally its relative motion around the Sun, or center. But this disruption was not sudden, but gradual, first one part separating, and the contraction being continued, it separated farther and farther at that place, till a rotary motion was required for it to maintain its equilibrium. This rotary motion commenced in this way.

The ends having been separated as far as nearly one fourth of its orbit, or first length of circumference, the end, which may be called the forward one, rolled, or was gradually doubled under, or towards the center of the system by the retarding force of the fluid in which all the planets move, called sometimes the aura. Then this rolling continued to proceed with acceleration; because, as the whole mass, necessarily, retained its center of gravity, in the same position that it would have maintained had this doubling under not taken place, the outside, necessarily, moved faster than before, and the disproportion, and the resistance of aura, continuing to increase, it more and more rapidly assumed its present globular form, and arrived at its present period of axial revolution.

Saturn, being now a planet in form, had as yet no attendant bodies. But the contraction of its body continuing, because of the existence and action of the same law before referred to, it soon separated into rings, first one, then another, about the time the first began to separate, preparatory to a folding or rolling up into a moon. And thus it continued to progress, till it had reached its present state of rings and moons, which will in time be further modified, by the rings becoming moons, and new rings being formed. A change of this kind will take place very soon, but the particular time will not be declared, either through this medium or any other, to Earth's inhabitants.

The same process continued to proceed in the Solar and other systems, till they arrived at their present form. Mars has no moon, because the contraction has not yet reached a degree that will separate a ring from the central body. The Earth has one. For Mars and Earth both separated from the central body about the same time, as now more than one ring exists with Saturn. The asteroids, as men call the small planets between Mars and Jupiter, are the result of several very narrow rings, which existed at nearly the same time, also similar to the narrow and near rings of Saturn.

The Earth's moon was separated at the time the Deluge occurred. For such an event did take place, and the Earth was inhabited before that time, even for many myriads of ages. Man, though, was not placed in an Earthly body till six thousand years before the Deluge. This does not agree with the Bible! you say, and yet I have said revelation should

agree with itself. Well then, let me explain that the imperfect chronology of the Bible is not revelation, but history, written by men who were often inspired, but not necessarily always so. Further I will also say, that history cannot be truly called revelation, unless it be written by spirit. Now the Bible does not give its chronology as revelation, but as history. Then what the Bible itself does not affirm to be revelation, should not be understood as such. But very little of the Bible is said to be inspiration! you say. Look again, an you will find that much more than you think, was declared by the writers to have been received by them from God's spirit. And much more, too, than the most part of Christians, so called, fully believe. How is this, you say, do not Christians believe the whole of the Bible, when it is one of the articles of the faith of most churches that it must be implicitly received? and, when it is made the separating line, to determine whether the professor is worthy of salvation by the church's efforts? There is a want of true faith. Profession has taken its place. Men cannot reconcile its dark passages with the light within them; and, as the church will not let them receive from the light within an explanation of the difficulties named, their faith suffers deterioration, and is often turned into perfect skepticism. Still, as belonging to churches is honorable, few are willing to declare their unbelief. Few are willing, even to confess doubts. They want at least to stand well with the church, though they cannot reconcile themselves with God, or with the Bible.

Let us proceed. You will find I believe the Bible; for I intend to explain its most difficult and puzzling passages in the course of this book. And I have just given you a solution of the cause of the Deluge that you never thought of. A theory was once promulgated by a scientific and pious man, that the earth once had two moons, and the collision or combination of one of them with the Earth caused the Deluge. But you can easily perceive that nature does not go backward, or the Solar system fall into disorder. God does not rule and guide like men, imperfectly. But his will sustains all in continual progress, and he never makes any mistakes.

§ 25. Adam, then existed about 6000 years before the Deluge, and for that period, the Antediluvians populated and cultivated the Earth. Empires rose and fell, but their names, or languages, have not been recorded. Neither would it be interesting to report them now. Continents, islands, oceans, seas, lakes, rivers, mountains, plains, then existed on the earth, but not in the same relative, or absolute, form as now. The old surface of the Earth was entirely broken up, and the fountains of the great deep were opened. The windows of heaven too were opened. What are the windows of heaven, and how do they affect the accumulation of the waters upon the face of the Earth? is a natural and interesting question, which I will now answer.

The windows of heaven, have puzzled scientific, pious, men, more than almost any other passage. For it is either a mistake of the writer, or a mistranslation, or else the term is used in a metaphorical sense. If metaphorical, there seems no evident and plain type of which it may be the antitype. Then if a mistake of the writer, either from ignorance or other

cause, it must cause us to distrust the remainder of his writings. If a mistranslation, it must also cause us to distrust the remainder, for there may be many others as far wrong. The windows of heaven, are the portals of God's mercy. And what are these portals like? They are like the passage from death to life, or life to death as it is generally called. Not that the mere change of condition, is equivalent to salvation. But that the life of man in the world to come is mercifully ordained to be a recipient of love and mercy, whilst it is no longer possible for the spirit to diverge from God. The antediluvian world was so deeply sunk in error, so stupendously imbrued in sin, so darkly resolved on scaling heaven in their own way, so outrageously disregardful of decency, or propriety of action, or love of self prevailed so unobstructedly, that no man could be brought nearer to God in that life. Nearly all had departed from piety. One family yet remained, and God directed the head of this family how to save himself, and his race, from destruction. For, by the laws of progress, the time for another creation of man's earthly body had gone by, and the Earth must have been left uninhabited, or a new law must have been promulgated to bring into being more men upon the Earth. This man, called in the Bible, Noah, which was in fact the name of his nation, instead of an individual name, became the progenitor of all the men who have since dwelt upon the earth. Every nation retains some tradition of his escape from the confusion of the land and water. Every nation or race possess the individual marks of this progenitor, by having a caudal extremity. By having a depression in the throat above the breast. By having five fingers, and five toes, upon each hand, or foot. For the thumb is also a finger. By having these marks, which were marks which distinguished Noah from his fellow men, all men are known by us to be descendants of Noah. Whilst those who had tails, and six fingers, and six toes, and a full strait neck like a baboon, were, or are, of antediluvian existence in the body. To be sure, occasional manifestations of six fingers and toes, occur down to the present time, generally conjoined with great stature, showing that the influence of Noah's progenitors extends itself beyond his, at times. So too, sometimes, the full necks are seen in very sensual men, and even approaches to tails are seen in some parts of the earth, but these are amongst the lowest of the race in developement. Such revealments do not admit of outward proof, and most men will be incredulous. But I reveal to you what you have desired to know, and if you are not satisfied, blame yourselves, not me. It is true. My assertion will satisfy my medium, if no other. And one man's happiness, or pleasure, or gratification, is thought worthy of regard by the highest of God's spirits. How long then did the Moon continue to revolve in a ring about the Earth? A thousand years is a long time for man to reckon, and subtracted from the last of Europe's History would leave little worthy of the pursuit of the present race of men. But a thousand times a thousand would no more than embrace the period, during which the Moon revolved around the Earth in a ring. Then its gradual rolling up commenced, and this process required thousands of years. Then the Earth is very old you think! Yes, it is as old as the other planets, but its matter has, like theirs, assumed various shapes. Then the Earth has

had other revolutions? Yes, thousands of changes like being demolished, and reconstructed, have taken place with its matter; but God can again, and again, cause these changes, and the matter will never be worn out. But then God must have made mistakes to make over his works so often! He never makes them over. He always brings forth new works. Old things are done with, and new things appear. Such a change is now impending. What! is the Earth to be destroyed, or reformed, so as to dissolve all these works of man upon it! Yes, my anxious reader, yes. But not in your time, so you will have full opportunity to prepare to meet God in the usual course of nature, or his plan.

§ 26. We will now return to the Creation, or Formation, of the Earth in its present shape, after the Moon was disrupted from it. In that primeval time, Noah found a rugged home in the central table land of Asia. He indeed, founded himself the empire, still existing under the name of China, though its seat of power, has been removed to the Western coast of the continent. The Chinese truly record their great antiquity. The learned fools who endeavor to show that it was forged at a late period, waste their time and pains. All Chinese history, and all Chinese art, bears the impress of the truth of their chronology. For thousands of years, their empire has been stationary in art, language, and form of government. How did this stamp of permanence become so peculiar to them? Not by any reason but because God revealed to their founder a system of government, that would maintain itself. Because the head of the nation, is theoretically its Father. Because the priests work, and are not maintained in idleness. Because all work, and none are idle. The king and the beggar, in China, are each required to maintain the respect that it is proper should be paid to labor. Three hundred and sixty thousand years did the empire continue uncontrolled by foreign influence, under the peaceful sway of lineally descended princes. Father and son were harmonious, for patriarchal was the rule. The people dwelt in peaceful happiness, and practiced each his father's trade, or profession. So art became fixed, and limits set to progress. It came to be regarded as sacrilegious, to be wiser than one's father, or to attempt to excel him in skill or contrivance. At last China was conquered by barbarians from the South; and, though these were absorbed into its ample population, they infused into it some spirit of change, slight indeed, but perceptible. Another irruption followed, from the East, and the Thibetian hordes, or ramblers of the deserts, and great tableaux of the district where the Chinese nation itself was founded. This irruption corrupted the religion of China, which till then had been very pure, and almost perfectly retained from its first promulgation by Noah. Again, a Southern irruption occurred from India, and so the refluent waves of population which had originally separated from Noah's family, or descendants, in early time, began to roll back upon the great primeval nation, till its ancient barriers, and powerful armies were broken, and destroyed. Wars, famines, pestilences, and all their attendant evils in the corruption of the people, nearly depopulated China. But the principles upon which it was founded, had become so implanted in the nature of her

people, that they could no more be eradicated than their oblique eyes, o enormous ears.

But have the Chinese a history or chronology for more than a million of years? Yes. It is obscured now by fables interwoven by ignorance and doubt. It is perplexed by transposition and errors. But in its general outline it is true. It calls a race, or dynasty, a man. It calls a man a race, perhaps. But that such was its history, and such was its civilization, and such its religion, is truly stated. How then did men come to depart so widely from the original stock, in form, features, and color? In habits, laws and government? First it pleased God to separate the spirits who desired to leave Paradise into classes. Those whose object was travel, or wandering, principally, in one class would make when in the body nomadic nations. Those who were inclined to patience in another. The impatient in a third, and so on. But if existence is so passive there how could these qualities be developed? They were not there developed; but God could foresee that such developement would take place. Again, how came it that these beings, all emanating from God, were so different in character! Because God willed not to produce sameness, but dissimilarity. So that no two were alike, of a number greater than the grains of sand containable in a globe like the Earth. And how then did not the former inhabitants, earlier attack and overcome the Chinese! Because the greater part of the world's population was under that rule, so parental in its character, so Divine in its execution, that no rebellion would take place. Such is the History of the Earth chronologically. But you have not given us the years or dates of any events! No I give no outward evidence through this medium. I reserve him for the highest revelations I have to make, and these revelations are spiritual. The outward too much obscures the inward, and material too much controls spiritual, in most mediums, and by revealments of the character you desire, and this medium at first desired, I should obscure his spiritual nature, without really advancing your faith. But other mediums will arise, who will be competent for the revealment of the outward, though not passive enough for the purely inward. Through them I will cause lower spirits, to manifest signs and tokens which shall satisfy all reasonable seekers, and I will allow them to declare the chronology by years and dates, of all the great empires which have existed of late upon the Earth, that is of all in which men by their traditions feel an interest.

Having disposed of Chronology, let us proceed to discuss Theology, as founded upon the History of All Things, Chronologically considered.

CHAPTER VII.

CHRONOLOGICAL THEOLOGY.

The History of Chronological Theology.

§ 27. The Bible is composed of various writings, by various authors It is a compilation from different nations too. But of course, the oldest nation being the Chinese, all that is authentic of the earliest period, must have come from their records. Language was by them first reduced to writing. Ideas can be pictured, but language must be written, to be preserved in purity, or vigor. When the first records of this kind were made, it was found that tradition differed as to the past, and an attempt was made, at that early period, to force an agreement between different traditions. In this way the time and order of God's creation, was erroneously recorded in the first record. But the tradition as to the formation of the Earth, was further obscured by men, endeavoring to bring the account into such a shape that they could comprehend, or realize it. Their knowledge of science and of astronomy was less than now, and they could not conceive of the truth. Therefore the surety of God's power was found, by their wise men, to be best understood by the people when it was placed in familiar images, and days were used for periods of time. Evenings, and mornings, for ends of one period, and beginnings of another. So the book of Gĕnesis was commenced.

§ 28. But Adam was placed in Paradise, and its locality described as being in that central region, south of the Caspian sea, where a delightful climate and beautiful scenery ever rejoices the eye, and from whence the celestial nation, as they still love to call themselves, were forever excluded by their love of stationary habits, and their distant position. But it says, The Lord God planted a garden Eastward in Eden, and Eden is Westward from China, if it be south of the Caspian! Well this too I will explain satisfactorily to candid minds. But first I will proceed with my other details. There was also a call heard in Eden. Adam, Where art thou? This was symbolical of the progress of souls, or rather spirits, of men, in the Paradisaical state, and shows that even in Eden, the tradition held that God appointed man to be led by him, and to rely on his parental care and oversight. It is by such calls on spirits, indeed, that they are aroused from their sameness and passive state of enjoyment, and led to ask themselves the question, God has been represented to ask in proper person himself. But the voice of God is heard in each of the Adams, or spirits of men, in Paradise, before they leave it; asking of them where they are, and, Why hast thou found the desire for change? That is, Why hast thou dared to eat of the tree of Knowledge of good and evil? The evil, and the good, are only to be tasted here; but the desire is formed in Paradise for them, and then, as now, men reap as they have

sown. Various are the motives and extraordinary the excuses given. But none is more common than that the pairital companion having tasted of the fruit, or of the knowledge, the remaining half desires to follow the example. The account therefore is beautifully symbolical, and the glories of Paradise are only obscured by being too literally taken in the present day.

§ 29. When the creation account reaches the expulsion from Paradise, it becomes plainer. The first offspring of Adam and Eve, the pairital man, was Cain, that is Evil. The second was Abel, that is Peace. But the second was overcome by the first, and slain by his own altar, which altar was in Adam's heart. But then Seth was born, and Seth was a man, and from him, and other sons and daughters, of Adam, were derived the succeeding races as they are termed, or race, as I would say, of men. The Cain principle, left the immediate vicinity, under Adam's wise management, but retired to the land of Nod, where it associated itself with a companion, and had a large progeny. It was there that Evil brought forth Good, by seeking to teach men arts and sciences, manufactures, and life in cities. But where was the land of Nod, and how came it to be peopled, as it appears from the account that it was! It was still in Adam. The first man, or pair, having brought forth Evil, first overcame it, and held it in subjection by Abel, or Good, or Peace. But, in a moment of fury, again Evil prevailed, and slew Adam's Peace. Then the enormity of his offence appeared to Adam, and again he brought this rebellious son into subjection. His heart again became purified, and the duty of providing for his now numerous descendants, from that revealed store of knowledge which God had given him, became his chief desire. He became convinced that he was his brother's keeper. Then he strove, by imparting to his descendants, the knowledge respecting the working of metals, and the construction of implements of husbandry, and of mechanical and manufacturing labor, to perform the duties which God had called him to do, and which heretofore Evil principle, or desire, had restrained him from. Here then was the land of Nod. The place, or work, or theatre, of duty. Here he found his companion, Industry. Her name is not given in the Bible, but it may be inferred from the change which took place, in the manifestation of Cain, or Evil desire, when placed under the control again of the man, or Adam and Eve, and united to Industry. So, to the present day it is a proverb, that let a man be idle, and the enemy, which is the evil of man's Will left free, will find him employment. Idleness begets sin. Industry begets good works. Faithfulness begets reformation, and Industry brings forth works meet for repentance. These works are being useful to our fellow men, and purifying our hearts, from rebellious desires against the happiness of others, or the desire to avoid, or shrink from, our own duties. Cain and Abel then represent principles, and the Peace principle having been slain, its blood, or memory, cries aloud from the earth, or grossness of the heart, for revenge; that is, for restoration to life, for resuscitation in the heart, and for having its sacrifices again acceptable to man's highest nature; so that Evil shall be disregarded, and Peace alone be found worthy. This outline is sufficient to enable the wise to trace out more instruction from it, and from the Mosaical, as it is called

but the traditional, as I call it, account of the first proceedings of man on the earth. Seth, and the other natural children of Adam and Eve, are spoken of as sons and daughters, and the age of Adam is given at Seth's birth. But the age is speculative. It was not long after his entrance into life, that Eve became prolific; and, though then the race had long lives, they bore children as rapidly as now, and by such means, the world became so fully populated in 6000 years, that men were with difficulty restrained from eating each other.

§ 30. The account of the descendants of Adam and Eve is continued to Noah. But we should regard it as only a similar, or like, statement of truth, made by wise men, from the traditions existing at the invention of writing, which was not antediluvian. They selected such as would seem most in accordance with their experience, and their motives were good, and their course was good. It was history, they were writing, and not revelation. Noah, was the link between the old and new. Noah, was the wisest of his generation, and was a predicted prophet, raised up by God to warn, and convict, a wicked world of men, that destruction was consequent on disobedience. They would not listen to him. But he listened to God, and by God's direction built a vessel called the Ark, which was the wonder of those who saw it, and was so superior to all other vessels which the antediluvians had seen, that they were willing to worship Noah. They did make him king over a vast multitude, and it was by his power in that position, that he procured provisions, and stored them; that he collected all the various animals which accompanied him in the Ark. So, having sufficiently sketched the Antediluvian History, let us proceed with the Postdiluvian. The vigor of constitution, the long life inherent to the antediluvians, continued to decline under the sons and descendants of Noah. But this was gradual, and was owing to the modification of the atmosphere, consequent upon the disruption of the Earth's moon. Shem, Ham, and Japhet, or rather Japhet, Ham, and Shem, for such was their order of birth, became the rulers of their descendants, because of the patriarchal character of the government of Noah, who himself continued to be the supreme ruler of the race of men, till his death, which was 600 years after the flood.

§ 31. This you say differs from the Genesis account. Because in that is a transposition, his 600 years before the flood, as in that account, should be after it. Of this you can have no proof, except that I am revealing to you the knowledge possessed by the Fourth sphere of spirits. The First circle of that sphere are attentive to the openings of Divine Harmony, and receive with implicit faith these Historical Truths. Till they have done so, they cannot progress to the Second circle In the Second circle they find the history of other planets. In the Third circle, that of other systems. In the Fourth circle, the history of the Universe to which the solar system of the Earth belongs. In the Fifth circle, the history of the previous condition of the vast circle of Universes, which revolve in harmony, around a vast circuit of the illimitable space, in which God's creation is expanded, and unfolded. Myriads of myriads of Universes, compose this Cœtum, or Heavenly-Association-of-associated-universes revolving about their common center. Each universe is attended by, or composed

of, myriads of myriads of myriads, of Suns, each having its planets, moons comets, and invisible, or unprogressed, satellites. So proceeds the Order of God's creation. So it is governed by one law. For God does not amplify into a long extended fiat, his will. He speaks and it is done. But beyond this Cœlum, or Heavenly Association of associated universes, comes, or succeeds, another, vaster, and more illimitable, more incomprehensible to man; an Association-of-Cœlums, or Associated-Associations-of-Universes, the History of which becomes revealed to spirits who reach the Sixth circle of the Fourth sphere. Again, the great Whole of God's Creation, bears a still higher relation to this Circle, or Association-of-Associations, in that its Association-of-Associations of-Associations, is far more numerous, far more illimitable than the lower ones. In fact, each upward ascent gives increased numbers of principal associated bodies, till this last may well be called infinite. Though it is not infinite. God only is infinite. It is then the knowledge of the History of All the Created bodies of God's Creation becomes revealed to the spirits of men, either from the Earth, or any other inhabited globe, (and all are inhabited;) I say, all this knowledge, so nearly infinite as it is, and as you can perceive it must be, is revealed to spirits of men in the Seventh circle of the Fourth sphere.

§ 32. What then remains for higher circles, when so much is received in passing through the Fourth sphere? God will be able to provide novelties more stupendous even than these, for he is unlimited by any thing but his own will. But moreover he has provided already for those who are in the Fifth sphere, in the following manner.

First circle. Knowledge of Law, in its manifestations of Love.

Second circle. Knowledge of Love, in its manifestations in universal Progress.

Third circle. Knowledge of the Infinite nature, of God's attributes of Love, and Mercy, and every good man's fate.

Fourth circle. The Infinite knowledge of Infinity of worlds and men, of their relations to God, and to each other. By this foresight is highly developed. Prophets may be inspired by this circle, and though they may sometimes fail, it will seldom be so.

Fifth circle. Prophecy, by knowledge of God's revealed purposes. Not all the revelations that God makes to spirits, can, however, give them a knowledge of what a man will do. For men are free agents. But, the laws of being are so understood, that man's course can be conjectured, or judged of, with reasonable certainty. Then this circle have such knowledge, as will assist them materially, by being above all the lower and baser affections of men's spirits, which are not entirely got rid of till elevated into this circle. The last circle was purified of all but love of power, and this advance, completed the purification. The next, or

Sixth circle. Is an advance manifested by the power of spirits to discern the intentions of men, by looking into future minds, yet in Paradise, as well as by judging from what can be seen in present minds, in bodies.

Seventh circle of the Fifth sphere. Where can we place any more extension of knowledge of men? For the knowledge obtained in this sphere is a Knowledge of Man. In the Fourth, it is a knowledge of material or outward History. In the Fifth of Spiritual or Inward History. What

then remains for the Seventh circle. It is a knowledge of Spirit revelation from the beginning. Of all that God has revealed, in all ages of Creation, in all time of his existence. But his existence is eternal. Yes, and the knowledge, which spirits add to their former stock by passing through the Circle, is almost infinite. But not infinite, because Infinity cannot be received by a part of God. And man's soul, or *self*, is a part of God, as I showed in the First Book.

§ 33. What then remains for the Sixth sphere? Abundance. God has not exhausted his resources of employing, and forwarding in progress, spirits who know all that I have described. In the Sixth sphere spirits are employed in calmly waiting upon God's benevolent merciful Works. They are the Servants of his Will. The Word of his Power. The Honor of his Nature. They stand before the throne of his mercy, ever praising God for his loving kindness to all men. And, when they would change the song of, Lord have mercy upon us miserable sinners, which men so delight to declare with their lips, they sing, Great and marvellous are thy works; Just and True are all thy Ways, Thou King of saints. Well but is this peculiar to the Sixth sphere? Oh no! All spirits do this who know God. And they who have reached the Third Sphere, may be said to know him, though, necessarily, it is an imperfect knowledge of his attributes and actions. But what are the distinctive features, of the progressive march of spirits through the circles of this high sphere. They are Sons of God, now on his right hand. Nor fully entered into his glory, but yet judging the world from which they have escaped. They are elevated to Power. Power is the distinguishing element of advance in this sphere. Action becomes their duty, instead of mere reception of Knowledge, as in the Fifth sphere; of mere learning History, as in the Fourth sphere; or, of mere learning of Memory, as in Third sphere; or of mere Reconciliation with God, as in the Second sphere; or of mere Experience of Good and Evil as in the First sphere.

§ 34. Now, we will proceed to give you a list of the employments, or advances, of the various circles of the Sixth sphere, and of the first three circles of the Seventh. The last four circles of that sphere, having been first of all described.

First circle, Sixth sphere. The Power of Prophecy respecting future events. As manifested in Daniel, Ezekiel and other prophets. The Angel Gabriel, as the spirits of this Sphere were called, was a manifestation in the outward of this Circle. The Jews had received the names of several circles, from the traditions of older nations. But only Gabriel has been handed down to us, as a high spirit of God, in the record called the Bible. What then are the names of the other circles? you may enquire. Not profitably though, for though the names are significant, they are only so to knowledge of their signification. Even Gabriel, is now misunderstood. Its true meaning is what I have declared; but do you find commentators arriving at this conclusion? By no means. What then are the ways, and preachings, of the other circles, of this sphere. In the Second circle, the Power of Love of God, to reform the souls of men, enters into the progressing spirit. Next, in the Third circle, it receives the

Power of Will. That is the power to will the accomplishment of objects through the manifestation of the physical.

§ 35. It is to spirits of this circle, that the rappings in their origin may be referred. Not that they rap, but they by their will, cause the outward demonstration to be made through lower spirits, none of whom are above the Second sphere, nor above the Fourth circle of that sphere. But then many have declared their communications to be higher than that! Yes; but these spirits either spoke in the name of the higher spirit; or they assumed a position, or the name of a position, they had not arrived at. But can these spirits be permitted to mislead men so! Have they mislead them? When they have declared themselves belonging to the higher spheres, did you believe them? No. You scouted that idea. You resolved to have low ones, those who had been, of late, associated in the body in the family circle. And if they deceived you into a belief of their advancement, it was because you willed to have them higher, and because you did not submit to be led by them, but asked, not for the will of God to be done, but for the will you possessed to be done. And the will you had, was a will of your own, which was controlling to the spirit.

§ 36. For the spirit, or spirits, can only communicate to you in some will, and in accordance with that will. If it be your will, which is acted in, or under, it will be variable, or constant, as that will may happen to be. If it be the will of a higher spirit, then the communication will be truthful, so long as you submit, and are passive. But when you contend with the spirit, either by doubting or disputing the ideas, or disclaiming its agency, you either stop the communion, or bring the spirit again under your power. For whatever man chooses, he does. If he chooses to have his own will gratified, he may have it, at least to his own confusion. But if he chooses God's will for his ruler, or communicator, or for his interpreter, he will obtain truth if he gets revelation. How is that? Does not the man get an answer always when he acts in God's will? When he acts in God's will, he does not ask for information, or communications. He leaves it to God. He receives what God gives, without question, or answer. Without doubt, and without rebellion. But my friends, few very few, have been willing, even at times, to receive so. Nearly all have a purpose to obtain, other than doing God's work. My medium first acted in his own will. I tried his willingness to obey me. I found an inclination, but not a controlling one. Then I commenced trying him by doubts, and false impressions, by fooling him as he called it, and by various trials, during which he sometimes rebelled most thoroughly, and at other times submitted most perfectly. But he was unstable. I could not depend on him. I left him. Then I caused him to read, and reason, and at last he saw his error. He saw that passiveness and submission is the great requirement, that his will was the sacrifice demanded. Even now, he fears that he does not keep himself passive enough. But I do not allow him to write erroneously, because I have now other objects than his own improvement. I have now to promote the increase of general knowledge. The advancement of sound doctrine. The true knowledge of God. And, the everlasting welfare of mankind. With such results affectable by my

errors, or my medium's errors, I shall not allow any to escape notice either now, or hereafter. Be then no longer fearful, or unbelieving; but be submissive, and be taught as a little child. For, unless ye become as little children, ye can in no wise enter the kingdom of heaven. It is now true, as it was when Jesus walked the streets of Jerusalem, that men must become as little children. That is must receive the Divine teachings with faith, and confidence, or they cannot make any progress. It is in every man's power, to resist all progress of belief in his mind, or faith in his heart. It is also in his power, to yield either, or both. Many say they cannot help their belief. But this is an error. We can control our belief. Free-will is the deity of man, as I have before stated, and shown. But Free-will can cause no man to believe, or to refuse to entertain the truth. If men would believe the truth, they must ask God in sincerity, in their private hours, in every act of their lives, to help them to know what to believe. They must learn to be independent of man, whose breath is in his nostrils, and rely on the help of God, which will probably be given, through the medium of men, whose breath is the power and will of God; that is spirits of the Third Society, or Circle, of the Sixth sphere.

§ 37. The Fourth Society has the Power of the Will of man. That is it has the Power to influence the will of man by externals, such as miracles. Such as were performed for Jesus of Nazareth, for Gideon, for Sampson, and for others of the past time. But, in the present time, they have acted through lower spirits, such as the Fifth circle of the Second sphere, sending forward the influence of the higher spirit, manifest to men as their work. That is the moving of material objects; disturbing the atmosphere, by which sounds are produced, proceeds from the circle below, as I have explained; but the moving of solid materials is the province, or peculiar sphere of power, of those who have attained to this circle. The high circles, always have the power of lower ones, in addition to those peculiar to them. Then why do not these spirits act directly upon man? Because man desires lower spirits to act, or else, he does not render himself fit by subjection, and patience, to be associated directly with the higher.

But the Sixth circle, of the Fourth sphere, has also the power of knowledge of God's intentions respecting man's government, and through them some of the miracles are performed. Miracles, we call them, because that name conveys to you the proper meaning. They are proceedings, or operations, in the Will of God, but yet beyond, or apart, from the ordinary law, or rule of government of material substances. They are departures from what are properly called laws of nature, or the laws which subject matter to relations of materiality with regard to men.

The Fifth circle, of this Fourth sphere, devoted to the acquisition of Knowledge of the past, in the Universe of God, pertaining most intimately with their original Earth or globe of matter, has also the power to affect the matter of their own planet, or globe. The Sixth circle of that sphere has power over the matter of the System of which they were inhabitants. The Seventh, over the matter of which their Universe is comprised.

Then proceeding upwards, this power is extended step by step, in each circle of the Fifth sphere, till it arrives at general power in all created bodies, in the Third circle. Then commences another manifestation of Power, in the Fourth circle of the Fifth sphere. That is, the Power of Knowledge of the Laws of Matter, in all its various relations. First, confined in this circle, to their own planet or globe, and so extending, step by step, as Knowledge of History extended; a step to each circle of advancement, till all is attained in this branch of Knowledge, in the Sixth sphere Third circle. The Fourth circle of the Sixth sphere, then takes cognizance of the Laws of Spiritual Relations, first, in their own globe or planet, whether it be primary, secondary, or central. In a similar way with the Knowledge of Material Laws, now step by step, and circle by circle, they proceed, till having received a Knowledge of all the Spiritual Laws of government, in the Third circle of the Seventh sphere, the Mind, or Spirit of man, is ready to act in the Fourth circle, of the Seventh sphere, in the Will of God in any part of his creation. This power is exercised, in general, through lower spirits, each having their proper working sphere. Then the higher circles are employed in accordance with their position, before described in this book.

Now the Sixth circle of the Fifth sphere, has no Knowledge of the duties of the Seventh circle. For the knowledge of a part, is not a knowledge of another part, in God's creation. Spirits cannot infer from analogy, as men do. Because the laws of God, though concise and general, are so influenced, or modified, in their application, without there being however any change of law, that they produce an infinite variety. As well might a man undertake to describe a Malay, because he had seen a Hollander, as to describe Saturn, because his spirit was acquainted with Earth; or the Solar system of Sirius, because the full knowledge of this Solar system, had been revealed to him. And so it is, through all God's Works, Laws, and Will.

We will now return to the explanation, of the extension of Spirit capacity for Action, in the Sixth sphere. The Fifth circle extends a step beyond the Fourth, having the Power of the knowledge of the will of men, throughout the system to which he originally, or more properly, in the body, belonged. This Power extends to influencing the will of all these beings in the body, which is a higher power than influencing beings in spirit, by miracles or disturbances of matter, in a novel, or unaccustomed manner. And thus the extension of the sphere of operations, extends upwards, step by step, and circle by circle, till the Fourth circle of the Seventh sphere is reached, where all Knowledge of Will is received, including the Whole Expressed Will of God. The Fifth circle know his Power. Power therefore is a higher form of Knowledge than Will, and it commences in its development in spirits, or its revelation to them, or bestowment upon them, in all cases, and each form of manifestation, at one step above Will. So too, Love is higher than Power, and Action higher than Love, and so, each of these forms of God's nature, become impressed on the advancing spirits of men, at a step above the preceding, and continue always in the same precise relation to each other, in the spirit, or mind, of man, either in, or out of, the body.

§ 38. The digression, of explaining the nature of the different circles seems to have been required for the satisfaction of such minds, as have been very curious about the future state of their souls, and have doubted whether they could continue to learn to all eternity, supposing they could soon arrive at perfect knowledge, if they had the opportunity. Now they will perceive that advancement is slowly made; and that, of necessity, the progression of spirits is never ended, was shown in the First book. But then Jesus of Nazareth was said to have reached the high station of Son of God, and Ruler of the Earth, very soon after the death of the body. For he declared, All power is given me both in Heaven, and on Earth. This power though was given him under the influence of, and by direction of, the same spirit that aided him, as his Christ on Earth, when he was in the body. By continuing his perfect submission and passiveness, his progress was rapid, and he arrived very soon, comparatively, at the Seventh circle of the Seventh sphere. And yet is only lately, that he arrived in it, and it is by *his* Action, which only could commence when he arrived in that sphere, and only could be perfect when in the Seventh circle, that he causes, or is allowed by God to cause, the manifestations, which are now awakening mankind "from ignorance, fear, and torturing doubt." See title page of First book.

THE HISTORY OF THE DESCENDANTS OF NOAH.

§ 39. The sons of Noah, Shem, Ham and Japhet, or, as I said, more properly Japhet, Ham and Shem, left their father Noah to rule the Chinese nation. They divided the Earth between them, and as they had long lives each lived to found a powerful Kingdom, and to rule in patriarchal simplicity, and unlimited, or parental power, over extensive countries.

Shem founded first the nation afterwards dwelling in India. They first explored the valleys of the Ganges and its branches, and there the seat of their power and principal cities continued ever to remain. Japhet was the second to leave the parent stock with a colony. He led them to Greece and there founded his empire or Kingdom. The mountains and valleys of this region interposed obstacles to the retention of power long in his proper line. Soon his descendants branched themselves into numerous colonies, of which one, the most important, led his followers backward towards China till they reached the fertile plains of Mesopotamia. There Nimrod, a great grandson of Asshur, or grandson of Noah, grew so powerful as to excite the jealousy of the poorer branches of Japhet's stock, who desired to share in the wealth and luxury which already began to prevail. How could the world so soon become so populous! By long life yet inherent in mankind, and by great vigor and health, which also characterized the race, as the remains of still greater manifestations, of both these, formerly existing anterior to the deluge. So rapid was the increase, that vast works were undertaken. The pyramids of Egypt, are only built after earlier models, of the works of Japhet's descendants settled in Assyria and Mesopotamia. The first great disturbance of harmony, arose from an immense structure, undertaken by an early ruler of Babylon, called in the Bible the Tower of Babel. A general rebellion

took place, and under various patriarchal leaders, the people separated into various nations, or tribes of people; some eastward, some northward, some westward again into Palestine, Phenicia, and Ionia. Others penetrated into Egypt, and there founded another durable Kingdom, which long retained in great purity, the primeval religion. There still remained a vast multitude, who, though exasperated with their prince, who had been such a severe taskmaster, again submitted to him on his promises of amendment, and relinquishment of his burdensome proceedings. When all were again quiet, he took such measures as enabled him to make his rule more sure and independent. He maintained, for the first, an army trained to obedience, and urged by various motives to adhere to him, rather than to his nation. Then having an army, he found it convenient to use it against other nations, and he gradually, again acquired the rule over a large portion of those who had fled from his burdens. But Egypt for a long period retained its independence; not as an aggressive, but as a resistant people, they were distinguished.

The last great branch, or colony, that left the Chinese family, under the conduct of a son of Noah, was Ham. He led his followers, Westward; and finding all the most fertile valleys already occupied by his brother's descendants, he passed on, in a peaceful and easy way, till he reached the Nile, when he ascended that oceanic river to its sources, where he established his seat of empire. This was long maintained as a splendid and wealthy and powerful empire, till centuries after the downfall of Troy. The last of the kingdoms of the early world after the deluge, was founded in Italy. A few dissatisfied, law breaking, vagabondic individuals of Greece, as since called, were led by Pyrrhus to Rome, or to where Rome afterward existed, or came into existence. There is a scheme, which bears a resemblance to History, sacred and profane, as men choose to designate it! Now, I will give a brief, but *true* sketch of it, as it really was.

§ 40. Noah, was the first ruler of China, or the nation since called Chinese. Its seat was then Central Asia or Thibet. His sons were at first his only subjects, but the prolific nature of the antediluvians, and their fondness for the multiplication of the species, promoted the fulfilment of God's first command after the Deluge. Increase and multiply and replenish the Earth. Their long lives, nearly all passed in maturity, and vigor, and their powerful frames, enabled them to subdue nature, and behold their descendants thickly settled around them. But none of them ever left the parent stock, or dispersed themselves. Long centuries afterward, individuals scattered themselves abroad, and pushed beyond the outskirts, or boundaries, of the general population. Then, sometimes, they established a separate government. For at that time government rested upon the will and consent of the governed. These scattered people also progressed in population, and being of a wandering disposition, transmitted the more of such inclination to their descendants; who thus became more and more roving in their disposition, and habits, till they abandoned settled homes, and roamed at large upon the vast plains that abound with rich pasturage, and yield an easy, and roving, form of living

for nations to this day. They gladly left the old stock, which as gladly spared them.

These offshoots carried with them their family heads, who became their rulers, and as chance directed, led their followers to the various parts of the earth. The names of the sons of Noah, and of their descendants given in the book of Genesis, are but the names of nations, or tribes of people, who scattered themselves gradually over the face of the Earth. Ship building was as well known then, as it is now by Chinese, and seas formed no obstacle to their extension. America was settled early, and Africa became a nursery of nations. India was an early government, that retained much of the customs of the primeval or antediluvian world. Egypt was a later one, and though a greater difference was here perceptible, it was still a near relationship. Very soon three great empires became prominent. Egypt Assyria and India. It was these which bore the names of Ham, Japhet and Shem. The parent stock of Noah, tended to its present seaboard location, and no emigration proceeded from it, after the first offshoots were established. The people were, as I have stated, stationary, by habit, custom, and inclination. The restless natures of Paradise were born into other nations, and, by that arrangement, quiet was preserved in one corner of the earth, whilst turbulence and progression appeared in other parts. But this turbulence led to a decline of knowledge, and civilization, and in the lapse of ages, many tribes became barbarous, and afterward savage. Large portions of Earth became a wilderness of forest; and men gathered about the few civilized, and central, empires, watching for spoil, when not wandering as shepherds or hunters. The whole of Asia was sometimes under the nominal sway of the parent stock. But the parent stock never secured permanent sway beyond their original boundaries, and settlements, as established by gradual increase of their population. The last time their sway was extended over Asia, was ten thousand years ago, when the learned men of the other nations, conceiving that such a rule would increase the general happiness of all, persuaded the rulers of the western nations, to submit their differences to arbitration, and themselves to the headship of the prince, or sovereign, or patriarch, of China. But the virtue of the nobles was not equal to the wisdom of the priests, and they soon broke up the confederacy; as it was, rather than an empire. Names, and dates, in these distant periods, cannot have an interest to men so unlearned as those in the body, unless they refer to those of whom tradition has preserved some record. And as I am not prepared to give an outward proof, or test, through this medium, I shall not trench upon the authentic, or partially authentic, historical records. But I will briefly describe the relation that existed between the religious, and military, aristocracy in the early empires, and the course of descent by which the father of the Jewish nation came.

§ 41. The military aristocracy was founded later than the priestly. For when Noah left the ark he built an altar, and made sacrifice thereon to God. The patriarch continued to be the chief, or high priest, and from the wisest, and most venerable in after times, the sovereign continued to call assistance in the performance of religious worship, which was addressed to the One Almighty Creator, whom they knew by revelation

made originally to the first man, which tradition had descended, in the antediluvian population, with great purity, in one branch, that to which Noah belonged. Noah, too, was a spiritually minded man, and was a prophet and seer. He received corrected ideas of the nature of God, of his relationship to Him, directly from the Spirit world. God continued to raise up spiritually minded men, amongst the early inhabitants of the world, and continued thus to receive a pure worship, for a long period At last the high priests established rules promoting their dignity, and the dignity of their order. This was in their own will, and separated them from God, and from spiritual communications. The priesthood should be the most humble of mankind, for if they best know God, it should make them most desirous of serving him, and other men than themselves. This desire to serve others will prevent them from assuming to rule, where they need only to serve. It is men's invention, by which they undertake to benefit others by force, or by assuming the leadership, or government. The last exhibition, of this change of relationship, which occurred in the ancient world, was in Assyria; where, till a very late period, the worship was pure, and the priests humble. Egypt and India sooner departed, and the smaller tribes or peoples, scattered abroad over the globe, very soon allowed their revelations to become corrupted by love of power. The priests bear rule, for the people will have it so, says the Scripture, and the temptation to the priest to yield, is very strong, when he conducts himself with sincere desires for truth and good. But priests, like other men, are fallible. Mediums, like other men, are fallible. And the only way they keep themselves in union with truth, is by a constant sacrifice of their own wills, upon the altar of God's Love, and in submission, entire, and unwavering, to his slightest spiritual impression, or revelation.

§ 42. For the difference between impression, and revelation, is this. The former, is felt within a man. The other, is manifest to his senses. The one exists merely in ideas and feelings. The other is known by words, and actions. The one, is the kind generally experienced. The other, is the extraordinary, and for special purposes. The one, will always be found within man, if he will attend to it, when he seeks for it. The other, will only be found when God has a work for the man to perform towards others. The one, is for the man himself, the other, is for the man's fellow men. The one, may lead a man to declare his impressions, but the influence of the man's mind must pervade them. The other, will probably lead a man to declare his knowledge, but he will not do it without command, or permission; and he will not declare them, if obedient, except in the will of God, and as far as possible in the words given him. This book is revelation. Most sermons are impressions. This medium acts by revelation. George Fox, Charles Wesley, Martin Luther, Calvin, Knox. etc., acted by impression. The one, can greatly instruct the individual, and lead him to benefit, and teach others; the other, leads the medium to serve God, and others, by specific acts, the form, manner, and time, of whose performance, God, or his spirit, makes known to the medium, who cannot disobey without condemnation. The general life of the one, must be more consistent, than the other, necessarily is. Because the one, acts generally, and much, by his intellect. The other, acts spe-

cially, and without much, if any, exertion or use of intellect. What then is the relation they bear to each other? They are often conjoined. But when separate, the one, declares; the other, confirms. The one, reveals; the other, receives, and judges. The one, is direct revelation; and the other, is secondary revelation; or, rather the reception of revelation. The one, is a medium of transmission; the other, is a medium of reception The one, may not be benefited personally; the other, must necessarily be. So it is better to receive, than to deliver; when the thing transmitted, is from God. But the things of earth, are the opposite of heavenly; and it is better to give, than to receive, from men. The change I make in designating the two kinds of revealment is instructive. In the first part, I call the revelation, *the other*. In the last part, I call the revelation, *the one*. But in the first part, I speak of it as it has been; in the last part, I allude to it as it will be. Hereafter, direct revelation will be more common than formerly, and the days, of general reception of revelation, are at hand. These will be happy days for men, when they can receive constant and reliable directions, respecting every thing in which their temporal, or eternal welfare is concerned. When advice, and aid, will be freely rendered to all who can serve, and obey, God; or, what is the same, his Holy Spirits.

§ 43. But now let us return to our subject, the Chronology of Mankind after the Flood.

The Jews are descended from Abraham. Abraham was a Chaldean, or Assyrian, or a descendant of citizens of the primeval empire, of the great and fertile valley of Mesopotamia For all these names, may with propriety be bestowed upon the region, in which Terah, and his ancestors resided. Abraham left that country, impressed by God with the belief, that he should found a mighty nation; and, having settled in Canaan, he cultivated the most friendly relations with its wisest princes. His existence in the body was real, for he was a man, and not a nation, as was Heber, and Terah, and others of the names mentioned in the Genesis account. Abraham lived many hundred years earlier, than chronology generally reckons him to have done. But yet, his life was comparatively recent. Egypt records a long line of kings, who reigned before Abraham visited that country, and yet, when Abraham was there, reverence for God, as one God, existed in full force, as may be seen by the allusions of Pharoah, or the High Priest Sovereign of Egypt, as recorded in Genesis. He feared God, and feared to do evil to Abraham, or his wife, because he believed that God required him to dispense justice, instead of gratifying his passions. Few absolute kings behave better in these Christian times. Four hundred and eighty years after the death of Abraham, the descendants of Jacob left Egypt, under the leadership of Moses; as I have already specified, not as a nation, but as a party in favor of the restoration of revelation, and religious knowledge, to the people. Even now, the pyramids contain the records of the revelation of former ages. The traditions of the Noahic family of man, are no where else so well preserved as there. Moses knew them all. He was educated in all their learning, and, like every heir apparent to the Pharaonic throne, was educated as the future High Priest of Egypt. The chief

portions of them, he embodied in the Book of Genesis. But the disorders of the early Jewish condition, during which they were often subject to the surrounding nations, and oftener plunged, as a nation, in shameful and odious idolatry, and superstition, caused the loss of their fullness, and the beautiful, and consistent, account he recorded, has thus been reduced to a few fragments. My medium is not passive enough yet, to let me write this account, as I would, for restoration; but the time is not distant, when it will be discovered in the Pyramid of Ghizeh. Why do I not tell you just where to look? some will say. Because, as I have said, I give through this medium no outward proof. Why do you tell then, that it will be found soon in a certain Pyramid, if you give no outward proof? Because I know you will not take it as any proof when found, for you will attribute the coincidence to chance, or to a bold guess. Let us proceed.

§ 44. Did Joshua march his men about Jericho for seven days, till the walls fell at the sound of his trumpets? Yes. But meanwhile his armies had underworked the walls, and his attentive enemy had only watched his outward manœuvres. Did the sun and moon stand still at his command, or prayer, so that the daylight, and moonlight, were prolonged? Yes. The Sun, and the Moon, were upon the banners of the Canaanites; and by his prayer to God, they were brought to a standstill upon Gibeon, and Ajalon. Then the light of day was prolonged by a peculiar kind of zodiacal light, sometimes seen in those regions. The wonderful destruction thus caused in the enemy's army, was long remembered, and was connected with the manner of its accomplishment, in such way, as most naturally to lead to considering it a stupendous miracle. It would have been more than a miracle, because it would have required a suspension of God's laws of movement, in all the space of creation; or, an exception to have been established for the earth, and its solar system. In which case it would have been equivalent to a new law of God. The record of the Creation then would have been incomplete. God could not have been in a state of rest, after man was made a living body and soul. For, by Joshua's request he must have made another law, which would, to God, have been the same as making another creation. For matter was spoken into existence, and order, by a law. No, the author of the Pentateuch did not regard it as a miracle of that kind. For he does not mention it as a very extraordinary thing, as it would have been had it involved a new creation of law by God. A miracle is not a departure from God's laws. It is a manifestation of an unknown law of God, to man. When Christ healed the sick, restored the lame, the blind, and the palsied, and the lunatic, he did not violate but exercised God's laws. He did not use new laws, but applied old ones. He did not fall down in wonder, nor ask those who saw them to do so. He did them as simple acts of benevolence. And though the same kind of works, were performed often by the apostles, before and after his death upon the cross, and by others of the primitive Christian church, yet none of the workers, or witnesses of them, thought they saw God's laws, which are his will's manifestations, violated. Then was not the raising of Lazarus a miracle? Yes, a miracle, but not a violation of God's law. The extraordinary, and isolated character, of this manifestation of knowledge of God's law, leads me to

dwell longer upon this subject, and to relate its circumstances more fully When Jesus started for Bethany, he did so by a Divine intimation that Lazarus was sick. When he arrived there, the family were weeping for his loss. Jesus asked, Where have you laid him? They conducted him to the tomb. He ordered the stone to be removed. His sisters tried to persuade Jesus, that their brother was already corrupted, by decomposition of the body having commenced. Jesus knew better than they did, for he perceived he had been buried in a trance. He then called him, saying, Lazarus come forth, and he came forth, bound hand and foot, and the napkin, as usual with corpses in those days, tied over his head and face. Loose him, and let him go; said Jesus. His life was saved, not restored. He was not dead, but was in a trance. How then did he come forth bound hand and foot. The angels of God, the spirits that once dwelt in bodies as men, attended with pleasure to the wants and wishes of Jesus, for Jesus served his Father, and brought his whole life, and ministry, into entire subjection to, and passiveness before, God. He then acted always in God's will, and in God's pleasure. Not that God did the will of Jesus, but that Jesus did the will of God. God then being willing to have Lazarus continue longer upon the earth, in a bodily condition, preserved his life, when threatened by disease. He allowed the appearance of death to take place, and still kept him alive, even in the tomb, for three days. Then Jesus came, and God had sent him there. Then he caused Jesus to pray, and give to God the glory of saving the life of Lazarus. Then God caused the knowledge of this will to be known to spirits, who, delighting to do God's will, brought forth Lazarus by their invisible bodies, and strength, and placed him upon his feet, where they sustained him; till the attendants in the body obeyed Jesus' command, to loose him, and let him go. To all appearance, the dead was raised. But yet there was no such violation of God's order, and law. For God himself, does not for himself, contradict his own law, or set aside his own resolves. In him is no shadow of turning. But he foresees all, and provides for all and every contingency, and emergency. As this was easily foreseen, there could have been no need to violate his own law, much less to allow it to be violated, for the sake of a body more or less in the world. No, it was a miracle; and not a violation of God's laws. It was a manifestation of God's provident care for all his servants, and all his creatures. Not a sparrow falls to the ground without his notice. How then should Lazarus' danger escape his observation? Well, then, miracles are not miracles after all? you ask. No, my friend, I say not so. I say, miracles are actions under, or manifestations of, God's laws; the existence of which is not generally understood, and sometimes not even understood by those who are agents in their performance. So when Jesus declared he could by prayer have the aid of more than twelve legions of angels, he knew that God would answer his prayer if it was a consistent one; and that a much larger number than that, (say 72,000 men would be the usual complement,) were constantly about him ready and desirous of doing the will of God, either by making an outward demonstration, or assisting in a spiritual manner, by operations upon the hearts of such men, as opened their hearts at the words of encouragement, or warning, spoken by the Holy Jesus.

CHAPTER VIII.

JESUS CHRIST.

The History of Chronological Theology Continued.

§ 45. The last points I shall notice, in this part of my subject, will be the Death and Resurrection of Jesus, his ascension, and his legacies.

His History in general I gave in the First Book. When he knew that he was to be crucified, he informed his disciples of it; and it was then, that Peter was rebuked as Satan, the Enemy, or Accuser of his brother For in accusing Jesus, as he virtually did, of acting in his own will, he de rided his inspiration. But Jesus, resisted the temptation of shrinking from the horrible death, he was directed to, and went on his way peacefully, and endeavoring to be useful to the last, to his brethren. But in the garden of Gethsemane, he departed from that perfect resignation which had previously possessed him, and in praying the Father to change his determination, brought upon himself condemnation, for which he atoned, by a descent into the place of departed spirits, instead of an ascension, to the brightness of a redeemed Son of God. Still, though this unpardonable sin of disobeying, or declining for a time to obey, a known law of God, that is, any expressed will of his, had to be atoned for, yet the atonement was slight, compared with the offence; for God knew the great trial it was, and felt that the sacrifice, of youthful life, and vigor in the body, was a painful one. And he, at last, made the sacrifice with dignity, propriety, and resignation. And was not that atonement enough? Not in his case, for though he had performed so many mighty works, and led such a useful, and blameless, life, yet, he had been most highly favored, by the aid of another Christ, or Son and Sent, of God, who had inspired, and led, him to a knowledge of the power and love of God, and the duties all men owe to him. And to whom much is given, much is required. This is the great reason. His advantages, for having willingness to be obedient to God's inspiration, or revelation within him, were greater than any other. He had started in life in the body, with a spirit actuated with a desire to serve God, and be useful to men. He had been born free from bodily lust, and was thus secured from one of the most powerful temptations that assail men in the body. He had been carefully trained by a pious father, and an affectionate mother, who devoted the first twelve years of their union entirely to his service. He was filled with a high, and powerful, Christ, operating upon his mind from his childhood. That Christ, whose parentage, or birthplace, I have explained, and who was then already a glorified Son of God, existing at his right hand, and elevated to the seventh circle, of the seventh sphere. With these advantages, his fall was more reprehensible, than it would have been in another man. Yet God's justice was tempered by mercy, and the sacrifice, that Jesus made, atoned with God for his sin. God raised him from the place of departed spirits,

and, placing him in a glorified body, elevated him above the common laws of matter. Not that the body of Jesus did not corrupt. For all bodies of men are of one flesh, and that flesh of grass. But there are bodies, Celestial; and bodies, Terrestrial. When the Terrestrial body was deposited in the tomb of Joseph of Arimathea, it was already dead. But the Celestial body partook of its semblance and form, and was a living, and a sentient, body, composed of spiritual, or highly refined, matter. It was indeed the same body, that the spirit of Jesus, had worn upon his soul or spirit, and was changed by the power of God, from the corruptible earthy nature, to the incorruptible celestial nature. There was then no remaining earthly body. It was changed by God's power, under the operation of laws, previously, and yet, existing, to an incorruptible one, which was essentially spiritual. and was worn by him, afterwards, during a considerable period, upon the earth, mingling in the sight of men with his disci ples, after which it ascended from their sight, and was dispersed in the atmosphere like a cloud. What then is the reason that other men, have never by chance received such a body, under this constantly existing law? Because they have never one of them been so purified from gross desires, and imagined themselves able to bear the change from life to death, in accordance with the laws of such a transformation. But Peter is said to have suffered in a similar manner to his great exemplar, whose precepts, and example, he steadily made his guide, after the ascension of Jesus' purified body. Yes, Peter was crucified at Rome, but not in the manner that Jesus was. He was not so led by the spirit, and so favored by the Christ, or Sent, of God. And, that he was not so favored, was because he would not fully resign himself to its guidance, but continued often to act in his own will, whilst it was always Christ's will to do the will of his Heavenly Father, except the one time already mentioned. And before he could receive the purified, and glorified, celestial body, he had to atone for that departure from God's will. Happily, the atonement was brief, the return to perfect obedience was almost immediate, and when the spirit sought the body again, it had not begun to corrupt. It was still warm with the lately departed life, still capable of receiving the spirit into its ramifications, and being pervaded again by it, was, in accordance with the law still existing, changed from death, to life; from corruptible, to incorruptible; from earthly, to heavenly; from terrestrial, to celestial; and from the flesh, and blood, derived from grass, to the heavenly, or ethereal, particles, which form grass, and all other matter, which men see, feel, or in any way take cognizance of. All then are, in their ultimate particles, invisible. For though Chemists still put down in their analysis of bodies of men, or vegetables, that there is a residuum of earthy matter, irresolvable by them into gaseous compound, or unities, that is because they are unable to carry the analysis to its full extent. They are equally changeable into invisible particles, as if the most solid matter was water, or oil, or pure carbon.

§ 46. Jesus then was crucified, was dead, was buried. Thirty-eight hours afterwards he rose from the dead, and assumed his celestial body. With that, he journeyed from Jerusalem to Emmaus, visited his assembled disciples in the evening, and displayed his wounded side and hands

to the incredulous Thomas, a week afterward. He was afterwards seen as related by John and Paul, and at last was Transfigured, from a Celestial, to a Spiritual body, before the eyes of a selected number of followers. What was this Transfiguration. The Celestial refined particles of Terrestrial materials, which composed his purified, and glorified body, were dispersed in the atmosphere, and assumed the form of a cloud. His spiritual body then remained, and by the laws constantly, or often, used by spirits, was made visible to those present. The same spiritual body, afterwards was seen by Paul, and its appearance converted him from an opponent, to a supporter, of the precepts he had preached when in the body of earth. This spiritual body shone like the Sun, for its brightness was commensurate with the exceeding purity, and love, of his nature. It was a long time before the apostle recovered his vision, though the three did not lose theirs! How, was this so different? Because, during the interval of time, or eternity, Jesus, in his spiritual form, or body, had progressed rapidly, in ascending, in heaven. He ascended into heaven immediately, but he then ascended in heaven, till he reached higher, and higher, in circles, and spheres, till, lately, he has arrived at the Seventh circle, of the Seventh sphere.

§ 47. But then he declared long ago, that all power was given him in heaven and earth! Yes, and he had all power, to guide and assist men. To send the comforter to those who wanted him, to elevate the thoughts, actions and aspirations, of his followers. To aid them by many outward manifestations. But this you say was not *all* power. It was all the power he required. It was all the power he desired. For he was still as devoted a servant, as perfect a son of God, as before. He did, not his will, but his Father's. Doing his Father's will, he had his Father's power with him. He was not having God for his servant, but he was the high, the faithful, the devoted, the ever obedient, ever deeply humble, son of God, and his equally faithful, obedient, humble servant. In what then is he superior to other spirits? By his obedience in the body, he was endowed with a spirit of progress, which advanced him, whilst in the body, so that he was qualified for a very high position, in the order of spiritual degrees, imme diately after, or upon, entering the spirit world. He continued thus im bued with this spirit, or habit of progress, so that his advance has been rapid. Being now arrived at the highest circle, of the highest sphere, his unity with God, is such, that he participates in God's Action. He shares in his counsels, or reflections. He does this in common with other spirits in the same circle, as I have before explained, in this book. But having now all knowledge, all love, all power, and all thought, or action, he becomes the director of all the spirits, of all the circles, and spheres, as far as the execution of God's will, power, love, and thought, are extended.

§ 48. He now directs a new, or rather, more constant, and visible, proceeding, from spirits to men, or, more properly speaking, from spiritual bodies to those yet in earthly bodies, which is designed, First, to awaken men of earth to a knowledge and sure consciousness of the fact, that the spirit of man is immortal, that it exists in another state, conscious of its former existence on earth, and retaining its individuality, affections, and character; somewhat modified to be sure, but not, at first, essentially differ-

ent from its manifestation in the body. Second, the way in which spirits progress in the world to come, from a low state to a higher one, thus giving to man, the hope of salvation, by an eternal and general law. Third, the particular manner of this progress, and what it depends upon. This I am now unfolding through this medium. This is to incite men to virtue and good works. For, a belief that salvation is inevitable, does lessen a man's care of his efforts, and attention to his duties. And yet happiness results from the performance of duties, more than any other act, or acts. But God is pleased to make known to men, not only that they shall be saved, but that they shall be saved by works, as well as by mercy. The last is indispensable, but the first is useful, as a speedier arrival, at bliss, and elevated circles, depends on them.

§ 49. This speedy arrival does not shorten enjoyment. Eternity is not lessened because it is sooner entered upon. Neither does a man's spirit have any more enjoyment in the highest, for having dwelt longer in lower, circles. Because, the existence in the body furnishes the state of comparison, not the lower circles of the second sphere. But these lower circles of the second sphere, long hold men within them. It is there they most obstinately resist the influences of God's spirits, acting in his will. Then the will, they had indulged most on earth, continues most active, and its manifestation, leads to the exhibition of such representations, as Swedenborg witnessed when he was in the spiritual state, except that he mistook some movements as downward, which were not so. For, there is no retrogression beyond the grave. No repentance, no retrogression. They must either be stationary, or submit their wills so much, as to desire to be better, to be improved, to have higher spirits instruct them. Sooner or later all will have this desire. But there are spirits of antediluvians now in the lowest, or first, circle of the second sphere. And yet, eternity is long enough to carry them through the whole remaining forty-one circles, before it ends. It is unending, and at last, every spirit, will be, equally, the son of God, and the sharer of his Will, Power, Thought, Love and Action! This will be the time referred to in the text, My spirit shall not always strive with man, and God asserted this to be true, as that he lived. This then must come to pass, and when strife shall have ceased, and all shall be united to God, what then? Then they will continue to enjoy all the pleasure which harmony with God, and memories of good works can bring. Then it will yet appear, that eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, the bliss that God hath prepared for those that love him, and do his pleasure. Let us all then, oh! ye people! let all love God, and serve him, seeing that our reward will be so great, and so sure. Has the First sphere any temptation to offer, that, reason can affirm, is equal to drawing you away from God? God asks of you, of every man, one great sacrifice. That one sacrifice will reconcile you to him. That will entitle you to communion with his spirit. That will allow him to shower upon you blessings unnumbered, innumerable. That will enable you to enjoy the peace, the world cannot give, or take away. That will enable you to bear every affliction, every disquietude, that then can approach, with one resigned expression, Not my will, but thine, oh, God! be done. After this you

can say with Paul, that nothing can separate you from the love of God, and of his Christ, or Sent, Spirit. That Sent Spirit, will converse with you mentally, even as I converse with this medium. He will help you on al occasions, even as I help this medium on all occasions, either apparently trifling, or harmless, or even immoral, yet always affecting the character, to the staining, or to the purifying of it. It helps on every occasion too, because the difference between the greatest, and the least, of men's desires, or actions, is as nothing, compared with the employment of influencing God's whole creation, which, with his higher spirits, can be as easily done. God sees the sparrow fall, and has numbered the very hairs of your heads.

"To him, no high, no low, no great, no small,
He fills, he bounds, connects, and equals, all."

Pope, of all the poets, arrived, most nearly, to an appreciation of God's relation to man. His Essay on Man abounds with beauties, and truths. You will find it a profitable study, as you advance in your spiritual belief. But yet he places the self of man, as too much his motive of action. Not that man has not so acted, but that poesy should not lend its approving numbers, to any such low motive, as self interest.

Let us pray.

§ 50. Oh! God! let us be guided by thee. Oh let us be thy willing servants; submissive to every intimation of thy will, every intimation of our work. Oh! God! thou who knowest all things, grant such as are our wants to us, so far as thy will may not be opposed to them, and so far as thy love may not withhold, the gratification of them from us, for our good. For in thee, oh! God! I will trust, and my portion shall be thy pleasure, and thy will. Oh! God! Father Almighty! hear the prayer of thy sensuous, and material subject, and raise me to the dignity of being thy servant in spiritual matters, thy follower, and thy son, in all things. Oh! God! let me be taught to praise thee, and to glorify thy name, for thou. oh! God! art worthy to be praised, and without thee, there is no Savior, or Redeemer. For what is man, oh! Lord! that thou art mindful of him, or the son of man, that thou regardest him? Thou hast created him a little lower than the angels, and hast raised him to glory, and honor! Oh, God! help me to make the only sacrifice that delights thee! that of the heart, for my heart, oh, God! is desperately wicked, and there is no health in me, except as thou bestowest on me, strength, and life. Oh! God! let me be thy servant, amongst thy servants, for I am convinced it is better to be a mere doorkeeper in thy house, than to be a guest, and an honored one, of the world's revered, or loved, idols of flesh. Let me, oh! God! be united to thee in the bond of unity, as perfectly as my nature will permit, and let me, oh! God! be very near to thy love, and to thy Son's love, and to union with thy high, and holy, sons, and servants, in all thy Heavenly Circles. Oh, God! be very Good, I pray thee, and very Kind, and Merciful! for I am a sinner, and there is no power in me to be purified, except through thy laws, which are the sure and faithful harbingers of thy Mercy, and which lead me surely, and truly, and inevitably, to thy feet, and leave me there, rejoicing in the supreme happiness of being thy son. Oh! God! be ever

present, and let me not forget thy presence, but let me think of thee often, and let my life be devoted to thy service, and my death be a triumphant passage, from works, to rewards. And to thee, shall be all praise, honor, glory, and high renown, now, and forever, and forever, and forever Amen.

CHAPTER IX.

EXPLANATIONS OF PROPHECY.

In this Chapter, I shall continue the explanations of prophetical declarations of Jewish prophets; some of whom wrote from revelation, but most of them from impression.

§ 51. In Daniel's day, geography was not well understood. The deserts East of Persia, or Babylonia, the wild tribes of Scythians on the North, the sea, or salt water, on the South, and Egypt, and Greece, and Thrace, on the West, bounded the known parts of the Earth. In earlier days some intercourse with China took place. But then, almost none. With India the general relation was hostile, and without much activity. Commerce scarcely existed, with any Eastern country; and the confused, and contradictory accounts, which from time to time, excited a passing emotion of wonder, failed to awaken a desire, to know more of countries, with which they possessed no common interest, and made no exchange of products.

In Nebuchadnezzar's dream, then, was represented to him, the whole earth that he knew of. And Daniel gave a true interpretation of the dream. Still, there has since been in those regions, two, or more, great empires, which were unnoticed in the prophecy. The empires of the Sassanides, and of the Parthians. The irruptions of the Tartars were too transient in their effects to deserve the name of empire. But these later empires were excluded, as having no relations to Christianity, or to Israel. It was the former, that was the great coming event, to which all prophecy, in Jewish annals, yearned and looked forward to, as the great crowning, glorious, time, of joyful reigns, of peaceful, and happy, kings, of peaceful, and happy, people, living in the enjoyment of Divine favor, and intercourse.

§ 52. This time is yet to come, and it will come, for the prophecy was sure, but dark. In general the prophecies were made by impression. By that, the prophet would declare the glories of the future kingdom, and people, of God, without a knowledge, or impression, of time and place. Still his outward associations, would lead him generally to refer to Jerusalem, and Judea, and the Jewish nation, those impressions, of the future manifestations of God's favor, and love, which are, indeed, for them, only in common with all other nations, kingdoms, tongues, and people, upon the whole circumference of this Earth. This time is nearer than it

was, as is obviously necessary. But, yet, its full fruition is very distant Still the preparations are more apparent, the dawnings of its day more evident, the signs of its near approach more visible, than any age ever even imagined themselves to perceive. In this age its progress will become so evident to all observers, that the glorious name of God, will be more called on than ever before, since the early religions lost their purity.

§ 53. The Kingdoms of this World, will not become the Kingdoms of the Lord Jesus Christ, now, or in this age. But the FIFTH MONARCHY, or KINGDOM, will be evidently established in it. And though the Kingdom will have no King outwardly, it will all the more resemble the Jewish polity, as originally established. It will all the more resemble, the reign of the saints of the Most High, of whom it is declared, that they shall take the Kingdom. And of the power, and dominion, of their successor, there shall be no end.

§ 54. Who then is ready, to place himself under the government of the Lord and Savior, Jesus Christ? For in this way shall his Kingdom begin, by the adhesion of one man to his government, and the addition of more, and more, singly, or by scores, till at last all men, shall own him as Lord, and as God. How is thi ? you say. Will he indeed be God ? No. I only say he will be recognized as God. And will he not be recognized in his true character ? Certainly. He is as God, being one with God, in power, will, honor, glory and action. But he is not God. But we may regard him as God, because he is as God, though he is not God, and though we ought not to call him God. He is the Son of God, in unity with God, to whom God, the Father, has given all power, in heaven, and in all creation. He is, however, the servant of God, and his meat, and his drink, is to do the will of his, and our, Father. He is the Highest spirit, whose body, was of this globe, now, and none will ever be higher, than he is now. He will never be higher than he is now, but others will be as high, and he will, with joy, welcome them, as joint heirs with him, to the glory, honor, praise, will, love and action of God. Glory be to God, and to his Son, the Lord Jesus Christ ; for he is worthy to receive glory, honor, praise, thanksgiving, and power, now and forever, world beyond end. Then, when men regard him as God, it will be because they will receive; his counsel, advice, warning, command, will, power, action, and revelation of these, as God's counsel, advice, warning, command, will, power, and revelation of them. This is what men should do now, and what they must do, to place themselves under his government, by which they will forward the extension of his power, and raise themselves to his nature,and harmony. If we are one with him, we are also one with God. And unless we are one with him, we cannot be one with God. And unless we are in union, and harmony. with him, and God, we are in our will, and acting independent of him, and of God, to a greater, or less, extent. It is this will, man's Free-Will, which keeps him away from God, and Christ. It is that, I ask man to sacrifice, to God's Will ; and that sacrifice, and that only, will reconcile him to God, and to Christ. That sacrifice, man will make eventually, and can make here, much more easily, than in the state to come. There, or here, it will be made. Here you can make it easily,

there with difficulty. If made here, it will place you higher there. If made here, your enjoyment here, will be far more constant, and greater and will continue in the state, or world to come, to be higher, purer, and more perfect. This is the condition I urge you to press forward to obtain. Now is the accepted time, now, is the day of salvation. Now, declare yourself on the side of God, in the world. Now, be willing to be his servant. Now, resolve whilst you feel an impulse in your heart. Fear not a delusion. Fear not the sneers, or the carping, or the taunts of the world. But fear God, who is liable to be separated from you by your own act. Fear yourself, your own Will, that will be to you an Accuser, and an Enemy, if you submit it to worldly desire, and dwell in subjection to such desires. Be sure to know your own heart, listen to your own reason. The one, will assure you no happiness is found separate from God, and the other, will make you conclude, no one can bestow upon you so much help as God, that God loves to help his creatures, that God will do what he loves to do, and that, therefore, you will receive from him abundantly, from his inexhaustible stores. He only leaves you your Free-Will, because, without it you would have no responsibility, no individuality, no separate existence. But he has given you full power to become the Son of God, the joint heir of Christ, and this power you must exercise to become so. He will not force you, he only persuades. He appeals to your reason, to your affections, to your self-love. He asks you to do it, for your own sake, and for the sake of your fellow men. He will be God, and he will be happy, whether you do it, or not. But you will not be God's son, neither will you be happy, until you do it. Choose now, oh! son of man, whether you will now be a son of God. Be wise to-day, for you know not what a day may bring forth. Be wise now, for now, is the accepted time. Now, God calls you through this writing.

Now, resolve, for if you lay down the book, and neglect my appeal, how will you again arouse in your heart, and mind, the same earnest desire, and hope, that you now feel. Say not that you cannot, and that you must take time to consider. Say not, that you would, if you could, for all that is needed is, that you make the prayer I wrote for you in the Fourth Chapter, with heartfelt sincerity, and with an earnest endeavor to make it your own, and to enter into its spirit, and to make the one great sacrifice, that of your

FREE-WILL.

CHAPTER X.

SALVATION.

The Surety, of the Salvation of All men.

§ 55. When the foundations of the worlds were laid, Man, was ordained to be. When he was ordained to be, he was fixed by certain barriers, of which prominent events are a part. God resolved to have certain effects follow in due course, and he established such laws for the government of mankind, and placed in them such constitutions of action, as would secure the accomplishment of his designs. What were these prominent events, that God foreordained? They were that man should progress from pure animal, to pure spiritual nature. That in the course of that progression, he should grow in the body, die in the body, be saved in the body, be born in the spirit, and be saved in the spirit with an eternal salvation.

§ 56. All men have sinned, says the Apostle Paul, and come short of the glory of God. This is death in the body, which even Jesus of Nazareth, the purest and holiest of men, was not exempt from, as I have before shown. But are all men saved in the body? This, though not so evidently declared in the scriptures, nor so plain to the observation of mankind, is yet evident on enquiry. The most wicked, and ungodly men, have their moments of compunction, their periods of remorse, their time of repentance. True they did not continue, and bear fruit, but nevertheless the genuine repentance, and remorse, and regret, was there. It is this which secures salvation, when conjoined with a resolution, however futile, to sacrifice their will to God, or to good works, if they know not God. Why then do not more continue in this state of salvation? Because if they go again into the ways of evil, they are again so strongly tempted, that they fall immediately from grace. They depart from the good resolution, and the last state of that man is worse than the first; because, his chance, or power of reformation is lessened. His resolutions become weaker, and weaker, the oftener they are broken. Look upon mankind, by looking in your own heart; and see if it be not so? And look upon your own broken good resolutions, and then say, if you can, that there lives a single, solitary, man, who has not also formed at least one resolution, organized at least one effort, to save himself from the dark descent into wickedness and crime, which engulphs so many, who might as easily be angels of light, if they would only sacrifice to God, what they sacrifice to pride. And that is, their Free-Will. Yes, these workers of iniquity do not enjoy a freedom of will, any more than he, who sacrifices his will upon the altar of duty to God. But there is this great difference, he who submits to God, secures a helper in every time of need, a friend in every difficulty, a Savior in every trial, a protector in every emergency, a guide in every doubtful place, a redeemer from every sin, a

loving, kind, affectionate and ever faithful father in every period of a long life, and a bestower of good gifts upon his children, bountifully, cheerfully, without reproaches, or upbraiding. Can any man say that, for his companions in the world for whom he has made sacrifices? for whom he has toiled, or wasted his time? No. And if he has sacrificed to some principle of pride, or ambition, or love of possession of earthy things, has not his reward been earthy? perishable? unsatisfactory? No, my friend, be assured by one who looking over the past, and the present, beholds all the sons of men existing, or having existed, at a glance; who knows all they have hoped, and feared, all they have longed for, possessed, or enjoyed; who having had the power to select one truly consistent man for a promotion to a high state, or lofty office, has never yet been able to perceive one such in the whole course of man's existence. Then all have sinned, all have repented; all have fallen, and all have been raised; and now, I have already declared to you that all shall be saved, and given you unanswerable reasons for it.

§ 57. But, how shall I show you that the salvation is eternal? I have shown you that God is good. That all men are equal before him. That his justice, and mercy, combine to save man from destruction, or continuance in evil. I have shown you that all will be saved, and that none will ever be destroyed. Now if God is good, and none are destroyed, and there comes a time when God's spirit does not strive with man, then all must continue in grace, or else some must be annihilated; for good, and evil, cannot dwell together in peace and harmony, neither will your intuition require any argument to sustain this position. But I have told you that the last, shall be first; and the first, last; and I have not shown you that the wicked man is not the first man, that is thus to be the last, as some believe. Well then let me again call to your mind, that God has no pleasure in the death of a sinner, and see whether God will recondemn men who have been once saved, unless they fall again. And if God, only, sustains the created worlds and he, only, saves sinners, who else can draw them from him, and keep him ever striving with man? For man is necessarily to be saved, or God must continue to strive with sinners. For man will be saved, if God has no pleasure in the death of the sinner, for God's pleasure must be the end of man's creation. God created man for his pleasure, as I declared in the First book, and, having created him, he declared him good. Now evil is not the consequence of good. And, if Evil is not the consequence of Good, it cannot be more than accident, that Good is cotemporary with it, in the soul of man. Not all the efforts, of all men, can save one other man, unless he is willing to be saved. Not all the efforts of all spirits of men, can save one man, unless he is willing to be saved. Not God, himself, can save a man, unless he is willing to be saved; unless He establishes a new law. No; willingness to be saved is the first requisite from all men, each, for himself. The desire being manifested, God helps; all spirits in unity with God help; and all good men help. But can none of these do any thing to make the man want to be saved? Yes, that we can do. That any man may attempt. But the higher the intelligence that directs the effort, the more understandingly, and the more effectually will it be made. At last such efforts will

succeed, because, in the spirit world all that is established in the spirit's favor is retained. Evil no longer approaches, or tempts, him. The evil he has, works within him, leading him to many absurdities, the greatest of which is his refusal to submit to God's will. But it can never extend its power, and the slightest secession, of the perseverance of the spirit in its own will, admits the further advance of good intentions, and desires. That there are spirits confirmed in hardened wickedness, is evident from what I have said, of some in the First and Second circles of the second sphere. But those of this obstinate kind are few, comparatively speaking, and even these, must, at last, see their own want of more happiness, and that only God can confer that addition. When they have made this discovery, a progress will take place. But their progress will be exceedingly slow. Their Free-Will will combat in every new position they find themselves in. They will persuade themselves that they are happy enough in each advance, without ever taking another, and they will refuse to go on, till, again, and again, new efforts are made to convince, and assure them, that greater happiness may be attained, by another, or further submission of their still Free-Will to God. But then do they forever part with their Free-Will by this sacrifice of it? Do they irrecoverably lessen it at every submission? Yes, they do. The highest spirits no longer have Free-Will. How then is their individuality, and their separativeness, maintained? By the law of God, adapted to their condition, they are separated unto themselves, they are the sons of God, and being joint heirs of all his power, and goodness, they receive power to become the sons of God, and be the sons of men. This power is given in the body, and is a necessary consequence, or reward, of the sacrifice of their Will. But, have they still a responsibility for their acts, when they have thus submitted to God's will! Not the least. God's will is that in which they act. The responsibility is his. He is responsible only to himself, and that is, only that he cannot contradict his own nature. The spirit, or the man, have no responsibility for God's acts, nor for acts performed entirely in His will. They have submitted to him, and are his servants, or his Sons. But they have still the responsibility of maintaining, and completing, this submission. What responsibility can that be, when they cannot withdraw the submission already made? It is a responsibility, continually lessening as they advance. At last it ceases, because the spirit is entirely submitted to God, and perfectly united to him. It is indeed impossible for them to withdraw any submission made, but that impossibility arises from their own will being so far united with God's, as to have, that far, no affinity, or desire, for evil of the kind, or nature, by that submission surrendered. The sacrifice of a desire for a particular kind of evil, once made, is made forever, by spirits. By those in the body it has to be repeated, though each sacrifice is lessened by repetition. Your own experience tells you this. Indulgence in evil desires, strengthens them. Perseverance in good works, makes them easier, and easier, of performance.

§ 58. What then remains of the independence of man's spirit, when the entire sacrifice of his will has been made, and his perfect unity with God secured? There is then his nature derived from God, and endowed with memory of its former independence, and of all its experience as an

individual, through the whole course of its existence, from Paradise to the seventh circle of the seventh sphere. This furnishes the spirit with an individuality, and is a self consciousness that it can never lose. It feels, and knows, that it was itself, as a separate and Free-Willed being that performed those actions, thought those thoughts, and imagined, and wondered, and labored, in contests of Will with God, till God became all in all. This memory, or consciousness, it never loses. It is that which makes it itself, and but for that, it would be only a part of God, without any seperate thought from God; or itself, as itself, would be God; and all the spirits, united to the God, from whom they proceeded originally, would be God. The same God that they constituted a part of originally. But, as God is infinite, the separation of a part, does not lessen his whole. And as God is in all, so are all in God. This part of our subject demands the very highest exercise of man's reason, and inspiration, to understand it, for it is the very extreme limit, to which he can proceed in his idea, or conception, of infinity. I say then that God is all in all. That the spirits are of him, as they were of him before separation, and placing in Paradise; except that they have added to their Divine nature, the consciousness, or memory, of all their acts, thoughts, or imaginings, experienced, or performed, in that interval of eternity. They then continue to live, Sons of God, with God, one in Power, one in Glory, one in Honor, one in Love, one in Will, one in Action. But they are separate in knowledge of the past, or memory of their separate existence. This they never lose, neither can they ever lose it, without annihilation, which could only be an annihilation of their memory, or knowledge of the past, as separate beings. That annihilation would leave them united to God, as if they had never been separated from him. But can you suppose God would so confer individuality upon proceedings from, or portions of himself, to take pleasure at last in demolishing the work of his laws, continued through such an almost infinite period? Can you suppose he would do it, if it would be a matter of indifference to him? And how could it be a matter of indifference to him, that so many myriads of myriads of beings, from each of the myriads of myriads of his various orbs, or combinations of orbs already faintly alluded to and shadowed forth, should cease to have a separate existence, after they had by their struggles, and repentances, at last been led to partake of his unity of Love and power? After they had been led to raise themselves to be his Sons, and after he had manifested to them the love of a father? No. We may confidently say, God will never annihilate his spiritual creation, not because he cannot, but because he cannot without a sacrifice to himself; and we know that that would be contrary to his nature to make, and, in that partial sense, impossible for him to will it made. He lacks then not the absolute power, but the will, or inclination, and without the last, the former is never, and will never be, exercised. It is absurd to suppose the contrary, or any other view.

§ 59. And Reason, and Revelation, will always assert the truth of all I have declared to you; because, it is all true, and reason is true, and revelation is true. But reason is not infallible, because men reason in their own will; and revelation is infallible, because it comes from God

But when revelation is mixed with reason, it is often obscured; and when it is given through men, it is often distorted, by the medium through which it passes, unless that medium is one perfectly passive, and submissive, to the holy encircling influences of God's high and lofty sons. When so submissive, and passive, to their, or God's influence, actuated solely by a desire to do God's will, the revelation will be like its source, and will pass through the medium perfectly, and in perfection.

§ 60. This medium is the best we have now amongst the sons of Earth; but better could exist, and a better has existed. But yet he is a good medium, and though I may not deem him worthy, or qualified, to transmit all I would willingly make known to men, yet I guard against the transmission of error through him, or his perversion of truth, to speak more exactly, by revealing only what he can perfectly, and truthfully, transmit. To do this, I am compelled to depart from the orderly arrangement and discussion, I would prefer, and which I attempted in the commencement of this book. But yet I have written it, so it can be read with profit and instruction, and can be rearranged, to the understanding of the reader, who gives it repeated perusals. And who will not read often, and carefully, a book written by a Son of God, though the medium of transmission be but a humble and unheard of individual. This book, as well as the First book, is beyond his material power of mind to compose, even with all the aid that time and preparation, and libraries, and leisure, could bestow. And without these, it has been written in the midst of such disturbances, that are generally thought most hostile, to careful, and correct, composition; and, like the first, is submitted to the printer in its first, or original draft or copy, with a perfection of preparedness for publication, as rare, as it is commendable.

PART SECOND.

REVELATION.

CHAPTER XI.

MEDIUMS.

Explanations of many Bible passages, or portions.

The Divine Influx has proceeded at all times, and seasons, to the created or unformed, but set apart from God, Spirits. In Paradise, in the body, in heaven, or in hell, it has proceeded from God, through such mediums as he has appointed by his laws, till it has rested upon, and vivified, or saved, the spirits of his creation, or the emanated spirits, from their own wills, and from the effects of the indulgence of their own wills. It is now this procedure or Influx, of which I am about to give a History

§ 61. Which of the spirits in Paradise were first chosen to appear on Earth? for we will leave the History of the Divine Influx to the beings of other globes, or worlds of matter, for a future revelation, which may, or may not, be given through this medium, whilst he is in the body. For I have much for him to do, and he has but a short time to remain. He shall however perform cheerfully, or not at all, all the work I have to impose upon him, and his reward will be as much as if he had done nothing, for doing all. But, as you may easily understand from what has been before written, he will receive his reward sooner than if he does nothing now. How, then, shall I describe to you what I design to, if he refuses, or neglects, or becomes tired, or from any cause puts his will in opposition to God's! I shall then find some other medium, whom I will undertake to bring to the same point of submission, or even to carry him further. I am now trying to obtain such a one, because not only is his life uncertain, but also his will. Yet, his nature is such, that I am convinced he will not be swerved to the right, or the left, by threats, or persuasions, of friends, or enemies; by urgent remonstrance, or pitiful tears. I know something of him, and of what he will do, by knowing fully what he has done, and what he intends to do. I know how circumstances of his previous experience have affected him, and I know with what desire he has sought for Divine Influx, in various periods most strenuously, but at all times, since his maturity, with ardent wishes. My servants, in acting under impressions from Divine Influx, have often assured him publicly, and privately, that he would be called on to do God's work. He always scouted the idea, and declared his opposition to their forms of expectation. But now, those same servants of mine will, I doubt not, most generally declare him departed from me, and acting under delusion. But I will at last impress them, if they will go down into Jordan, or into the humble and life giving influence of submission to God, with the fact that he declares my will, and revelation, and that my will and revelation is Divine, because it is in perfect harmony with the will of God. But all that I shall require of them is, obedience to the impressions I give them; and, though that may be a hard call for them to comply with, yet they shall not have peace, till they do comply with it. So, of him, I shall require obedience, without reference to results, and he may not see any considerable number of believers in him, or in his Divine Authority, yet he must persevere in doing his duty, regardless of the small progress he may perceive to be made, by the manifestations, or sacrifices, or revelations, he may make.

§ 62. What can be more discreditable than to be despised by your own generation? It is far more discreditable to be despised, or contemned, by God, and His Holy Spirits. Fear not those who can kill the body, but fear the displeasure, or the offending, of him, who can cast both body and soul into hell, or hades, or the place of departed spirits. Well, does not this construction conflict with that given by me in the First Book! Yes, I gave that as an outward signification. I gave that, thus, in effect, though perhaps you did not fully understand it. Fear not disease, or the assassin, but fear the magistrate, who would condemn you for cause, and cast your body into the outward fire of Gehenna, as was formerly the usage with

criminals. Yea, fear him, for he would thus punish you for cause, for wickedness, for which you would have to atone in the life, or state, to come.

Now I will explain spiritually, the same passage. Fear not those who can kill the body. That is an outward death, that does not affect the spirit. Its existence proceeds harmoniously as ever before, and it assumes, in the world to come, that position, to which its progress towards submission to God, entitles it, and qualifies it to receive. Fear those, however, those sins, those acts, those companions, who kill both body and spirit, by leading the soul, or spirit, from God, and out of submission, or passiveness, to his Divine Influx. Yea, fear them, for they will cast your souls into the next world, or into the place of departed spirits, in lower degree than you might otherwise have attained; where there is weeping, and wailing, and gnashing of teeth, where their worm dieth not. Yea, fear them, for, verily, I say ye shall not come out of that condition, till you have made restitution to God, of that submission, to which he is entitled, and to that power you must at last submit, and until you do submit, you will often, and often, find disappointment in the realization, of the very object for which you may have long striven; you will wail over your own success in evil, you will gnash your teeth to find, that what had been so hardly obtained, was so unsatisfactory; that the love of evil, or of your own will, brings only affliction, and that you are in the outer circle of darkness, as compared with the innermost, or God-loving center, where all is light and glory; where all is peace, and harmony; where the wicked cease from troubling, and the weary, of contention, are at rest. This is the true, the unchangeable, interpretation of this text, whether viewed outward, or inward.

§ 63. And the Bible has in this manner two significations, or uses; one, outward, and evident to observation, the other, only revealed by the spirit, to those who search for it earnestly, and submissively seeking for truth. Those who only want to support a favorite theory, cannot arrive at a true interpretation, but the wise, of this world, shall be confounded by babes and sucklings, for out of their mouths, hath God, perfected praise. This means in the outward, that God will speak to men, through mediums they despise, for their want of education, and intelligence; and that they will declare the perfect things of God. But its inner, or spiritual, signification is, that the mouths of the most submissive, and passive, of the human family, shall be used to declare the praises of God; the eternal truths relating to the future world, and the undying, and undieable truths, shall become the joy of the higher and nobler natures, in and out of the body.

§ 64. What then shall this man do? What is that to thee? If I will, that he continues till I come, what is that to thee? said Jesus to Peter in reference to John. John, was the beloved disciple. Peter, was the disciple who had thrice in one morning denied his master. Think you Peter was preferred to John? Or, was not Peter rebuked, by being set to tend the sheep, and lambs, of the flock, whilst John was set apart for gospel writing, and revelation? Yes; John, the beloved disciple, did write the Book of Revelation, as it is called. But it is not a revelation of any thing

until it is interpreted. This I will endeavor to do, if my medium will steer clear of his own will, and leave me free to act in my own. He will try; but only those who have experienced the operation, can tell what is the difficulty of having no will, when novelties, on most interesting, and important, subjects, are being unfolded; and we fear, slightly to be sure, but yet, measurably, that reason may fail to receive, as in strict accordance with herself, the explanation, or the statement. Still, as before, I will proceed carefully, and declare, what his will submits to, whilst it submits.

For man's acts cannot be foreseen, even by God, as far as those acts, are acts of will. But as far as they are the effect of circumstances under which the man exists, God, and his higher spirits know, what man will desire to do, and how far he can obtain his desire. These are the limits of prophecy. They have puzzled many. For man's Free-Will was plainly expressed, and understood, to be a fact. So, too, was the power of prophecy, as dependent upon a foreknowledge of God. How to reconcile these equally, and fully, acknowledged facts, or truths, has been the anxious study of many well meaning, but unreasoning, minds. For true reason would have told them, that God could make it known, and that man by reason cannot find out God. Now I will commence to explain to you, in as orderly an arrangement, as my medium's submission will permit, the revelation of John, the Divine, as he was called, because he had so large a portion, or Influx, of the Divine Spirit.

§ 65. I, John, was in the spirit on the Lord's day. That is, the day, set apart by the Lord, for my attempting to record his revelation, and I received a direction to write, to the seven churches which were in Asia. The churches of Smyrna, Pergamus, Ephesus, Laodicea, etc. These churches were addressed through their angels, or messengers. The churches, were the assemblies of believers, without reference to any professed membership, or acknowledged, or known, heads, or organization. The angels, or messengers, were those appointed to express God's will to them, whether ordained by men, or not. To these John wrote by my direction, and inspiration. To these, he made the warnings, and promises. To these, he declared I would come quickly, or I would bring destruction. To these, he declared I would give gifts, or withdraw presence. And, were these the churches of those particular cities, at that particular time? Oh! no. These, were placed for all churches, at all times, in all parts of Asia, and in all parts of the Earth, and in the early, and in the latter time, or times. Behold, I will come as a thief in the night, and if you would be ready, you must be ever watchful.

§ 66. The churches in all the world, were beginning to show signs, of that heresy, or corruption, alluded to under the name of that woman Jezebel. This was Manicheanism. It was the belief, that God was not merely the Author of Good, but the Creator of Evil. This, was a wonderful error for men to fall into, whilst they yet had those present, who had received the outward preaching of Jesus, and of Paul, and of other Divinely Inspired men, who had yet amongst them the Divine John, and many of whose members yet received, the baptism of the Holy Spirit, and of the fire of God's love, which continued to purify, and consume, the Evil of their natures. The next important error, that assailed the church,

was that of the power of the clergy, or bishops, as they styled themselves. They no longer left the church free to receive, or reject, them, but they imposed themselves on the people, and insisted on being kept in authority, as long as they continued to exist in the body; and they assumed, that in them, resided a superior manifestation of God's power, and a higher knowledge of his will. In some instances, this was true; for, in many respects, the Apostolic churches were weak and faithless. But the bishops established a general rule, and forced a general compliance, under the threat of censure, by the collective representation, of a large body of churches. Another error against which John warned them, without much effect, was, that of the laboring compensation, being made dependent upon the size of the congregation. For he assured them, that the church's candlestick should be removed, unless the angel did the first works; and the first works, were preaching to the Gentiles, in faith, and spirit, and without settled salary, or compensation. They had their support guaranteed to them by God, and it was their duty to trust to him, for the whole of that support, which they strove to secure, by donations of land, and settlements of money, upon themselves.

The next error, or heresy, was a love of power in the state, which the angels, or bishops, already aspired to, and which the pagan authority of the state, was willing to confer on them, for the sake of their assistance, and their return of ease of government, and collection of taxes, which was thereby ensured to it. The governors of provinces, were glad to appoint a christian bishop, prefect of a city, or chief magistrate in a colony, if thereby their revenue, and their established authority, were secured to them, without care on their part. And thus it was that jealousy of the power of the church, became the cause of persecution, when the governor, on the other hand, did not appoint the bishop to this authority, but required him still to secure the collection of the revenue, and the tranquillity, of his followers. Whilst in this way the church was corrupted, it suffered numerous persecutions, which led to rebellions against the authority of the bishops, which induced them to insist, the more strongly, on their divine right of governing the church, temporally, and directing, in all ways, the temporalities, and the spiritualities, of the assemblies of believers, and the whole body of professed, or professing, christians.

§ 67. There yet remains the one error, consequent upon these, for me to notice. It was, a placing the outward, before the inward; a watching for outward evidences, and works, from believers, rather than the spiritual, or inward, evidence of faith; and declarations of creeds, commenced in this way. At first, in the church as instituted, or accepted, by the apostles, and evangelists, men, were only asked, to profess a belief, that Jesus was the Messiah; that is, the Sent of God, prophesied of in olden time, and expected in his own time, by the world in general. But it was even now, that the Apostles' creed was manufactured, as given in the First Book, and as it continues to the present day, with very slight alteration, or addition. Can it be possible, you ask, that this could be an error, and be sanctioned by the Apostles, and quoted, as your faith, in the First Book? Yes; it is an error for all that. Because, though founded in truth, and true in itself, it leads, and has led, to error, and misconstruc-

tion. I admit its truth, and desire to explain it to you, not that you may continue to use it, but that you may be able to dispense with it, and rely on the higher, and nobler, manifestation of doctrine, and direction, that I will afford, to every man, who opens the door of his heart to me. I will preach to him personally, spiritually, if he will only hear me, and seek to know the Truth; for, I am, and will be, the comforter, to all who receive me as an emanation from God, or as God's Son, and Sent, or as Christ, or as the Holy Spirit. I am not particular about names, and if you only call, sincerely, for any of these, I will answer; and, if you follow my directions, I will guide you, and direct you, in every time of doubt, or perplexity; in every time of trial, be your consoler, and your counsellor; in every period of difficulty, I will bear your burden, and in every time of sorrow, comfort you. All this I will, without fail, do, if you will rely on me. For this is my mission from God. This is the work he has appointed me to; and not me, only, but every spirit that shall hereafter be the Son of God, in the same manner, and degree, that I am.

§ 68. I called myself John, in the beginning of this chapter, not because that was my name in the body, but, because, my servant John, acted for me in writing the Book of Revelation, and united with me in explaining now, what then he did not fully understand. Besides, he is a high son of God, being in the Sixth circle, of the Sixth sphere. He is a noble spirit, who delights to serve God, and who did reveal himself, to my clairvoyant spirit, Davis, when he was submissive to the directions, he received as a clairvoyant, and was content to follow them, without ambition, or sordid desires. But his unity with him ceased, when Davis left the control of himself to men of other motives, and it can never be renewed, whilst he continues in his present state of rebellion. It is true, that I permit him to write many truths, and that I allow spirits in the first, second, and third, spheres to influence, or direct him, but they are not allowed to declare, even all they know of me, to him; because, he rebels against my authority, and seeks to elevate wisdom, above love; and will, above action. The only way for him to become a truthful medium, is to return, to the subjection he was first in, to the Divine John; and, he can only do that, by returning to the state, from which he departed, when he left my servant's, Levingston's, management. Because, in that management, he was kept in subjection to the interior, and holy, directions, he received in his clairvoyant, and unconscious, state. Whereas, since, he has been used in the will of those around him, until he was permitted to use himself, in his own will. His impressions have been overruled to be a benefit, and a foundation for belief, to many. They have been so guided as to be the means of releasing many from bondage to tradition, and from worship of idols of flesh; which men have delighted to worship, ever since the foundation of the error, or heresy, was laid in the apostolic times, referred to in my revelation through John the Divine.

This will surprise many, who have almost begun to worship Davis, and others, who have honored him, as a guide. Many spiritual believers, too, will say, how can it be that he is wrong, when so many spirits have by outward declarations, through rappings, and writings, asserted, that his works were in the main true; and, that believers, or enquirers, should

read them. This was because the works of Davis, lead the mind to repose on itself, and disencumber it of prejudice, and leave it in a fit state to receive further revelation. It is a great step gained, when mind, in the body, is prepared to receive, with favor, higher, and further, revelation. This is the proper effect of Davis' book; and, I can assure all, that no believer in the Bible, as founded on revelation, has ever been led out of that belief, by any thing that Davis has written; no believer in the efficacy of prayer, has ever ceased to believe in it, or refrained from it, because he has declared it cannot move, or affect the Deity. It is true, prayer, of itself, does not move God; and, it never can change his laws, or his order. But it makes the sacrifice of the heart, and of man's free-will to God; which, by His law, he requires of man, as the means, or preparation, for the entrance of his spirits, high, holy, and pure, into the corrupt, and corrupting, heart, where they immediately begin to cast out devils, which man's free-will established there. The work of purification goes on, so long as there is a continuance of submission and sacrifice, by prayer, or in any way, to God; as long as there remains an unswept corner in the heart; and till the man is so purified, as to be a residence of God's spirit. When so his heart has become the home of the spirit, the spirit leads, and guides, him into peace. That peace, which passes all understanding, and which can never be taken away, by men or spirits, by devils or the world of evil. This it is that prayer does. And I must now tell you, that you need not get in any particular position, nor go to any particular place, to do it. Be willing to join in other's prayers, in the way most agreeable to them; if they pray with sincerity, and for good. Be desirous for yourself, to pray without ceasing; which you may do, if every aspiration, and thought, of your mind, be brought into subjection to God; and an entire willingness, to submit wholly to his guidance, and direction, be established in your heart, and mind. It is, to this, I earnestly call, and sincerely urge, you, oh! Andrew Jackson Davis! and every other child of Earth, who desires to be, speedily, a Son of God.

§ 69. How, then, were the revelations of John, or through John, to be made useful to the church, when, neither he, nor they, fully understood them. The words of his book, were to be sealed up unto the time of the end. So were Daniel's. Neither were understood by the prophets, or the hearers of the prophecy. Each knew, though, that the source was Divine, the writing, or words, given, by Divine Influx. Each submissively received, and recorded, the words given by the holy spirit to them; and, though both asked for knowledge, of the meaning of what they had written. neither of them received it. Daniel, was assured he should stand in his place, in the last day, and John, was told he should stand in his. They stand now, side by side, in the same circle, of the same sphere. And the same union that exists in their prophecies, now exists, and will continue to exist, in their spirits, which together, have progressed from the Fourth sphere, and together, will progress to the highest circle, of the highest sphere.

§ 70. The Beginning of Wisdom, a sermon, preached by this medium, under my direction, on Sunday, May 23d, 1852, at the house of William Levingston, in Poughkeepsie, at 4 o'clock and 30 min. P. M. Written by

the spirit, on Thursday, May 20th, at 4 P. M.; and, accompanied by the prayer given in the Fourth Chapter, of this book. Now, first published; having been declined by the Spiritual Telegraph, a newspaper professedly desirous of disseminating Spiritual Truth, but really outward, in its views, and aims.

THE BEGINNING OF WISDOM.

There is, in every man, a desire, to possess wisdom. It is implanted in his nature, as an aspiration leading him to good; leading him to advance; to progress in knowledge. But, by the want of a proper education of this part of man's nature, it often happens, that he is led astray, by the very faculty, that should lead him, to good. This propensity of man, to depart from good, *has* been thought to depend on the wiles of an enemy; a being that delights in man's misery, and takes pleasure in leading him into sin, which is *ignorant* error; and, into sin which is *active*. *Passive* sin, is error of omission. *Active* sin, is error of commission. But the *difference* is great before God. Man *suffers* evil without being contaminated by it; but, if he takes *pleasure* in sin, or error, he becomes a castaway. A departed one from God's grace, and love; from God's harmony, and blessings. There *is* a sin unto death, an unpardonable sin. It is the sin spoken of by Paul, and by other New Testament writers, from which a man shall not be redeemed by God's mercy. He must suffer the consequences; and the consequence, is *death* to the soul; so far as the soul *can* die. It is the withdrawal of God's favor and love. It is the absence of God's spirit, from the man, that makes him feel all this death in the soul; and makes him suffer the torments of the damned, or condemned. For these words are synonymous. Shall man escape from this condemnation, by which he is commanded to depart from the presence of God, from Christ his son, from all that is good, and pure, and praiseworthy in other beings like himself? Shall he fall *then*, to rise no more? Shall he suffer eternal, everlasting, unendurable, *unendured* punishment? Yes! unendured; for what is eternal, has not been finished; and an *un*finished punishment, has not been endured. No: such a punishment does not *become* God to inflict; nor is man capable of enduring it. For though the *essence* of man's nature is immortal, and unchangeable, the very unchangeable, and immortal nature, prevents the possibility of condemning it to eternal sameness. All else changes but the soul of man, and the attributes of God. God himself is unchangeable; and man was made in his likeness. But, you say, man changes from day to day; and we see him all around us presenting various phases of character, at various times. Yes, he presents different phases, as do the heavenly bodies, called moons or planets. But they are still of the same nature, or essence; and, even if their form were changed instead of a change of phase, still, their essence would remain unchanged. Man, then, is in his essence unchangeable; and this results from his being an emanation from the Deity. Whatever is an *emanation* from God, is necessarily unchangeable; as you will find fully proved in the book delivered through L. M. Arnold, and called The History of the Origin of All Things. To that I refer you.

But let us return to the unpardonable sin, upon which so much has been said and written, which *theologians* have speculated about, till they have been lost in the labyrinths of their own arguments; and have finally allowed to stand as an opprobrium upon their science, and pretensions of being able by *reason* to find out God, or *his* unknown things. The unpardonable sin, is the sin against knowledge. All other sins are forgiven to men, but this blasphemy against the Holy Ghost, or God's spirit. For, Holy Ghost is an obsolete word, that conveys now a different meaning, in our language, from that it had, and conveyed, when the Bible was translated, in King James I. of England's time. The sin against knowledge. This, is the unpardonable sin, that shall not be forgiven unto men, neither in this world, nor in the world to come. How then shall men be rid of its consequences? They must suffer them. They must fall from grace, and be in the power of, the will of, an enemy of God, otherwise called Satan, the Adversary. But this enemy is their own *free* will; which, having led them to sin against Knowledge for *its* gratification, becomes, the Accuser of their brethren, that is, the Devil. Now it is not generally known that the words standing in the English version of the Bible, Satan, and Devil, are only two Greek words or rather parts of Greek words, untranslated. But so it is; and, by diligent search, such commentators as Clarke, and Scott, and all the most *misleading* ones, will be found to admit it. And such is the explanation of them when translated, *Enemy*, or *Accuser*, as they should be. Yes, the *enemy* of man is his *free will*, and *his will*, too, accuses the brethren of crimes, and sin that they never committed; for, he is a liar, and was so from the beginning. So, you see, my friends, I do not want you to disbelieve the Bible, but to understand it And how can you ever understand it, but by the light of God's wisdom For now you see through a glass, darkly (by reason); but by God's help you shall see *plainly*, as if face to face with a friend.

And how are you to obtain God's help? for all are willing to be helped; but few are willing to help. And, yet, until you are willing to help, you cannot be helped. What! you say, shall we first *help* when we *want* help? Yes, if you ever get help it will be *by* helping. First, God will not help those, who do not help themselves. Second, he will not help those, who will only be helped in their own way. Third, he will not be used like a servant, and made to help a man, as if the man *employed* him. None of these ways *can* you get help. You must *kneel* to *God* in your *hearts*. The position of your body is unimportant. The heart must be *humble*; and must be *bowed down*, into the dust of the earth, before God. It must be willing to say, Not my will, but thine, oh! God, be done. Nor is the lip declaration of this phrase enough. You must say it with the heart. How will you do this! you say. By bowing humbly to God, in your *private* hours. By beseeching him to *help* you bow down. By asking him daily, hourly, instantly, and always, to help you to *do his* will: to help you to be passive before him; and, to bring *your* will into submission, perfectly to *his*. When you can receive his commands as law; when you can do all, and every thing, he requires, then you will be reconciled to God; in harmony with him; and free from *all* sin. But the unpardonable sin of disobeying his known law, his understood command, must be atoned for. He

will *not* pardon you; he will only accept *atonement*. The atonement he asks, is a sacrifice of *your will*. By that sacrifice, you will have atoned for the sin; and, by that sacrifice, being brought again into union, and communion, with him, you are again in a state where you are happy; but, where you may fall again, and may remain fallen, till you have passed from this life, or state, to the spirit world; from which no traveler returns to wander again in the body of earth. The unpardonable sin then, meets no mercy in the life to come. It still separates the man from his Creator; who, indeed loves him, as before; but, the man is not sensible of the love; and, it is, to *him*, as if it *were not*. How shall the man get rid of the sin there? For there is no repentance beyond the grave, says the Bible. And, as the tree falls, so it lies, says the inspired penman. I will explain this to you, also; and then, we must close for this time. Unless you ask to have it read over to you; for it is a novel doctrine to some of you, that all shall be *saved;* and, that yet, some *sins* shall *not* be pardoned.

In the life to come, man will still be free to do good, but not to sin. Free to grow better, but restrained from evil courses. There, higher and purer spirits will, constantly, persuade and entreat him, to progress towards God. There, God will make the beams of his love felt, as soon as man is willing to feel them; and all that man *can* do, is to *submit* to the *will* of God, as he is called on to do *here*. There, the task is more arduous, because the state is a more *in*active one, as regards works: as regards acting upon others; and being acted upon, by others. The last shall be first, and the first last. And yet, at last, all shall be first; and at first, all shall be last. It is this, that I shall explain in my next communication; and, then you may each bring a friend to hear, what I shall declare to be the will, and purpose of God. For God does not invite you here, to do *your* will, but to do *his*. And if *you* do not obey who *know*, as some do, that these *are* his commands, you shall be condemned; for you will have committed the unpardonable sin. Let us pray—Pray to God in the heart and in silence as our friends, the Quakers, *profess* to do, but often *fail* to *do*.

The first, shall be last; and the last, shall be first; a sermon, preached by this medium, at the house of Wm. Levingston, on Sunday, May 30th, at 4 o'clock and 30 min. P.M., the same having been written, on Thursday, May 27th, at 4 P.M., by the spirit of God. Also, now, first published: the same having been offered to, and rejected by, the Spiritual Telegraph; a paper devoted, professedly, to the advancement of Spiritual progress, but edited in the will of man, and without that submission to God's will, which is indispensable to true knowledge, and correct judgment.

THE LAST SHALL BE FIRST, AND THE FIRST LAST.

There is, in this sentence, a hidden meaning. It is a puzzling text, when not understood; an instructive one, when explained.

The first, shall be last; and the last, shall be first. The last, shall be first; and first, shall be last. This is all the words convey to human reason. If you read the context, you find it does not appear to connect itself with this expression. It is a discourse on the vanity of human effort, on the futile nature of all *reasonable* exertions, to over-

come evil, with good resolutions, unless supported by God, or his influence, which is the same thing as himself, because it is a part of him. What then shall we understand to be meant by this reiterated assurance, that the first, shall be last; and the last, first. This transposition and repetition means something, for Jesus was not wasteful of words. He did not multiply them for *no* purpose. On the contrary, all he said was so pregnant with meaning, that each sentence may be amplified into a book; and though his sayings were many, his recorded ones are few. The last, shall be first with God, is the proper reading; (as I gave it in the First book of this medium;) and the first, last with men. But even this does not make its meaning plain to him, nor to you. Then I will endeavor to lighten your darkness, and to expose your ignorance to yourselves.

The first, shall be last with men. The first of God's believers, shall hold a low rank with God's creatures in the body. The first, shall be last with men; for men will despise their simplicity. They will hoot at their claims of God's revelation. They will denounce them as impostors; as unworthy of credit, or weight. They will say, Thou fool, thou art mad. Give up your vain teachings, your pretended inspiration, your ineffable presumption. Let our authorized and paid ministers, or our chosen deacons, or our ascertained to be inspired preachers, or our certificate bearing graduates, let them tell you what to do, what to believe; what this passage declares or that text means. You have no skill, no learning, no experience in teaching. How can you presume to put forth your sacrilegious hand, to stay the shaking Ark of God's Testimony!

I shall not now declare by a sign that this medium is inspired. I would do it, if it would not add to your guilt, without effecting your reformation. For as I told you last week, the known commands of God must be obeyed, or you commit an unpardonable sin. And in order to save you from this sin, to enable you to take time to listen, to weigh, and to consider, by the internal light and sense I have placed within each of you, I refrain in mercy from giving you a sign. You, some of you, think you would believe if you had some outward proof that *I* write this sermon instead of its being drawn from the intellect of the medium. Some, again, believe I write it, but that I do not know much if any more than you do. That you must try me by the laws of logic, and square me by the rules of reason. By them I am content to abide in your hearts. But you also think that you should resist conviction as long as you can, and show how powerful your mind is by combating the arguments, and finding fault with the explanations contained in my sermons. This I object to. Not because it disturbs my equanimity, but because it leaves you floundering in uncertainty. Reason, or argument, never completely settles a metaphysical question. "He who is convinced against his will, is of the same opinion still." There must be faith. There must be a willingness to *hear* the truth, and a desire to receive it *as* truth, or no progress can be made. You may come here daily, and I may preach hourly to you, and yet the wisdom of God himself, could not, and would not, affect your free-will. You have the power to be first, or last, with him, or men. Would you stand well with both? Would you serve God and the world? You cannot do it any more than men could 1800 years ago. You cannot serve two masters.

You *must* give up one. Reason tells you to give up the world. Pride tells you not to. Reason says, God's rewards are more bountiful, more glorious, more secure, than those of men. But pride says, What will the world say? They will say, he is deluded! What a pity so sensible a man should be so carried away! And, after all too, they will say, he had no evidence! The dead were not raised; the sick were not healed; the lame did not walk; the blind did not see! There was not even any rapping heard, when the beautiful explanations, that somehow were strung together by the medium, were read! How then shall I believe, you say, if God will not give me a sign? How shall I excuse myself to my friends, to my acquaintances, to the world? I *must* have a sign! What sign, oh! son of Earth! shall I give? I teach heavenly things, and ye do not turn a listening mind. You hear with the outward, but you do not open the inward. If you would open the inward, by joining with your hearts and minds in the prayer, my medium read for you last week, and which he shall read again when two or three request it, then I can affect you with a sign. Then I can give you the sign of the Son of Man coming in clouds of glory. Like the shining of the lightning from the East, unto the West, will be the rapidity with which I will pervade your heart with my presence. I will give you peace. Peace, which the world cannot take away, neither can *it* give. Peace, which God delights to perceive in a man's heart. Peace, which nothing but man's Free-will can deprive him of. But *there* is your great adversary, called in the English translation Satan, ever ready to impel you to reject me after I have entered into your heart, and conferred upon you this blessed peace. *You* will say, you cannot control your nature, it is evil. *I* say, you *can* control your nature, for God made it good, and he himself pronounced it so. But He gave you Free-Will. Free-will is your distinguishing character, and element. What you choose to do, you will do. If you choose God, well. If Baal, or the world, well. But always remember you have the choice, and that it is not left by God to me, to choose for you; but, for you, to choose for yourself. Here you are, a small number, calling yourselves Spiritual believers, asking for a sign; and, if I had promised a sign, you would have had your numbers swelled to the full capacity of the house. And yet a greater than any before given sign, is here. For here is a medium you all know to have no object of his own to serve, departing from all his connexions and church; and, at a trial to his own feelings, how great, is scarcely to be conceived by one who has not been led through it; I say, here is my servant, reading to you what I have given him for the occasion. Is it not a greater sign than to hear the alphabet called, and a few sentences tediously spelled out letter by letter? Is it not a greater sign, than to hear raps, to hear heavenly truth? Is it not better to have writing read in this way, than to see it performed, with a scrawling hand, in the will of questioners? What question can you ask so important as that ancient one? What shall a man give in exchange for his soul? or, what shall I do to be saved? It was this last, that Paul and Silas's jailer asked when he saw the sign of their authority. But would *you* ask this question in answer to my shaking *this* house, or *these* doors being thrown open? No: I tell you that if the wonderful works were done in your presence, that were done in Galilee 1800

years ago, you would still say, Let us see more done. Let us bring more friends to witness them. Let us continue to pursue our way, and do you go on your way making signs, convincing people that there is a mysterious agency present, and persuading crowds to collect to gratify a vain curiosity. But, my friends, I am not desirous to persuade you to hear wonders, but to do good. To save yourselves from ignorance, fear, and torturing doubt, To save yourselves from sin. To save yourselves from long ages of trial and atonement, in a life to come; and from unhappiness, or unsatisfied yearnings of heart, here.

To do this, it is necessary that you submit to be taught by God; and he now opens for you the door of reconciliation and instruction, through this medium; who, having submitted his will to mine, is rewarded by being used contrary to his expectation. By being called upon to do just what he in the first place most dreaded, when I proposed it to him. Yet, for all that, my yoke is easy, and my burden light. For all that, he is satisfied, and would not, by any means, exchange positions with any man you know. For the reward of, Well done good and faithful servant shall be his: and this he has been told; and he has been told he shall have greater work to do, as a greater reward. But he is no longer discouraged by being told of the work I have in store for him. He is now obedient, and passive. I can manage him freely, and he resists me not. When you are willing to be so ruled, you shall also have my government; and could you be persuaded to permit me to so rule you, you too would with joy say, Not my feet only, but my whole body. For the feet must first be washed, and then all may be supposed clean. Because that is all that is visible. But the true purification is inward, and must be by the regeneration of the heart.

The truth of the matter is, that you are too outward, and that you cannot enter the kingdom of heaven till you are more spiritual minded. It is very pleasing for you to look back, and see that you have got rid of the fetters of traditionary horror, that you no longer fear hell. But that is not all, by any means, that *I* want done. I do not want merely an absence of evil, to exist in man; but I want a positive good. Good works, I shall expect from you; but the first thing, I call on you for, is, your heart. Unless you give me your hearts, you cannot do me any good, nor advance your own salvation from error and ignorance.

Let us pray.

Almighty, and most merciful Father! I, who am thy attendant spirit, beloved by thee; and striving to do thy will, because I know that thy will is perfect, and that I am not perfect; because I am thy son, I desire to be like thee, and to be merciful and loving to those, whom thou hast placed in my charge. Oh! God! be thou particularly manifest in the hearts of this sinful people, who have the desire to know thee, but will not know thee: who love to *hear* of thy ways, but *do* them not. May it please thee to touch them with thy grace, and convince their reason, and lead their inclination powerfully into subjection to thee. For they will, oh! Lord God! that thou shouldst take the government upon thy shoulders, and that thou shouldst be the leader, and general, in every contest with

their will. But thou, oh! God! knowest their infirmity, and that they are dead to thee, till thy grace shall shine forth in them, and bring forth fruits proper for their state. May it please thee, then, to be their teacher and guide, and to lead them to living fountains, after which they shall thirst no more. The life to come, oh! God! let them provide for here, by living so as not to die to thy presence within them; and, so as to advance rapidly in the life to come. Oh God! thou art the giver of every good gift! Give unto us, who seek thy glory, and act in thy name, thy assistance and favor; so that we may persevere, and accomplish a good work. So that in days to come, they, with Thee, may be a bulwark against the progress of error in thy children, and against the growth of children without faith. Oh! God! help us all to pray acceptably to thee, without wrath or contention, or divided minds. So that we may love thee for thy glory, and glorify thee by our love, and be noted as thy people, amongst a people wholly devoted to thy honor, praise, and love.

Oh God! thou knowest that I love thee, and delight to serve thee; and, that *my* works do praise thee, even as *thy* works do praise thee. May it please thee now to confirm and strengthen in the hearts of these, would be servants of thine, every good resolution, every holy aspiration, every lovely impulse. May it please thee, by thy power, to establish their faith; and by thy love, establish them in grace, and knowledge, and love of thee. Oh! God! let them not be dismayed by the world's powers, or deterred from seeking to have more of thy holy communion, by tears or prayers of unknowing relatives, or friends. Establish them, oh! God! on thy holy mountain of Jerusalem; the city of David; the city, or dwelling place, of peace. And, may it please thee, to so show forth in them the light of thy counsel and help, that they may turn many to righteousness, and be strengthening pillars in Zion's Church. Amen.

Brethren, I have prayed for you this prayer, that you might have light, and life. If you, oh! people! could join me in making it, as my medium joins me, you could advance yourselves, as he has, by joining in it, advanced himself. Be faithful, and remember that each man must do his own work. No man, or spirit, however high, can save a brother, or a son, however low. Each man must work out his own salvation. And, when man *does* undertake with earnest desire, to do his own work of salvation, or uniting himself with God, he cannot fail. For God only asks you to be willing to let him help, and he will help; and if God be on your side, you need not fear man, or spirit, for nothing then can separate you from the love of God. Not heighth, nor depth, nor mountains or valleys of worldly elevation or depression, can separate the believer from his teacher, or the Son of God from his Father.

May the Grace of God be in you, and remain with you, now and evermore, is my sincere prayer and desire to God; to whom, is all glory, honor, thanksgiving, and praise, now, and forever, beyond the world's end Amen.

Hymn, or chant, directed to be sung, at the first and second meeting above alluded to, written on Saturday, May 22d, 1852, and left with Jacob Fitchet to perform. He failed to do the work I gave him, for which he

was called, and chosen, and his excuse was no better than Eve's, or Adam's, for which they were expelled from Paradise; and, for which, he suffers now condemnation.

Mr. Fitchet will please to arrange to sing first (after the sermon has been twice read) the hymn "Oh be joyful all the earth," and the added verse at the foot of it, "Be joyful," etc. And then after a short pause, sing with the aid of all good and well disposed singers the hymn "I would not live alway," etc. The medium will then pronounce a blessing, and the meeting disperse.

Oh! be joyful, all the earth;
And all ye people, praise the Lord.
For he is good, and his mercy endureth forever.

Oh! be joyful, oh! ye people,
And all ye servants of his, give thanks unto the Lord.
For he is good, and his mercy endureth forever.

Oh! be joyful, all who mourn,
Be comforted all ye afflicted, very good is the Lord.
And all his works and creatures praise the Lord.

Praise the Lord, all who are upon the earth;
Praise him for his mighty works, and praise him—
For he is good, and his mercy endureth forever.

With trumpets, and with shawms, all ye people,
With every tuneful noise, and heartfelt praise,
Give thanks, for his mercy endureth forever.

Be joyful! oh! earth,
Be joyful! all ye people,
For I am God, and none other is God, forever.
For I am good, and my mercy endureth forever.

I WOULD NOT LIVE ALWAY.

I would not live alway; I ask not to stay,
Where storm, after storm, rises dark o'er the way;
I would not live alway; no, welcome the tomb,
Since Jesus has lain there, I dread not its gloom.

Who, who, would live alway; away from his God,
Away from yon heaven, that blissful abode,
Where rivers of pleasure, flow o'er the bright plains,
And the noontide of glory eternally reigns.

Where the saints, of all ages, in harmony meet,
Their Saviour, and brethren, transported, to greet
While the anthems of rapture, unceasingly roll,
And the smile of our God, is the Life of the Soul.

Order of proceeding, to be observed, at the first meeting of Spiritua believers, held (etc., as above). Written, on Friday, May 21, 1852, at 4 P.M.

First. Calling on all present to be reverent as usual at religious meet-

ings, read the rules yourself to the assembly. Hand them back to Levingston.

Second. Read the prayer I wrote this morning in the Second Book (see p. 15), prefacing it by the following remarks, which may be read or spoken by you.

My friends, I am informed that there are many here who will expect a failure. There are some who hope for good. There are others who have come merely from curiosity, whilst a few have confidence that God himself speaks to his children, as of old, through the mouths or medium of divinely inspired men. Such are right. The former classes will be gratified according to their expectation. Those who want a failure, can and may call it one. Those who have hope, shall realize their hope. Those who ask their own gratification, will witness a display of God's goodness and love for men. Whether they will be benefited depends on themselves.

Third. Read the sermon I gave you on Thursday endorsed, Given for the first meeting of Spiritual believers held in Poughkeepsie by Divine Appointment.

Fourth. Ask if it is the desire of any to hear it read again. If it be, dismiss all who do not choose to remain, and then read it again. After a suitable pause, let the brethren who can sing with fervor and spirit unite in singing the Hymn, "I would not live alway, I ask not to stay," and also the Hymn, "Be joyful, oh earth, be joyful, all ye people, for I am God and none other is God." This hymn I will write this afternoon.

Fifth. Dismiss the assembly with a blessing in these words—

May God so shine into your hearts as to expel therefrom all darkness, contention or strife. May he deliver you from your own wills, into the freedom of his glorious kingdom of peace, righteousness, and heavenly or Divine Love. Amen.

The grace of God be with you all, forever more.

Then leave without further delay or turning back.

GENERAL DIRECTIONS.

Avoid all unnecessary form or ceremony. Read and address the assembly sitting. Let the singers be prepared beforehand, so that no confusion will ensue. Leave that matter to Fitchet.

Let the assembly act as they may feel best satisfied, as regards standing, or kneeling, or bowing, during the prayer. Do you read it, naturally, attentively, and carefully. Slowly, but not too slow, for good reading.

For Levingston. The arrangements as to time and place are left altogether to you and other believers you may advise with. It will be proper for you to advise with them and select some suitable place and a time that will not interfere with other places of worship, and the form and manner of giving notice is also to be left to you and your associates. Proceed now to do your work.

Read the above to Levingston as soon as you go in. Let it be to him alone.

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§ 71. Order, or Rules, to be observed, at the meetings of Spiritual be-

lievers, held, at William Levingston's, on Sunday, May 23d, 1852, and hereafter, at such times, and places, as the Spiritual believers may select, and give notice of, to the medium. To be read at each meeting.

First. The order of proceeding shall be announced by the medium, whose presence is required.

Second. The orderly attention and deportment, that becomes civilized society, will be expected from all who may attend.

Third. Seats will be taken as pointed out by the master of the house, without comment or ceremony.

Fourth. All who attend will be required to be obedient to these rules, or suffer expulsion, by request, from the master of the house, or from the medium.

Fifth. When the services of the medium are concluded, the attending believers are requested to adjourn without delay. A continuance would lead to unprofitable discussions.

Sixth. The full size of the house should be consulted in giving invitations; but the invitations should be confined to sincere inquirers after truth. Where any one is in doubt about inviting a friend or acquaintance, he should ask the opinion of the spirit, and an answer will be given through the medium. The name need not be given him, but the question must not be asked as a test, or in any similar view.

Seventh. The medium will only answer as to the propriety of permitting him to attend, and a member of the circle who shall invite one rejected by the spirit, as declared by the medium, shall not be deemed worthy of progress in truth, till he makes atonement, and confession.

Having now given a specimen of the kind of worship I am pleased with, I have only to say, in addition, that the number who attended was small, and of those, not one was believing.

§ 72. But my medium was not discouraged; because, he believed, First, that I could have made a different result, had I willed it; Second, because he remembered, that Jesus of Nazareth preached three years and a half, in Galilee, Samaria, and Judea, and in that time of almost daily spiritual ministration, and miracle working, during which crowds followed and were fed by him, both outwardly, and inwardly, and thousands, and tens of thousands, of physical cures were effected by him, was left, at last, with scarcely a follower to attend him, on his trial for blasphemy, and sacrilege, and was led to his crucifixion, amidst the jeers, and taunts, of that multitude, who, so shortly before, went shouting around him, Hosanna! Hosanna! to the Son of David! Blessed is he who cometh in the name of the Lord! Hail! King of Zion! and other unrecorded exclamations. Success, then, is not a test of merit, either in spiritual, or temporal matters. But, yet, God overrules all things for good; and however small appeared to have been the result of the preaching of Jesus, it soon, was evident, that his precepts were to be practiced, at least, to some extent, and he himself to be taken, as the great exemplar of all men. But, is my medium, to make the ridiculous pretension, that he, like Jesus, will be honored after death, even as Jesus was, because, like him, he has met with no believers here? No, I do not make it for him, neither does he make it for himself. He shall meet with believers in this state, and this

book will be the means of raising him, to a consideration, he is not properly entitled to, and does not desire to receive. For, this book, is an unfolding of knowledge, of the hidden things of God, as to which man has, in all ages of the world, been most curious. This book, enlightens them, on its darkest portions, and taken as a sequel, or continuation, of the First Book, it forms, a complete chain of reasoning, which will be sufficient to satisfy, the candid enquirer, of its own truthful character, and revelation.

§ 73. Were it necessary, I would confirm the truth of this revelation by miracles: such as raising the dead, or healing the sick. But the time, has not yet come for these. When the time comes, it will be done; and through this medium, first. But some will say, why do you not give us a sign now? This book is a sign, and he who is wise will so regard it. Blessed are they who believe; but more blessed, are they who believe, not because of outward signs, but by internal evidence. Who believe, because the witnessing spirit within themselves, declares to them the truth of revelations, made to others, for them. This will be the case with many, with all, who desire firstly, and principally, the establishment of true notions of God, and man, and the Future. Those who desire other things, before these, will not receive it, for receiving it, they would reject it, and thereby commit the same sin the Jews did, who rejected Jesus Christ; the Savior sent to them, with power to work miracles, and to teach, as no man taught. This unpardonable sin, I wish you to avoid; and, I will not force it on you, by giving the internal declaration of your own spirit to you, when you desire, before all else, the establishment of your own theory, your own church, your own doctrine, your own good temporally, or your sole good spiritually. The true worshiper, worships the Father, in spirit, and truth. And the Father will have such to worship him. But he, who blinds himself to the fact, that God is as great now, as ever; that he is omniscient, and omnipresent, as ever; that he is as willing to save men from sin, as ever; that he is, indeed, unchanged, as he is unchangeable; that he is now, as ever, willing to be his people's guide, by night, and by day; and as ready to declare himself openly, or by outward sign, as ever; can never experience, or enjoy, that peace, which God bestows upon those who receive him, in the way of his coming. Too many, ask him to come in their way. Too many, are exclaiming without authority, Lo here is Christ, or Lo! he is there! Whereas, he is in you, except ye be reprobate. And if you be reprobate, oh! child of Earth! turn, turn to God; turn within yourselves; for, be assured, that God is not very far from you.

§ 74. Walk humbly before God, do justice, love mercy, and seek by prayer to God, looking within yourself for an answer, what else he requires of you. Nothing else, you infer from the Psalmist's expression, and it is only, that you so walk before him, as humbly to receive his counsel, and direction, in your heart, or mind. For he will write his law upon your heart, and put it in your inward part. Flee, then, from the wrath to come. For the time of the end draws near, when the heavens, of men, shall wither, and roll up like a scroll, and the sun, and moon, and stars, of the imaginations of men, shall fall to the Earth, in which they originated. Then shall appear the sign of the Son of Man, Jesus of Naz-

areth, coming in the clouds of great glory. His kingdom, shall be an everlasting kingdom; of his glory, honor, and dominion, power, authority and praise, there shall be no end. For, unto him the Sonship is given; as Daniel declared it should be; and, unto all men, the Son is given, as it was declared he came to all. This prophecy is now to be fulfilled. The day has dawned. The light of its glory, is evidenced in the mechanical, and physical, advances; in the abundance of gold, and silver; in the discoveries of science, in the revelations of spirits; and the establishment of Christ's Kingdom, in this nation of the people of the United States, will commence, has commenced already. It will proceed, for who shall withstand him. The armies of heaven follow him, and all the four and twenty elders (the Jewish and the Christian Church,) the twelve tribes, and the twelve apostles, and the four living creatures, (the four kingdoms Daniel prophesied of,) and all the saints of the Most High, from every nation, kindred, tongue, and people, with one mind, declare, Thou art Worthy! Worthy! Worthy! Thou art worthy, to open the seals of that book, which reveals to man, the future he must pass through, to arrive at the glorious company of the Sons of God, who shout for joy, at the announcement, That now is come salvation, and honor, and power; praise, and glory, for evermore, to the sons of Earth, to make them Sons of God.

§ 75. What then shall I do to be saved? you will some of you ask. Believe on the Lord Jesus Christ, and thou shalt be saved; thou and thy house. Let us see what this primitive creed required, and implied; for this is all the profession of faith, that was then, necessary to make a Christian follower, and admit the follower, as a member of the great, and universal church of God. And this is enough for the present time, if it was enough for that; for now, there are fewer temptations to draw a man back, from the good work, than then. Then there was persecution, and the Jew, on one side, the heathen idolater, on the other: the one, declaring, We have the whole counsel of God; the other, pointing, to the wise, great, and good, who had worshiped, and sanctioned by their example, the magnificent temples, the splendid ceremonies, the mighty oracles, and the everlasting Gods, whom their fathers in all former time, as they believed, had worshiped. And, if they resisted both these, then came the philosopher, the gnostic, declaring, That by reason man could find out God, for the prophets had never declared as much respecting him, as they could. When all these had exhausted their arts, then came the son of Earth, unwilling to admit any man as better than himself, declaring, That Jesus was God; and that he must be worshiped as God; and that unless he was worshiped as very God, himself, the refusing soul must be condemned, to eternal undying punishment, in material and unquenchable fire. If not overcome by this, he must withstand yet another assault. He would be assailed by the Trinitarian, who would assure him, There were three Gods, and one God; and that he must worship all the Gods equally, but yet only one God; and, that should he fail to render this worship equally, and justly, he could never receive the rewards of heaven, but must suffer the punishment, of rejecting that Christ, in whom the believer had professed his belief, in the same manner, as the jailer of Paul and Silas had. But let us enquire exactly the meaning of

this profession, I believe in the Lord Jesus Christ. Jesus Messiah, is the true reading. Jesus, was the Messiah, whom the Jews looked for. He was, also, the undefined, extraordinary, manifestation, that the Eastern fire-worshipers, and the Western idolaters, expected. He fulfilled all expectations, but not to the satisfaction of mankind. All expected him to teach the doctrines, they believed, respectively; and to maintain, and establish, their own respective modes of worship. He came in his own, or God's own way, and preached unheard of doctrine, and established no church. He died, without having left directions for the formation, of a church, or a confession of faith. Still we need not infer from this, that no church ought to be organized, or that no creed should be established. But we do infer, and ought to be allowed to infer, that he did not consider them essential; nor, indeed, of any considerable importance. Then the apostles, found themselves, without any outward guide in this matter, when they began to gather the church; and they filled its offices, as seemed, at the time, wise, and expedient, by appointing discreet persons to them. Their superior claims to authority, were, as of course, uncontradicted at first, and in general, always. Though Paul's claims, were more disputed, as he had not been one of the Twelve, first chosen, though he was really the twelfth, taking the place of Judas, who fell, by acting in his own will. For Jesus of Nazareth, in his spiritual body, appeared to Paul, and called, and chose him, even as fully, and more extraordinarily, than the other eleven. Paul, then was an apostle, as he claimed to be, and the appointment of Matthias, was an act of the eleven, acting in their own wills, and without the Divine Influx, or command. Paul answered the jailor's question, What shall I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house. He also told him what outward form he would require. Baptism. And immediately he was baptized, he and all his household. But, in these latter days, men have not been so easily admitted, and allowed to bring their families, unquestioned into the church. But are men, out of churches, any less Christian, now, than they were then? Oh, no, but you say the times are now different, and experience has proved to the church, that a longer probation, or a fuller profession, was necessary, or at least expedient. Well, then, you admit Paul did not know so well as you, how to conduct the church government; or, else, you claim that he did not act by inspiration, and, that, therefore, he could not be expected to choose a form, that would not need amendment. Choose for yourselves, on which horn of the dilemma, you will hang. But you must hang on one, or the other, or admit, that you, yourselves, are in error. This last, I shall take, to be the case; for, I would rather defend Paul, than you. I will then suppose, that some of you will agree with me, that Paul's creed was long enough, and then I will go back to its explanation. Christ, is put for Messiah, and you will find, that the learned admit, that it is a word put for Messiah, though not possessing the same meaning Yet, in general, I use it freely, for its true meaning, which is Spirit of God, is expressive of Jesus's distinguishing feature, the possession of God's spirit, or guidance, in a most remarkable, and, on Earth, unique manner. Belief, then, in Jesus Messiah, was the only requirement, for faith to be professed, in

Paul's time. Or, at least, when he began his preaching, and receiving of converts. Paul, though, did explain to the jailor, who, and what, was Jesus; and showed, as he had a persuasive way of doing, that the Messiah had been, long before, much prophesied of; and, that the time for him to come had arrived, and passed; and, that he had come, in the very way, time, and place, fixed upon in the prophecies; and, that Jesus of Nazareth, was he. Then, he further explained to his attentive listener, that he must necessarily be crucified, as he was, and as I have explained to you, in this book, already. Then, as his listener, instead of asking to have the walls of the prison shaken, or the gates thrown open again, persisted in being attentive to the explanation of the brief reply Paul had made to his one great question, which in fact is, to each son of Earth, *the* great question, as he continued attentive, Paul willingly showed, how it was that belief in him, must necessarily include a belief in the reality of his miracles, and of his authority to teach, and of the doctrines, and precepts, that he had taught, or promulgated. Then, he went on, and showed to him, that if he believed these doctrines, and precepts, that he must practice them. That they were not merely matters of speculation; or themes for congratulation that they were true, and praiseworthy; but that believers were required to do something more, than to exult over the poor, ignorant, worldly-minded, outward followers, of burdensome faiths, and sectarian religions. That believers had really a work to do; First, to sacrifice to God their own will; Second, to obey God's direction, whenever they received it; Third, to desire to receive it, continually, in order that all they did, might tend to God's glory, by being entirely done in his will; Fourth, that God directing them always, they should ever be desirous to serve, and never to seek to lead, the spirit within them, and that this course would make them joint heirs with Christ, the Messiah, in the Sonship, to which he was destined. And, at last, that he should fear nothing, but trust fully to God, and to the direction of God's spirit within him, for salvation from every earthly peril, or spiritual depression, difficulty, or doubt. When this discourse was ended, Paul left a man, prepared for works, and rewards, and a man who afterwards did do work, and receive the reward of being chosen, to suffer for Christ's, or the Messiah's sake, or name of belief. He died a martyr's death, and received a martyr's reward. That of hearing, in his heart, the assurance from God, through his high, and holy, spirits, Well done, good and faithful servant, enter thou into the joy of thy Lord. Thou hast been faithful in small matters, and I will give great ones into thy charge. And, then, he became an elevated, and rapidly progressive, spirit, in the life to come. This man, never had any other creed, than, I believe in One God, and Jesus Messiah, whom he hath sent. He was a Jew, and Paul did not ask him to profess, what all Jews believed, with unfaltering firmness in that day; though, in the days of their fathers, it had been very different, and quite the contrary, at times, before the Babylonian Captivity, as I have before briefly described.

§ 76. This is the History of Paul's creed, as then promulgated; and from whence did Paul derive it? Was it his invention? or was he an inspired medium, through which God himself, by his spirits, spoke? or,

was he only impressed, with his convictions of truths, in spiritual matters? He was sometimes a medium, sometimes impressed, and sometimes, he acted in his own will, by his unaided intellect. But, in this matter, he had a more impressive conviction, and direction, than either of these. For, when he travelled with letters, authorizing him to torture, and imprison, believers in Jesus Messiah, he saw a light, and he heard a voice, saying Saul, Saul, why persecutest thou me. It is hard for thee to struggle against thy convictions of duty. Thou art already convinced that I am Jesus, whom thou persecutest, and that Jesus is Messiah. And, immediately, Paul was obedient to the heavenly vision. He did not ask for it to be repeated, or for another test. He knew, that it was pride, that had before smothered his convictions of duty, and of error, which had been growing upon him, gradually, after he had, in full faith that he was doing God service, commenced the persecution of believers in Jesus Messiah. He had his reputation at stake. He was a young man, of great prospects of advancement in the Jewish congregation, full of zeal for his church, and ambitious for himself of its honors. How hard a struggle it must have been, before he saw the vision, when he found his mind wavering between his church, his nation, his teachers, his friends, his family, his ambition, on the one side, and the despised dogs of believers in Jesus Messiah, on the other. Believers in one, who, though his followers said, had worked miracles, had yet suffered himself to be executed for blasphemy, upon that awful, and terrible, tree, called the cross. A punishment, to the Jew, the most degrading, and the most shocking to his feelings, of the whole catalogue of criminal executions; so much so, that every subject of it, was accounted accursed, forever. Can you imagine yourself in Paul's place and situation, and believe you would have yielded to one vision, and then become a preacher of Jesus, whom you had so persecuted, and that without going back to Jerusalem, to see what father or mother, sister or brother, teacher or friend, would have thought of your vision, and what they would advise you to do? Paul, immediately, without consulting flesh and blood, began to preach Jesus Messiah, and him crucified. He did not strive to reconcile his former notions, with his present knowledge. He did not care to know, what the people of Jerusalem, who had just sent him forth to execute vengeance upon true believers, would say, when they should hear, that he, too, had become infected with the pestilent delusion! No: he had only the guide of his inward direction, the spirit of Jesus, speaking in him, to himself.

§ 77. And this guide, every man may have, if he will act as Paul did; and, surely, you will not venture to say, that any man now, can have such claims of right to hesitate, as Paul had? You may think you can say, he had a most extraordinary vision, and a further sign, by being struck with blindness! But oh! wicked and perverse generation! you are wise in your own conceit. You persuade yourselves, that electricity, or magnetism, or odic force, or the will of the medium, or your own hallucination, produces the outward signs I have allowed to be given in your day. Are you convinced by them, and led to turn inward, to see what God has for you to do? Do you ask, What shall I do to be saved? Or, Lord! what wilt thou that I do? No; you laugh, to think how disbelievers must be

confounded, at this sound, or that test. You chuckle, at the idea, that you are so far in advance of the world, as to be thoroughly convinced, that the manifestations are spiritual. You long, perhaps, to become a medium; or, to have one in your family; and, for what? Why that you could invite skeptics, terrify the fearful, shock the pious believer in the old theology, or shake the world, by astounding revelations from the spirit world. Or, perhaps, more sordid views, impel your desire to be, or to possess, a medium. Perhaps, you would exhibit for money, or, you would dig for gold, under spiritual direction; or, you would make some great scientific discovery, or settle a controverted point in history, or chronology, or geology, or science, or art, of some kind. But, for none of these things do I work. My medium has been actuated, by nearly all these motives; but I never gave him a sound, except, when, as with others, he paid his dollar, once, to Mrs. Fish. And then, under my knowledge, I impressed him so, that he prepared himself with written questions, of which no test could be made. He received his answers, and, afterward, believed no more than before. So it has been with hundreds, and thousands, and tens of thousands, of others, who have witnessed the outward signs or manifestations. Yet they have their use, or they would not have been permitted. They have their abuses, and so do all good things. But, when they cease to be useful, they will cease to be. So, in the early Christian church, there were the outward signs, of healing the sick, and raising the dead, of speaking with tongues, and the interpretation of them, of the receiving the holy spirit of God into the heart, or mind, of the believer, by the laying on of hands. But all these signs ceased, as Paul perceived they would, and now, the church still keeps up the form of some of them, whilst there is no resemblance of realization; and of others, the very nature of them, is a subject of conjecture; so entirely, and so early, did they cease to be manifested. So it will be with the outward signs, of this new movement. They will do their work, which is all the good they can do, and they will then cease. There will then be found those ready to deny they ever existed, as there are now, vast numbers, denying that they do exist. And how shall the truth of revelation then be established, if signs are withdrawn! In reply, I ask, how shall it be established unless they are withdrawn? This very day, my medium has been informed, that the believers in this place, do not think it interesting to hear revelations of God's will; but, that if any outward signs, or manifestations, are to be exhibited, they will all attend! Oh! Sons of Earth! Oh! low and ignorant minds! Whether is the altar, or he that sanctifieth the altar to be worshiped? Whether is the temple, or he that dwelleth in the temple, to be thought much of? Whether is Jerusalem the place to worship, or the place where God is? which is the heart of man. There is God. And, when you turn there for your sign, you shall have the sign promised of olden time, the sign of the son of man, coming in clouds of glory. As the lightning shineth from the East to the West, from the one part of heaven, even unto the other part of heaven, so shall the coming be. The instant, you complete the sacrifice of the heart to God, it will be filled with his glory; the glory of the only begotten son of God. Then will you find, Great and marvellous are thy works, oh! Lord God Almighty! Just, and

true, are thy ways, thou King of Saints! Wherewith shall I come before the Lord, my God? Shall I render my first born son, or, shall I sacrifice the blood of rams, or bulls, or firstlings of the flock! The sacrifice of a broken, and a contrite heart, oh! God! thou requirest of me, and of every man, and of every spirit of man. But men cannot understand this, till I establish the truth, and certainty of this revelation. They have Moses, and the prophets, and they will not believe them. The dead have been raised, and they believe that, but they will not believe me. They have had the precepts of Jesus, and they will not act upon them. They have had the Comforter, the Spirit of God, but they would not be led by him into Truth. They have now rappings, and writings, and they will not turn to God, but follow after the outward, neglecting the inward. What remains? Shall the master of the feast, say to his servants, Go out, and compel them to come in, that my tables may be filled! Shall he also turn out, those, who press forward to the table, without the wedding garment, denoting that they had not been called, or invited? Yea, verily, this will he do. He will not violate your Free-will, but he will make one more effort, to conquer your reason, and prejudice. To seize your attention, and nail your convictions. To lead you to living fountains, where you will drink, and no more thirst for the outward. To lead you to the pool, and put you in, whilst the waters within you are troubled, and before any other man gets ahead of you, robbing them of their virtue, and efficacy. My signs, shall accompany my preacher. My evidence, outward, shall accompany my appeal to the inward monitor, and, I will thus, try to, make you all mediums. Prepare then for greater things than these. For, as for those unworthy servants, who did not do their Lord's bidding, and who do not hereafter do it, they shall be seized, and bound, and cast into the outer darkness, where there shall be weeping, and wailing, and gnashing of teeth. Where, their worm dieth not; and, where, even, the ungodly perish. Perish, not by eternal death, or annihilation, but as I have before explained, perish, as regards every good motive, every lofty purpose, every desire for reconciliation, and unity, with God. Not forever, but it may be for what, to man's finite ideas, would seem forever, so long a period would it be. Repent, then, for the Kingdom of Heaven, is at hand. Repent, or fear condemnation, to the left hand of God. To that position I have described, and, in which, so long as you remain, your punishment will be everlasting. The word *everlasting*, does not express the true meaning I now have in view, nor the meaning it has in the original Greek of the gospels. Its true meaning, rendered in English, is, The continuance equal to a long and indefinite period. And, analogy of its use, in other authors, shows this. But do not think it is nothing, if it is not eternal. For, from everlasting to everlasting, that is, from one long and indefinite period to another long and indefinite period, will this punishment, and comparative suffering, continue, till you do, just what you can now do, with less sacrifice, more facility, and as sure a salvation, which, by this means may be more immediately secured to you. Be wise to day, for you know not what to-morrow may bring forth. Give your heart to God now, for to-morrow, conviction may be less strong, worldly desires more powerful, pride, or pretended, and perhaps, sincerely felt, friendship, may remon-

strate, so effectually as to place you beyond the reach of God's mercy, for this long and indefinite period. During all that time, you must suffer the want of happiness. The deprivation of the realization, of your desires For the desires of man's Free-will, are ordained to be unsatisfactory when realized. All is vanity, vanity of vanities, said the preacher; and, so, every soul has found it; and, so, every soul will find it, till time shal be no more. Why then will ye die? oh! people of Earth! God's door of mercy is ever open, and he calls you continually to, Come! Come unto me, all ye heavy laden, and I will give you rest. For my yoke is easy, and my burden light. Fear not, then, for when you have come to me, I am with you, thereafter, to the end of the world. Come, then, and be saved by God's Infinite Mercy, in the only way you can be saved; and, you will then be able to see, that every attempt to reach heaven, in any other way, is only a robber, or thief, like attempt; and, you will then know, that into heaven, no thief, or robber, can break through, or into it, to steal, or enjoy, the treasures there in store, for God's willing servants. Oh! people of Earth! my heart yearns for you, and I would consider the sacrifice of a crucifixion, nothing, if it would save you. Far more than that, would any son of God, be willing to suffer, if, by that means, you could be saved. But, after all that, you would still be required, to save yourselves, by sacrificing your Free-Will. No man, or son of man, or son of God, can save his brother, by giving a ransom for his soul. No, the only thing that can be done, is to persuade you to save yourselves. Save yourselves, then, Oh! unhappy, unwise, oh! ignorant, proud, People. Save yourselves, all ye who are not perfectly happy. Those who are perfectly happy, which includes the realization, at the time, of every hope, or desire, or wish, or aspiration, those, I say, who are thus happy, are saved; and they are saved with an eternal salvation; and of their joy, and pleasure, thanksgiving, and glory, honor, and praise, there shall be no end. Because, they are sons of God; one with him, in power, will, and action. And, they can never fall from that perfect unity, and oneness they have reached, by passing through all the circles, of all the spheres from Paradise, to Sonship. Well, then, brethren and children, you have, on the one hand, ages of separation from God; on the other, ineffable joy, and unending happiness. Choose ye, now, whether you will serve Baal, or God. On yourselves must rest the consequences; which will continue, for a long and indefinite period, in all their vast, and by man, immeasurable, consequences; and, different as they are, not more different, is the old idea of heaven and hell; except, as it affected your notions, of the benevolence, justice, and mercy of God.

§ 73. What then remains? I have called, and pleaded; I have persuaded, and entreated; I have argued, and pleaded, in God's name, in my own name, and in the name of suffering humanity. I will plead, and argue, in my medium's name. I will ask you, who have known him best, if he was ever the subject of religious excitement? If he was ever disposed to urge men to care for the future state? If he was fond of the assemblies of God's people? or, fancied, people? Has he been active in benevolence? or, ardent in the cause of suffering men? Has he been devoted, all his life, to others good? or, rather to himself, and his own

gratification? Has he led away the drunkard, from his cups? or, the fool, from the house of destruction? Has he not rather taken care of himself? and left others to take care of themselves? Has he been an elegant writer? a pleasing, or an active, member of the social circle? Has he not rather been moody, and quiet? Has he not been reserved, and cautious, in his deportment? tedious, and tiresome, in his wit? Yet, out of this man, unpromising as he appeared, I have raised up one willing to do my work. Now, if I should sacrifice his business, reduce his family to beggary, and consign him to a dungeon, for an example of patience; would you be edified? I believe, he could bear it, though it would be a trial he would avoid. I believe, he would come out of the furnace, heated seven times hotter than it was wont to be, without the smell of fire upon his garments. But, I should not promote your salvation, by this course. I choose rather to show you by him, that business shall prosper, relatives be benefited, children be increased in beauty and intelligence, fellow men encouraged, and impelled to follow his example. I shall use him freely, and often. But, I intend to take care, that his temporalities do not suffer for your sins. That he will live, so as to use, without abusing, my favors, I believe. If he does not, he alone must suffer the condemnation. He has his Free-will; whenever he chooses to exercise it, he can. Think you he will use it? Watch him and see. But if he does, only draw from that, this inference, That whatever favors God may bestow upon His children, in the body, they may be perverted to evil, and, however, a man may be made a partaker of His grace, in this life, he may withdraw himself, and return like the dog to his vomit, or, be for a long and indefinite period, a castaway. The last state, of that man, shall be worse than the first; for, at first, ignorance was an excuse, but, at the last, the sin was against knowledge, and unpardonable. Again, then, let me persuade, and entreat, let me argue, and reason, that you should choose, for your own good, what will bring you peace here, and happiness hereafter. What will you give for these blessings? They cannot be bought, with money, or time. There is only one thing to be pawned, or exchanged, for them; and that is, your Free-Will, commonly called in the Bible, your heart. Make this a willing sacrifice, on the altar of God's mercy, and you are saved. Saved as long as you make it, and if you choose to persevere, with an eternal salvation. Oh! Son of Earth! lay not aside this book, till you resolve to seek God, and, by prayer, offer to him your heart. No matter how much you have sinned. No matter how high you stand in the outward church. Go down into your deepest self, and there, prostrate before God, make the prayer, I have delivered for you, in the Fourth Chapter of this book. When you can make that, with sincerity, and faith, in God, and with desires of acceptance with him, you are saved. When you can desire to make it thus, you are almost saved. A little more effort will then be sufficient. One more effort, one more getting down deep, into your inmost deep, will save you. May God help you, is my prayer, and that of the medium. But our prayers can do you no good. God is willing, already, and desirous, already, to help you, and he will do every thing, but force your Free-Will, to bring you into reconciliation with him.

Let us pray.

§ 79. Oh! thou eternal, incomprehensible, almighty, and ever loving Father, and Friend! Oh! listen to the humble supplication of thy deeply desiring servant; or, if not thy servant, oh! God! make me thy servant. Grant, oh! most loving, and kind, and powerful Father, and Friend! that I may have wisdom from thee to see, what way I should take; to feel, what I ought to feel; to love, what I ought to love. Be thou, oh! most kind Parent! my helper, my savior, my intercessor, my redeemer, my friend. I know, oh! God! that thou art all these; but yet, oh! kind Parent! make me feel its surety more. Let me know the peace that the world cannot give, or take away. Be thou, oh! Father! my helper in this world's affairs; and, my savior in spiritual matters. Oh! God! I desire to serve thee, and to do thy will. May it please thee to help me to do it. Help me, oh! Father! to walk as thou wouldst have me, and to pray acceptably to thee. Help me, oh! God! to say at all times, and under every dispensation; when troubles surround me, and trials depress me; then, oh! God! help me more, and more, till I can say, truly and sincerely, and with perfect reliance on thy goodness, and mercy, and loving kindness, all like thyself infinite; to say then, oh! Lord, God, Almighty! not my will, but thine, oh! Heavenly Father! be done! Amen.

Oh! God! hear us for thy son's sake, for thy own sake, for our sake; and, we will try, more, and more, to become thy servants, and to be worthy of thy kind regard. Oh! God! thou art good, make us good; thou art loving, make us loving; thou art happy, make us happy; thou art ever merciful, and forgiving, make us so, we pray thee; so that we may be like thee, and like thy son, the Lord Jesus Christ; to whom, with thee, be all honor, glory, thanksgiving and praise, power, will and majesty, now and forever, world without end. Amen.

Oh! God! let thy Holy Spirit be with us, and guide us, and help us, into salvation; because, oh! God! thy Son has declared to us, thy great mercy, and loving kindness, we dare to ask, these favors, oh! God! of thine, otherwise, unapproachable majesty, and infinite nature. For thine is the Kingdom, and the Power, and the Glory, now and forever, from everlasting to everlasting, and so on to infinity, incomprehensible, and beyond our natures to conceive of. Amen.

§ 80. Almighty God! who dost, from thy throne, behold all things, in the Earth below, and the heavens above, look down, in thine infinite mercy, upon thy would-be-humble servant. Grant unto me, the desires of my heart, so far as they are worthy, and proper to be granted, and fill me with love for thee, and help me, to be kind, and loving, and affectionate, and to do thy will, and to walk in thy ways, in thy peace, and in quietness, and obscurity, if such be thy will. And oh! God! be very kind, and loving, to me; and preserve me, in the enjoyment of thy counsel, and guidance, in all things; and keep me, and help me to keep myself, passive in thy hands, and in the hands of thy spirits; so that I may work, in entire submission to thy will, and walk, always, in thy ways. And, to thee, shall be the praise, honor, and glory, forever, and forever. Amen.

§ 81. This last prayer has been made, previous to this time, by my medium, in his own will; and, when you can make such a prayer, in your own will, you will be a medium too. Be ye therefore ready, and willing, for ye know not in what hour, the Lord will come. Come he will. Have your lamps, then, trimmed, and lighted, for if you be gone for oil, when he comes, you will be ranked amongst the foolish virgins, or unwise men. Oh! my People! hear my voice, and listen to my call. I am the Son of God, and God sends me through this medium, to speak to you, to convince you, and to lead you to light and life, and eternal salvation. To the man sions of indescribable bliss, where joy, happiness, bliss, unutterable, un describable, and inconceivable, by men, fills every son, and daughter of man, every creature, and son of God; and every soul that, in the universe of universes, and the whole concentration of universes of universes, in the whole great, and illimitable, creation of God, is enjoying, or will enjoy it, to the end of time, and in the beginning of the eternity that succeeds to the time, when all are Sons of God. Then, shall one universal shout of Joy, and Salvation, ring through the whole illimitable Creation. That, my friends, will be the last trump. Then eternity will commence, and it, of course, has no end. Neither will their bliss have any end. What God will then have in store for them, no man, no spirit, no Son, knows. God, himself, does not know, because he has not resolved to know. But, in due time, he will make his law, that is his will, known. Would you be the last one of all God's spirits to reach his throne, his Sonship? No, you would not, I know, if you can help it. You can help it, if you will sacrifice your heart, your Free-Will. Let us pray, again, the prayer I have transcribed for you, from the Fourth Chapter and its additions.

Let us now leave this part of our subject, to return, for a time, to the Chronological account of the Creation.

CHAPTER XII.

THE DELUGE.

The Relations of the Crust, or Surface, of the Earth.

§ 82. The time, when the Earth assumed the globular form, was about the time Venus became a ring, about the central body. The central body emitted light, and heat, as it now does, and, as it had done from its first organization, as a globe. The Moon, was separated, about the time Mercury was formed into a ring, and at about the same time, Venus became a globe. About the time Mercury became a globe, the moon also became one, and the Solar system received its present appearance of development, except, that a moon has since been added to Jupiter, in place of a ring, and Saturn's rings have been separated, and the outer planets, have nad some similar changes of rings, and moons. Now this may be regarded as mere invention of the medium, by some, and is would not require

much to produce it, if the general law of development is admitted. I. however, give it, for such as can be gratified by the truth, respecting this subject; and shall extend my observations, somewhat further, on the same general principles of geology, and the formation of the crust of the Earth, and the production of the animal creation. There was a great contraction of the body, or matter of the Earth, after its first assumption of the globular form. But this was continued, for so long a period, that I will not undertake to write, the myriads of years, before the dry land appeared. The contraction was caused, or accomplished, rather, by the change of gases, to liquids, and of liquids, to solids. It is a great mistake to suppose, that the arrangement of matter into gaseous, fluid, and solid, has always existed. Comets are gaseous bodies, and represent the original, or early state of the sun, or central body, before concentration had commenced. Next fluids appeared; lastly, dry land, or solids.

§ 83. The central portion, of the planetary bodies, is now gaseous, and the theory of Symmes, is not so far from the truth, as is generally supposed. It is, however, so far from the truth, as to be unfounded, by any hypothesis, which will explain its phenomena. I shall give a hypothesis, but it will not confirm his main points, which were, the openings through the crust of the Earth. The openings, could not exist; because, the shell would contract to close them; and, if they existed, disruption of a ring could not take place, because the internal resistance would not be sufficient, to maintain the position of the crust outwardly.

§ 84. Well then, the crust being formed first of gas, secondly of fluid, and thirdly of solid matter, thickens and hardens, becoming more and more solid, till its thickness is so great, as to prevent a further contraction. Before this time, the inequalities of surface, are produced by crushings, by contractions, forcing up ridges, or forcing inwardly hollows; on the outside, on the contrary, hollows represent inward ridges, or uprisings, as men in the body term them. When the contraction can no longer proceed in this way, the preparations for the removal of the crust commence by a course of separation, proceeding within the outer crust. The internal matter, continues to contract, leaving the outer sustaining itself by its own strength. When the inner surface, has become sufficiently reduced in size, to furnish a strong shell, its contractions again begin to cast up ridges, and make valleys. In the valleys, the fluids rest; above the whole, the gaseous particles, that have escaped from within, float, or adhere, to the more solid, and fluid, surface. Then the solid outer crust, is liable to, and soon receives, such further contraction, as ruptures it into rings. These rings may conglomerate, or slide into each other, and remain separate, for some will be smaller than others. The polar portions of the old surface, or outer crust, fall to the inner crust, because they have no centrifugal force, to maintain them at a distance. The more central zones, or equatorial regions, become, more, and more, accelerated in speed, by being relieved from the polar parts. Then, the acceleration of rotatory motion proceeding, the crust, or ring, as it has now become, becomes more attenuated, and enlarges its circumference, till the motion, that has resulted from all these proceedings, is precisely such as will cause, an equality of centrifugal, and centripetal, force, at the distance, to

which the body had arrived, when the equalization took place. Then the body, or ring, continues to revolve, or rotate, about the central body, till an inequality of thickness becomes developed, by the contraction of its matter, which still goes on, and the thicker portions, drawing by more cohesive, and contractive, force, finally make a rupture, or parting, of the ring. Then, as I have before related, the ring begins to double inwardly, till it winds up, as it were, like a cord, into a ball, or globe. This globe is more solid than that from which it separated. But it is not solid. Again the contraction, and the disruption, proceeds with the first body, and the satellite also proceeds in the same manner.

§ 85. But the satellite is more nearly solid and can scarcely again throw off a ring. There is however such an instance in one of Saturn's moons, where a satellite has been formed from a moon, or satellite, and it now exists in the form of a ring. It is the third moon from the central body, that has this unique, in this system, attendant. How then did the Ark save Noah, when the Moon separated from the Earth? I will explain.

CHAPTER XIII.

EARLY HISTORY.

History of the Earth, and its Inhabitants, after the Deluge.

§ 86. The time for the disruption having arrived, and the Ark being prepared, by the Medium, Noah, in exact conformity to direction of the Divine Influx, the windows of heaven were opened. God's mercy was displayed, to men of that generation, by signs of warning, for forty days and forty nights. Terrible to them, were the convulsions of nature. The Earth rocked violently, almost continually. The waters rushed, violently, over the dry land. The mountains fell, the lakes dried up. The whole of the race of men, then, and thus, perished, except Noah, and those whom he had received into the Ark. Noah, was a young man, and his family consisted of only three sons, and as many daughters. A small number, for the long lived, and prolific antediluvians. The Ark, had been navigated by Noah, under God's direction, to the Polar regions, where its safety was secured, by the law of which I have informed you. These polar regions, reached the under crust of the earth, without any serious shock; but the effect, necessarily, was, that the Earth began to change its axis of rotation, and thus, the one pole, became the central table land of Asia, and the other, the table land of Mexico, and Central America. This change, though gradual, was sudden enough to imbed, in ice, the carcases of tropical animals, in the now frozen regions of Siberia, formerly, the tropical, or equatorial, portion of the inner crust. But how came the tropical animals there, if the outer crust passed off, in those regions, and became the Moon? The outer solid part, only, left. The gaseous,

and fluid, parts, descended to the central body, by the attraction of gravitation, and with them, the dead bodies of men, and animals. But the dead bodies of men, have not been found with the bodies of animals, in Siberia! They have not, but they may be, and will be, before long. For it is only of late, that the bodies of the animals were found there. Noah, now being safely landed upon the renewed, or inner crust of the Earth, left the Ark, when he found the commotions had subsided. But why did he not receive the counsel of God, as to the time, when he should leave? He did act by God's direction, to the end of his life. And, it was only because God, does not choose to have a man cease to act for himself, or in reliance upon, and by the aid of, his own powers, that He insists on his doing it. It is, in this, that a medium's submission, is most fully shown, a willingness to serve God, and obey His revealed will; and, also a resolution to work for himself, without requiring God to be his servant, because he has rendered God obedience.

§ 87. Noah, then found a country, not materially different from the former surface of the Earth, because it was, in fact, a part of it. But this old surface, was found to be less fertile than the new, under the changed condition of the atmosphere. He therefore soon sought, under God's direction, a more fertile region, which he found Eastward, in what is now called China, and what was then, the Western coast of a continent which reached over the greater part of the Pacific ocean, as its place is now called. But then the rivers in China run Eastwardly, and how could, they do that, if it were the Western coast. The change of elevation of surface, that took place under the laws of contracting crusts, submerged the great continent of the then Asia, and raised the space. between that, and the central table land, on which the Ark had rested. This made the water shed itself, in the opposite direction in China; and, in their history, fabulous though it is called by learned Europeans, is found a record, of this extraordinary, and unlooked for, change, and of the devastation, and destruction of human life, which it caused. Wonderful as it was, and unheard of as it is, to the present generation, these changes were not unfrequent, in the early ages, after the disruption of the Moon's ring. But now, the hundreds of thousands of years, have so established the crust, that it no longer changes much, or violently. Slow, and gradual uprisings, and depressions, of surface, take place, and have been observed, and recorded. The last great submersion, was that of the continent, or great island, of Atlantis, which took place, about ten thousand years ago; and, of which a distinct tradition has been preserved, both in the records of the Eastern, and of the Western Continent. The one by the Phenicians, and Greeks; the other, by the Mexicans, and Peruvians; and, also, by the aborigines of Cuba, Hispaniola, and other West India islands. Sudden, as it was, a few escaped to tell the tale; and its remains of surface, exist in Teneriffe, and St. Helena, and a few other small islands. The great ancient Asian continent, left the numerous islands of the Pacific, and the Continent, or great island, of New Holland. In the past history of the surface of the Earth, many such changes, involving vast destruction of life, and obliteration of ancient records, and monuments, occurred. Nations perished, like individuals. But these nations, people, and histo-

ries, have no interest for you, who have never heard of them. Let us return to China, the oldest, the primeval nation of the Earth.

§ 88. Noah, lived 600 years after the flood; and, at his death, saw an empire, or nation, of many millions of happy descendants. His sons ruled provinces, or divisions, of the nation, or race, and Shem succeeded him, by Divine appointment. Shem lived for several hundred years after his father's death; dying, aged above a thousand years. But why was no record preserved of this life, longer than Methusaleh's! Because, the tradition was lost, before writing was invented. Who succeeded Shem? The names of his sons, given in the Bible, have reference to nations, and to colonies, and not to persons. But the Jews, and before them the Egyptians, delighted to trace their genealogies to the utmost extent, and would not be satisfied, without reaching back to Noah. They chose Shem's line of descent for themselves; and, that was true enough, but Abraham, the son of the tribe, or race, of Terah, was an obscure man in his native Chaldea. He, however, by obeying God, became the founder of a great nation, and his chronology, becomes nearly correct, in the Bible. Then his sons, and grandsons, are traced with fair correctness, to Moses, and Joshua, and so on, down to Solomon, and the Captivity. Yet, not with entire correctness, for these records were all lost at the time of the Babylonian Captivity, and restored, from the memories of the chief men of the nation, by Ezra. The Egyptians, had records, besides those upon their monuments. On the monuments, but little was recorded, other than genealogies. The people, could read the sacred writing, as well as the priests, in an early day; and, long before they lost that ability, the scheme, for withholding from them the recorded knowledge of the past, was concocted. Copies of these records of Egyptian tradition, and History, exist, as I have stated, but when found they will not tell much more than this.

§ 89. Egypt, was settled in early time, but inundations, and physical revolutions, destroyed its population, so that its commencement of history, as a nation, commenced about twenty thousand years before Christ came in Jesus of Nazareth. Many, and various, tribes, at first formed the population; derived from India, and Assyria. At last, Menes united them all under one government, and left the nation, strong, and powerful. His successors attempted foreign conquests; but, with few exceptions, with poor success. At home, though they maintained their independence, and extended their empire by population and wealth, they, also, by marriages, acquired kingdoms in Africa, which their superior civilization, and careful, and discreet, policy, enabled them to maintain for a long period. They were at last conquered, by a race of Shepherds, or Nomades, whose original home, or at least their home for generations, was Scythia, or as it is now called Siberia. These Ycthos, or as more generally written Hycshos, were a marauding colony, like those Kimbri, and Kelts, and Germans, that made such inroads into Southern Europe, in after ages; though, they never obtained such complete possesssion, of the countries they invaded, since history commenced its records. Before that, though, their ravages had been more powerful, and destructive. The Pelasgians, were Scythian tribes, or emigrants. The Tuetonic nations, also trace their origin to Siberia, faintly, but correctly. The Ycthos, maintained

their supremacy in Egypt, for more than a hundred years; about as long as the Vandals retained Northern Africa, in the decline of the Roman Empire. The people of Egypt, then rose, as one man, at a given signal, and put to death, every hated oppressor, and made their memory accursed forever. The very name of shepherd, was such an offence to Egyptians, that Moses led his followers away from Egypt, almost without opposition, because they were, in general, shepherds.

§ 90. But, you say, Moses was opposed by Pharoah; and, at last, followed with an army, from which his followers only were saved, by a miracle! No, my friend; Moses, was opposed by court intrigues. His claims to the throne, had been set aside most unjustly. The enemies of his claims, feared he might wish, to turn the strength of his followers, against the nation; and, endeavor to obtain by force, what he had been wrongfully deprived of, for the reason before given. Moses, therefore threatened, and negotiated, till he, at last, extorted from Pharoah, a reluctant consent. But, Pharoah felt the necessity of watching the movements of Moses, and his followers, which he did with his whole army. And Pharoah lost that army, by imprudently attempting to follow Moses, and the Israelites, as they called themselves, in their march across the head of the Red sea. But the account, as recorded, is somewhat distorted. Its general features are true, however; and by making some allowance, for the exaggeration of rewriting them in Ezra's time, we shall easily reconcile it, with an intention to give the truth. I have already alluded sufficiently to the wars of the Canaanites, and the wanderings in the wilderness. I will only state, that the account of Eden being Eastward, in the book of Genesis, is a transcription from a Chinese record, that had been translated to Egypt, and adopted as a literal one, in their theology. In that, the change was made, from Westward, to Eastward, for Eden's locality, so as to suit the longitude of the place.

CHAPTER XIV.

LATER HISTORY.

Origin, and History, of Commercial Nations.

§ 91. THERE is another History of a nation to be written, in which you will feel an interest. That is, the History of the Phenicians. The Egyptians, were a people similar to the Chinese, in their institutions They were separated into castes, and each followed his father's trade, or profession. They were quiet, unresisting, unenterprising, indisposed to roam. They had no ships in early days, and the fables of Grecian settle ment from Egypt, had no foundation in reality. Phenicia, was the great commercial nation of the olden time; or, rather, for the ten thousand years preceding the Christian era. Their power was broken by the Assyrians, and their commerce ruined by the Greeks. They commenced

their settlements on the Levant, by immigrating from Arabia, and southern India. They extended their power, over Spain, Italy, Sicily, Northern Africa; and, in their earliest voyages, reached the ancient Continent, or great island, of Atlantis, where they had settlements, or colonies, or trading posts. The inhabitants of Atlantis, were a kindred people; but had left the original seat of the race, or tribe, at a much earlier period. From thence, they proceeded by sea, to the British Islands, to Denmark, Norway, and even to Iceland. From Iceland, they found a way to reach America; though its productions in those northern regions, had small value for them. The gold of Ophir, was obtained from the interior of Africa, which is the richest in its production, of all countries. The mouths of rivers, along, and below, the Gulf of Guinea, supplied them; by the commercial tastes of the African nations, inducing them, to resort to them, for the purpose of obtaining the articles the Phenicians sold.

§ 92. But, did not other nations, share in this lucrative commerce! None did, after the submersion of Atlantis, till Solomon persuaded Hiram, of Tyre, to allow his ships to accompany the annual fleet, that left the Phenician ports, and rendezvoused at Sicily. Their voyages were performed by coasting, and some few bold departures, on known short cuts, performed under favorable circumstances. Three years, were usually occupied in going, trading, and returning. But did not Solomon have his ships on the Red Sea! He did make a port at Ezion Geber; but, that was as a compensation to Hiram, for the great privilege, of being allowed to join the Phenician fleet, in its voyage for gold. The Phenicians used Ezion Geber, far more than the Jews; and, it was at that port, they did business, or had commerce, with India. Before that, their supplies of Indian goods, had been obtained from ports on the Persian gulf, which the Assyrians oppressed; and from which, the land transportation, was much more, than from Ezion Geber.

§ 93. The laws, and language, of Phenicia, have nearly perished. Their History, entirely so, to men in the body; except, as it is connected, during its latter time, with the Jews, and Greeks. The Greeks, themselves, were the posterity of Phenician colonies, united with Pelasgian conquerors. These again, were further mixed with other tribes, arriving from the Black sea; or, from what is now called Circassia, and Georgia. A district, which has long possessed the fairest, and noblest, physical specimens of man; and, from which, too, the Saxons were derived.

§ 94. The Saxons were not Germans, nor Scandinavians, but Georgians. They left their original, or for long time, residence, in the year of Alexander's invasion of Persia, and marched, or travelled, by slow stages, and circuitous routes, till they reached the Baltic at Riga. There they long maintained themselves, but new immigrations taking place, they were forced to fly from that country, and a small remnant of the bravest, took possession of, and maintained themselves in, the peninsula of Jutland, the neighboring islands, and the almost impenetrable marshes of the neighboring continent. Here, they arrived about one hundred and fifty years, after the Christian era; and there, they remained, as their principal seat of power, till they had by a long and persevering contest, obtained possession of England, and the greater part of Scotland.

§ 95. The remainder of their History, is well known, to men in the body; but, that they are to be the ruling, and controlling, nation, in coming generations, is just surmised, by a few ardent imaginations, who look upon British power, as the manifestation of its developement. They are not far wrong. But it is to America, we look, as the future seat of their power; for even England must fall, before the combined power of the Dragon of Rome, and the False Prophet of Europe. But, the Woman that fled to the Wilderness, and was sustained by the two wings of a great eagle, shall receive her progenitors, and sustain the power of the Saxon nation, in all its splendor, till the Fifth monarchy shall be merged, in a universal brotherhood of all mankind, under the government of Shiloh, the Prince of Peace. But to return from this digression, let us briefly sketch, the Laws, and Government, of the Phenicians.

§ 96. Their state, or nation, was composed of a considerable number of independent cities, under respective heads, comparable to kings, but not possessing absolute power. They ruled through, or with, the assistance of a representative body, appointed by the people at large. There was a federation, but its weakness cost them, their existence as a nation, when the Assyrian power became established, and aggressive. One, by one, the small states were reduced, till only Tyre remained. The colonies, had never depended much upon the mother cities, for government, and their most powerful one, Carthage, was only an ally. As is well known, they, were not unwilling to be left without the rivalry of Tyre; and, they always had some excuse, in the time of her greatest need, for refusing help. Troy, was one of the small Phenician states, and was destroyed by the Greeks, who even then, began to prey upon the Phenician commerce. The length of the siege, and the cause given for the war, in the Iliad, are imaginary; but it was a contest, that called forth the whole power, and resources of the Greek states, which also had, like the Phenicians, and as derived from that ancestral branch, a confederacy, weak, it is true, but strong, when all felt a common interest, or desire, to obtain a particular object. So, Troy fell, a thousand years before Tyre.

§ 97. The religion of the Phenicians, was a mixture of all that their commerce made them acquainted with. Its purity was maintained, in their previous land of residence; but, they adopted whatever would make them more agreeable, to the people with whom they traded: and, from them, derived human sacrifices, and fire worship. They introduced fire worship into Asia, having derived it from Africa. Zoroaster was a Phenician; and, his works, and preachings, converted the Persians from truth, to error respecting the origin of Evil, and the worship of Fire, the Sun, and Idols. They still believed in God, the Maker, and Preserver, of all things. But their recognition of him, became less, and less, as time progressed, and the priesthood declined in learning. At last, only the outward form was left of this religion; and, at the coming of Jesus of Nazareth, as the Messiah, the knowledge of the One True God, was confined to the single nation, insignificant, and contemptible, of Jews.

§ 98. Every nation that knew them, despised them. Their own dissensions, weakened them, and they were the prey of every invader, whether he marched to, or from, Assyria, or Egypt. Living in a defensi-

ble country, they seldom resisted. Their spirit was broken by defeat, and their power by dissension. Some adhered to an Egyptian party, some to an Assyrian. Some would trust to Phenician alliance, others desired to call in the Greeks. The prophets urged them to trust in the God they professed to serve and to own for King of Kings, but their faith was too weak, and their History, with the brief interval, of the reign of David, and the sway of Solomon, was a series of disasters, following a series of predictions of success if they would have submitted passively to their God; whom their prophets, or mediums, always had communion with, through his Holy Spirits. There was, at last, a cessation, under the Grecian Syrian monarchy, of the almost constant devastation they had experienced, and the successors of Alexander, respected his grant of a nominal independence. The Romans, in the beginning of their dominion, were disposed to treat the Jews, like other conquered nations; without any other rigor, than what was necessary to secure their plunder, under the name of taxes; but the Jews were so insolent, and haughty, and pugnacious, that their destruction as a nation, became, to the Roman view, a necessity. From this impending event, the Christians fled; and, warned by their mediums, or prophets, secured safe refuge, in various parts of the world. This event, was thus overruled, to be the means of greatly aiding the spread of Christianity, which was thus preached, to every nation, tongue, and people, of the Western portion of the Eastern continent. Paul, was in Rome, a prisoner for three years; and he there made converts, amongst the noblest of the Romans; and, their influence, exerted itself, to prevent a persecution of them, as well as of Jews, which was at one time threatened, by Titus and Vespasian.

CHAPTER XV.

IMPENDING CHANGE.

Changes of the Earth's surface; Past, and Future.

§ 99. When the World was in its primeval form of a Ring, the solid part was accompanied by fluid and gas, because the Central body, had retired by contraction, to so great a distance from the outer crust, that its attraction, was less than that of the ring, or Earth, itself. But for this, the Earth, like the Moon, would have had no atmosphere, or fluid.

The Moon, however, has such a gas surrounding it, as suffices for the maintenance of life, in organized beings. They are not, however, like to any in the Earth, and I shall not weaken your faith, by describing them; particularly, as it is not, properly, within the limits of my title page.

The Earth, then, having rolled up like a ball, retained, at first, sufficient tenacity, and glutinosity, to be moulded into spherical form, by the laws of motion, and centrifugal force. Its center, was left hollow, as far as solids were concerned, and retained most of the fluids, which had accom-

panied it. But, the contraction going on, the glutinous matter, which was its solid portion, soon began to separate itself, into an outer, and inner crust. It was, however, as yet, too unconsolidated, to maintain its outer crust far enough from the inner, to form a ring, that would separate into an orbit of its own. Its whole material, fell back, as it were, upon the inner crust. It was by this process, that the moon became large in proportion to the Earth.

§ 100. It was also, this process which caused the great changes of surface, I have alluded to in speaking of the submersion of continents. But this did not continue so long this time, as before; nor, so extensively. From this, will result a smaller moon, at the next separation, which as I before stated, will take place soon; that is, in a few thousand years. This second moon, will be, at first, a ring; and, at last, a globe, about half as far from the Earth, as the present moon. But, before this disruption occurs, we hope to be able to convert all the men of Earth, to a knowledge of their Creator; and, an understanding of his Laws of Being, Action towards Men, and Salvation of Men, and Spirits. But, we do not know that we shall be able to do it. Because, Man has, and will have, his Free-will. We shall ask, then, that every believer of the truth, shall work in submission to God; and, passively, by His direction, to extend this knowledge, and secure this conversion. The outward signs, of our presence, will cease very soon. But we shall ever be ready, and willing, and desirous, to work spiritually, internally, and by Divine Influx. The way to men's hearts, is always open to this proceeding, if they consent. If they are willing, we work. If they are passive, God rules. If they are passive, God rules in them, and acts through them, on other men. Who, will come up to the help of the Living God? Who, will be on his side, in the coming, the already commenced, contest, between Him, and Man's Free-will? Choose ye now, whether you will serve God, or the world; God, or man; God, or your own Free-will.

CHAPTER XVI.

ANTEDILUVIAN HISTORY.

History of Antediluvian Life, upon the Earth.

§ 101. When the Earth had assumed its globular form, and had become the residence of Man, animals, had existed upon it, for hundreds of thousands of years. First, fish were the inhabitants; slightly above vegetables. Gradually, the highest form of animal life rose in the scale of creation, by the developement of the law, that spoke the Earth, and the whole universe of universes into being. When quadrupeds existed, Man's type, the monkey tribe, appeared. But monkeys lacked the living soul. The spirit from Paradise did not enter their bodies. They were like the other animals, and like the monkeys of the present day, mere animals,

mere sentient existences. But they were not without some kind of intelligence, any more than the higher animals of the present day. They had reasoning powers, though limited. They could form governments, and establish laws. But their laws were simple, scarcely extending beyond the limits of personality. Property, was only recognized, when in possession; and personal rights, were not more than the right to roam unmolested. But, there was a sentiment of justice, instilled into their being, which stood in the place of many laws; and the establishment of government is easy, when beings are already under the control of justice. These animals were somewhat superior, to the highest of the present relative tribes, or races, as men call them. They even assembled in large communities, and erected huts, in a kind of orderly arrangement.

§ 102. But, long before men appeared, these animals had subdued the earth's surface to orderly cultivation, in large districts, and preserved its security and peace, by the destruction of the animals, that would have, by their abundance, injured the harvests, or their domestic animals. For the various useful, or domestic animals, were trained into subjection, by this race of superior animals, which had thus prepared the Earth for Man's residence. For Man is helpless, nearly, without the aid of animals. He may be savage, but can scarcely be a civilized, a refined, or intellectual man, without their services being subjected to his wants, and desires, and whims. The monkey, or baboon race, then existing, having reached its highest development, Man appeared, by the development of the same law of progress, which had so carried forward matter, as to make his presence a want, or necessity, to its perfection and beauty. Man appeared first, as a few individuals, of a lower form than at present. That is, by lower, I mean, more animal, sensual, gross. This primitive man was larger, stronger, and longer lived, as I have before intimated. But the first creation, or appearance, of man, was by an act of matter; or, else, it was by an act of Deity, or of his Word. By his Word, all things were made. So, by it, Man was made.

§ 103. Can you understand the process by which matter assumed form and being, and sentiency, as an organized body, prepared for the reception of an immortal emanation from God? I fear not. My medium found what I have before written, to be, in some parts, too high for him; and wisely left it behind, in reading the book, as above his comprehension. Not that he despaired of understanding it, but that he resolved to take time to compare, and weigh, and resolve, and combine, and study, and ponder, that he might understand it thoroughly. This you must do, oh, learned man, if you would fully appreciate, and understand, my next Chapter.

CHAPTER XVII.

DEVELOPMENT OF MAN.

History of Man's Formation, and Improvement; from the Beginning, to the Present Time.

§ 104. MAN, being prepared by the Word, in the course of creation, or, development, was found in the bowels, or matrix, of a pure specimen of the highest order of animals that preceded him. He was then, very similar in form, whatever he was in interiors, to the lower animal. But, his mother having been selected with particular regard for the event, or circumstance; and the mother of that mother, having, also, been so selected, the possibility of improvement, is evident enough to human reason. But the father, was also selected, as well as the mother. For, by two consecutive proceedings, on the part of the Word, the two mothers, were induced to conceive an embryo, without an animal congress. The result, was a being highly developed, the admiration of its mother, and of all the animal race. How, you say, can such a result be possible? and does not this show, that Jesus was not the only begotten son of God? I will explain this, by calling to your recollection, that women in the present day, do, often, so conceive an embryo. Virgins, of unspotted, and unsuspected, and real, virtue and purity, have borne them. To be sure, they do not come to maturity, are seldom expelled, are more often outside of the uterus when found. But the fact is well known, that hydatids often occur in pure minded women, who have had no sexual congress. Then, all that is wanting is to have sentiency impressed upon, or imbued into, the body thus formed, and it would progress to maturity. This the Word does, and the Word also disposes the constitution of the animal, or woman, to a state in which the hydatid must inevitably be found, and provides that it shall occur, at such a time, as will ensure its safe progress to the uterus. For, it will always make such safe progress, if it occur at the period of the monthly return, or catamenia. But, if at any other period, than within forty-eight hours of that cessation, it will not pass into the uterus. Then what is the reason more do not occur in this way! First, the chances are as twelve to fifteen, opposed to one, that it does not occur at that time. Second, there is the further chance, very much against it, that it will pass off, as a foreign body, at, or before, the next return.

§ 105. How, then, is this different from the conception of the Virgin mother, of Jesus of Nazareth? She was also operated on by the Word. For, by the Word all things were made; and, therefore, the only begotten Son of God, must have also been made by the Word. But in this case, the WORD, himself, took flesh. That is, became the soul, or sentient portion, of the infant born to Mary. How, then, do we understand you, when you say, that the Spirit, or Soul, of Jesus, was selected for that particularly prepared body, because its desire in Paradise had been to do good? will be asked by many attentive readers, my medium included. It

was by the Word, that the Spirit was selected, and the Word, also joined itself to the spirit, by an intimate, pairital, union, such as exists in Paradise, regularly, and invariably, with all spirits; but, which is generally dissolved, before leaving that state, by the law of progress, that leads the spirits to want to leave that place and situation of existence. It was then the Word, and a Spirit of man from Paradise, like other souls of men, except that its motive was to do good, that formed the interior of Jesus of Nazareth! It was. The Word took flesh, and we beheld his glory, as of the only begotten son of God. Is not this plain now? You thought you understood it after the explanation in the First Book, but now you see a higher meaning. There is, a yet higher meaning, which I cannot yet make you understand. So we will leave the subject, and return to men's origin, or commencement of existence on the Earth.

§ 106. The body, being thus prepared for the first Adam, or man's spirit, from Paradise, the Adam, or soul, entered it, in the usual way, at its first inspiration. Animals do not cry out at the first breath. Men do. What is it then, but the soul's entrance, that causes the manifestation of pain? Nothing, but that, can account for it, though nurses and physicians have thought they knew the reason to be the pain the air gave the lungs. But, if that were the reason, it would produce the same effect with all animals, born in a similar manner.

There was then, one man. But, I said there were several individuals at first. This process was simultaneously carried on, in several cases. Some ten, or more, were selected for the first part of the process. Their hydatids matured, and were monkeys; to give them a name you are familiar with, and it expresses the idea of their nature. They were monkeys, superior to their fellows; and chosen for their superiority, to be the rulers of large bodies, or communities. From these ten or more, two were selected, who bore the bodies, called, or referred to, under the names of Adam and Eve, in the traditions of that event. These, were so decidedly superior to all other inhabitants of Earth, that all the race previously or then existing, submitted willingly to their authority, and thus, all the beasts of the field, and fowls of the air, as it were, submitted to Adam, by the submission of their masters, the monkeys, or primary animal. Thus man appeared: or, as it may be called, thus was he created. But the Man of the Antediluvian world, was a very different being from the present Man, as I have before intimated. He was larger, stronger, and more sensual. He was also six fingered, and six toed, and bull necked, as the human neck resembling theirs is now termed. He had a tail; and, it was the apparitions of beings of antediluvian birth, that caused the popular notion, of the appearance of evil spirits with tails. He also had horns; short, and strait, proceeding from his forehead. These grosser, and more animal parts, gradually lessened in development, till near the Deluge. Then, Noah, was again produced by a hydatid, from a selected mother, as was his wife also. This pair, then, commenced a new era in the history, and in the form of men. As before, their superior appearance, caused them to be promoted to sovereign authority, over the great mass of a powerful nation; whose sway was almost universal, and their power, and commerce, universally extended.

Here we close this branch of our History, merely saying, that analogy will properly teach man, that, as he originated, the lower orders of being, descending even to vegetable, and mineral, were originated. As he originated, so a higher developed body may, and he may infer, probably will originate. And the same analogy, will lead him to infer, that the various races on the Earth, have been found, one, after another, beginning with the lowest. That there have been successive developments by hydatids, from lowest of the negro, or still lower New Holland race, to the highest Circassian, or Saxon, type. Analogy, too, will teach him, that a greater change of form will occur, when a pair shall be got ready for the next crust of the Earth; which, will be, when the Second Moon is disrupted, when the present, or then present, inhabitants, must perish from their bodily existence, by another confusion of the elements like the Deluge.

§ 107. But, has not God set his bow in the heavens, as a sign that the world shall not again be destroyed by water! He has. But though the confusion of elements will be similar, the outer crust of the Earth is now so much farther removed, and so much thinner, that the confusion will be less; and, there will be large numbers of men, left on the ring, which will continue to be inhabited by them. The Polar regions, as before, will fall, or be attracted, to the central portion; and, again the axial rotation will be changed. The newly formed race w ll people that body; and they, and the present race in their new satellite, will be subject to many great and destructive operations, by the changes their respective habitations will necessarily undergo in assuming, the one, a spherical, and the other, an equalized form, and a solid crust.

Then let us return to the History of the Spiritual Influx, as manifested in the establishment of religion, in the Earth.

CHAPTER XVIII.

SPIRITUAL DEVELOPMENT.

Rewards of Spiritually Minded Men, by their Progress.

§ 108. Man, at first, had no religious notions, other than such as were common to the lower animals. But Noah, was Divinely inspired, and endeavored to awaken in them, a desire for Spiritual progress. He did not succeed, in turning a single one of all the race, to a surrender of his will to God. But, when he taught his descendants, he warned them, by the fate of their predecessors on the Earth, to be attentive to the Divine Influx. And for thousands of years they were. For many ten thousands of years, they obeyed the warnings, and submitted to the directions, of God's spirits: transmitted through the various mediums, who were trained for that purpose. They, too, were individually attentive to the Divine Influx or Word within themselves. But yet, their disobedience, and want of submission, was so great, that none of them made rapid advancement in the Spirit

world, or existence. How is it that they were so obedient, and yet so disobedient! They were obedient to the mediums, but not to their own receptions. It is the latter, that effects the salvation of the soul. Then mediums ought certainly to make rapid progress in the next state! Not of course. Because, a medium may be used, without his being passive. He may be passive to reception, without being submissive in action.

§ 109. The last is the state of my present medium. He receives passively, and he reserves his action, till I withdraw. Then he acts in his own will. But do you not require this kind of action! Do you not say that mediums should act for themselves, and not leave their whole efforts to God! No. I say, mediums should desire to submit their actions to God's will; and, that, to be perfect, they should have no will of their own. But this would raise them to the Sixth sphere! Not quite yet, my reader. Their will must be passive, then they receive correctly. Their actions must be in accordance with what they receive. Then they are submissive in action. Because they are told they may do a thing once, they are not to suppose they may do it again, or all the time. Because, once they have resisted without evil results, they are not to suppose they may continue to be resisting. No, submission comprises not merely the surrender of the will, but a seeking for direction, in order that it may be obeyed, or followed. Then God will direct, and the medium can act in the will of the Fourth sphere, which is the highest to which man in the body can arrive. What then do I lack? all these have I kept from my youth upwards! Sell that thou hast, give to the poor, and follow me. This was the answer; this is the answer, to all, who think they have done any thing. But does this mean that you are to work no longer? That you are to sacrifice your property, your business, your family, yourself, and to wander about an object of charity? Oh, no. It means spiritually, you should have nothing. No will, no power, no action, except as you are directed to have them. That you should part with every thing, that you suppose yourself to be the spiritual possessor of, so that you can offer your mind, or soul, as a pure tablet, unwritten upon; so that God may write thereon, what may best please himself; and, that you should ever be ready to dispense spiritual bounties, to those who need them; and, that you should not only do this, but that you should do as Jesus did. He sacrificed himself fully. He gave himself a ransom for many, for he sacrificed his time, his comforts, and enjoyments of the home circle, in order that he might preach, and warn, and persuade, and threaten, the sinner, or the ignorant teacher or professor. When, then, shall you begin to prepare for this progress? If you do not begin now, you cannot progress as fast as you may. "Time once past never returns." Let the past take care of itself. Let the dead bury their dead; do you press forward to life eternal. If you do not begin now, you may make no beginning in the body. You may do worse, you may retrograde. Begin then, now, whilst you feel some inclination, whilst you can perceive, and I do perceive, in your heart or mind some inclination to do so. Begin, and I will help you. Begin by making the prayer I gave you in the Fourth chapter, and progress to make it with the additions in the Eleventh Chapter, page 84, and you will make progress, indeed, when you have, by according with it, made that prayer your own,

you will already have made progress. Great progress. Let it be for awhile your daily prayer; for, till you have fully mastered every desire in you, contrary to its spirit, and meaning, you cannot have peace. When you have mastered all those contrary desires, and laid yourself, in your submission of your Free-will, at the feet of God, you will have that peace, which the world cannot give, neither can it take away.

§ 110 Perhaps you have never had a taste of this peace. If you have not, you know not how great is the reward I offer you. It is passing al understanding. The reason of man can never comprehend, or understand it. It must be experienced to have any correct idea or knowledge of it. It is as far beyond contentment, as contentment is beyond repining. It is as far beyond joy, as joy is beyond sorrow. It is quiet in its manifestation, but deep in its channel. It flows ever, from the pure fountain of bliss which wells in the throne of God, and proceeds continually from thence, to every part of the UNIVERSAL WHOLE. A higher Universe, than I have yet spoken of. Before I spoke of an Association-of-Associations-of-Associations combined into a WHOLE. Now I speak of a Combination of these last named Combinations, arranged into the Great UNIVERSAL WHOLE. Does this comprise THE WHOLE of Creation. No, finite reader, INFINITY cannot be described to you, in language comprehensible by material minds, as all minds are, to a greater or less degree, whilst in the body. Let us then pause. God's bliss not only proceeds, to every part of the Universal Whole, but it proceeds to every part of the Infinite Creation, continually. It is never in the least degree scanted, or lessened: From everlasting to everlasting, that is from one indefinite period to another indefinite period, it proceeds unabated, without limit, without cause, except God's Will and Mercy, without money, and without price. It is this bliss, which, entering into the soul of man, when he has submitted himself to God, becomes, or forms, within him, that peace which the world cannot give, neither can it take away.

Let us pray.

§ 111. Oh! Almighty, everlasting, and unappreciable, God! may it please thee to look with ineffable mercy, upon this reader of thy Revelation. So that he may understand, and believe it. So that he may comprehend, and receive it. So that he may feel, and know, the certainty of thy Divine Word, herein contained. The Word of thy Power, that took flesh eighteen hundred years ago, and now desires to penetrate, and pervade the bodies and souls of men, in this transitory state of existence, which they call Life. Oh! God! may it please thee, to aid by thy Power, sanctify by thy Grace, establish by thy Will, and confirm by thy Love, and Mercy, the good desires that sometimes arise in the heart of this reader. May it please thee, to help his every effort, to control his passions, to overcome his base inclinations, his unworthy motives, his unwise resolves. Oh! God! be merciful to him a sinner. Oh! God! have pity on him, a low son of Earth, who has aspirations at times, and hopes always to reach forward to something better, without knowing how to progress, or what desire. Prepare him, Oh! God! for advancement into the Life to come; and, for the union, and communion, of thy Holy Spirits; who desire,

Oh! God! to be his helpers, and to serve him as willing servants of al. whom it pleases thee to raise, to the high and holy calling; wherewith are called all the spirits in thy Paradise, and in every stage of their existence. Help us, oh! God! to do thy Will, and perform thy Pleasure; and be our Mighty God, our Everlasting Counsellor, our Prince of Peace; and not only, oh! God! to us, but to this reader of our Revelation of Thy Will. Save us, and be our Redeemer, oh! God! and help this man, this reader, with thy sure Power, so that he, too, shall be speedily redeemed from the law of Sin and Death. Be his Comforter, Oh! God! even as thou hast been our Comforter, and be our Helper, to help him. Amen.

CHAPTER XIX.

THE MOON.

Changes of the Moon's Surface.

§ 112. THE causes that retain the Moon, in an orbitual revolution, precisely equal to its rotary one, are interesting, and instructive. Their explanation, will also remove an objection, or argument against the theory I have made known, of the formation from a ring, of this body. It is easy to suppose, that bodies having a rapid axial revolution, might become round, after winding up into a ball, or spherical body. But how can the Moon get this spherical shape, and have an axial revolution, precisely equal to its orbitual revolution?

§ 113. At first the Moon had a rotary or axial revolution quite rapid, which it received in the way I have described. Then it ceased to revolve, in consequence of a flattened pole. This became so flat, as to be thinner than would support itself. It collapsed, and fell to the inner crust. The inner crust again, having now no counterbalancing attraction to sustain its equilibrium, also met, by attraction, the opposite side of the outer crust. So that the Moon is really a shell, open at one part of its periphery, containing a ball, resting on the inner part of the shell, opposite to the opening. It then presented this heavy side, where the two crusts touched or joined each other, to the earth; and, by the Earth's attraction, it is ever maintained in that presentation. The opening, which is about eighty degrees across, is, consequently, ever invisible to Earth's inhabitants; though it is seen from other planetary bodies, and from the sun. It is also so small, as not to interfere, with the presentation of a globular shadow, during eclipses. This form of the Moon is an anomaly in this Solar System. But other systems have similar cases, though they are comparatively rare.

CHAPTER XX

THE SUN.

Nature of Heat; and Condition, and Climate, of the Sun, and other bodies

§ 114. The cause of the supposed increase of heat, towards the center of the Earth, is the concentration, or solidification, of matter, continually going on. By this, the latent heat of gases, liquids, and softer solids, is set free. This heat, then reaches the surface of the Earth's crust, by degrees, by transmission through the solid matter. When it reaches the surface, it is dissipated again into the gases, and atmosphere, which retains, and multiplies, and guards it.

§ 115. But then the atmosphere does not grow warmer, at least has not within the memory, or historical records, of man, but rather the contrary! The caloric, or heat, which is a definite substance, as much so, as a gas is a substance, extends itself, in an extremely rarified form, in the upper or outer regions of the atmosphere; and would, in time, become luminous, like the Sun, if it were not returned to the Earth, by the Sun's rays, which thus obtain their heat. There is now, no more brought to the Earth's surface than formerly; because, formerly, the heat derived from the interior was much greater, the changes from aeriform to liquid, and liquid to solid, proceeding then with great rapidity, and nearer the surface. The changes are now more distant, and are also fewer there. But the reservoir of heat in the atmosphere has increased; and the Sun's rays are more fervent, than ever were experienced before, since the deluge. The luminous appearance of all the stars, is obtained from this source. The faint luminosity, of the Moon and of the other planets, as may be observed, exists when unilluminated-by-the-sun-portions are visible to us, is caused by this collection, or reservoir of caloric in the higher or outer region of atmosphere, surrounding each.

§ 116. The spots on the Sun, are caused by depressions of its calorific stratum, which themselves result from an attraction of its internal crust of solid matter; which, at times, draws into itself, a vast portion of the outer crust, and into this chasm, the atmosphere rushes. For the consequence of the solidification, or concentration of the interior matter, is the formation of a vacuum between the two crusts; and, until the outer shell is strong enough, to sustain its own gravity and form, it is liable to these collapses.

§ 117. Now, with a brief sketch of the climate of the Sun, I will close my explanation of the Solar System. The Sun receives no heat from other bodies, as the planets do from it. But it possesses great internal heat, because the process of solidification, or concentration, proceeds largely, and rapidly. Its surface therefore is warmed by its internal heat. Its atmosphere, is also highly rarified, and warmed by the same cause. Its light is derived from its own luminous atmosphere, and it is only through

the occasional openings, or spots as men call them, in its luminous atmosphere, that its inhabitants can look out upon the glories of the great expanse. Their knowledge of it is, therefore, very limited. But, the beings existing upon its surface, are of a high order; because, they are the result of successive formations, like Adam and Noah, taking place after each successive departure of its attendant planets. In all other respects, of its scenery and inhabitants, it resembles the Earth, and the other planets.

§ 118. Comets, are the fragments of atmosphere arising at the times of disruptures of planets, or planetary rings, from the Sun. When they approach the Sun they become luminous, from the reflection of his rays, from their denser portions. But, this denser portion becomes elongated, by the powerful attraction of the Sun; which brings its more solid portion into an accelerated progress, as it reaches, nearer and nearer, the focus of its orbit. None of these bodies, extends far beyond the outermost planet's orbit; though some reach so far as to be lost to the Sun's attraction, and fall into the atmosphere of some other body of the Solar system.

§ 119. The Aurora Borealis is caused by a movement in the stratum of the atmosphere, which is highly calorific, and the movement of its particles, makes the calorific stratum luminous; thus forming a faint representation, of the manner in which the Sun is heated, and lighted, from its own luminous atmospheric stratum.

§ 120. Now, a word upon Aerolites, or falling bodies, which occasionally reach the Earth; and, are often seen, in their progress through the luminous stratum of atmosphere, where their rapid motion, produces such a disturbance, as makes visible their course, but not their bodies. These foreign bodies are the fragments of planets, and of the sun, set free at the time of various disruptions, of the rings of those bodies; and, since that, revolving in erratic courses, about the Sun, or the Earth. At first they are gaseous, then fluid, then solid. They are, in fact, comets, solidified; and, like most comets, small. Very few of the comets would weigh twenty tons, if placed upon the Earth.

CHAPTER XXI.

PHYSICAL PROGRESSION, CONTINUED.

History of the Future of Anglo-Saxondom, and of the New Jerusalem.

I MIGHT call this PART III.; but I refrain, as it would look so formidable as to size, whilst it will be brief. I shall, in this, briefly sketch the future progress of mechanical, or physical, discovery or art. But not by such particulars as will enable men to make the improvements referred to, in any other way than they have been made previously. That is, by patient thought; and, Divine Influx aiding their own endeavors to benefit mankind. Small success is ever the result of sordid motives of action in these departments.

§ 121. Ships will yet be built, though Railroads seem now to be fast arriving at the highest possible speed of travelling, yet, ships will be built to excel, in speed, the swiftest Railroad train, now or hereafter to be established or operated. The Atlantic, between New York and Liverpool, will yet be crossed in 24 hours, by power acting upon its waves.

§ 122. Balloons will be produced, that will navigate the air, with considerable success. But their results, in voyages, must always be irregular, and they will bear to the rapid ships, the same relation that sailing vessels do to steamships. A few occasional, extraordinary voyages, may almost equal the more perfect form, or manifestation of power of movement. But the great average will be far behind.

§ 123. Shall land travel then be stationary? Oh, no. The Railroad trains shall yet reach a speed, of one hundred and twenty miles an hour, for loaded trains.

§ 124. When will these things be, and what shall be the signs of their coming?

The signs, are evident from the past progress of men. Looking back fifty years, see what has been done. Look forward fifty years, and imagine an accelerated progress. For acceleration is the inevitable result of progress, unless some other principle interferes to counteract it. But you do not know, that that some other principle may not interfere, now or soon, in this matter! Well let that pass. I tell you what will be. You may judge hereafter, how worthy I am of belief. And, if you are wise, you will conclude that this entire book is truth, and nothing but truth.

§ 125. The time, for the greatest of these improvements, will be after the downfall of British power; which must, and will, fall before the efforts, the last great successful effort, of the Dragon; the Seven Headed and Ten Horned Monster; the last phase of the Fourth, or Roman, Monarchy! Yes! the mighty power, the vast empire, that the genius of Anglo-Saxons, and the favor of Providence, has so rapidly established, and now so wisely sustains, must be resolved into another form.

§ 126. Let us recur to the Book of the Revelation of John the Divine. There we find the Beast, or, if properly rendered, the Living creature, or, the Seven Headed Monster, which is there put for Daniel's Fourth Kingdom, will combine with the False Prophet. The Dragon will give his power to the False Prophet; and, they will place a mark upon men, so that no man shall buy or sell, unless he have the mark. That is, they will restrict men from preaching any other religion or doctrine, than they please to have preached. No man shall buy or sell, any other spiritual matter or thing, than they have marked out for him. That is the meaning of the passage. For the prophecy relates mostly to internal or spiritual matters. This is rapidly becoming the case, in reformed church government in Europe, as well as in Roman Catholic church government. They are beginning to combine to tolerate no other.

§ 127. The British Government forms the only European exception, to this state of progress; and this, will the more incite the combination of the Dragon and False Prophet. They will persecute the Woman. Britannia is the Woman. Her child is America; or more particularly, the United States of America. Her child is upheld, or protected, by its na-

tional emblem, The two wings of a great eagle. But the Woman was not destroyed, for the Earth helped the Woman, and drank up the flood which was cast out of the mouth of the Dragon. The Earth is the flood drinker; that is, the absorbent of all that the Dragon casts out after the Woman. The Earth is the Continent of America. It will receive, and absorb; all the armies, which the European armies shall send forth from its shores. It can absorb them without injury. Indeed with benefit to itself. It will thereby be rendered more prolific. What? then, will Britannia be in America! that America shall absorb the waters, or floods of men, which shall be sent forth, to fully overwhelm, and completely destroy the Woman of Britannia? Yes; there will be found the refuge of Britannia's nobles, royalty, and riches. There will be found every true Englishman, every high minded Anglo-Saxon, whether England, Scotland, or Ireland, is the land of his birth. There, will all seek refuge, when invasion shall have conquered, and power overthrown, that liberty of conscience, that security of personal rights, that guarantee of property, and of liberty of speech and action, which is the boast of the native Englishman, the glory of the British Constitution, the first of the Anglo-Saxon laws, institutions and character. Will this be in our day? Yes. The day is near at hand, when, in an hour, all shall be destroyed. The modern Babylon, shall become the prey of the spoiler. That City, never yet conquered, shall fall to rise no more. It shall become the residence of every unclean thing, which the foulness of Europe can pour forth. In it shall no more be found the peaceful pursuits of industry. It shall decline and be heard of no more. And, all the spectators, standing afar off, upon the shores of America, shall say, Alas! Alas! that great City! for in one hour is all her glory destroyed. And the shipmaster, and those who go down to the sea in ships, shall weep and mourn, for no man will buy their merchandize any more. Yes, freights will be dull. Ships will rot in the ports. For commerce will be destroyed by the fury of the war, and the ships of Britannia shall seek refuge in America's ports.

§ 128. The colonies of Britain, will gladly coalesce with the United States, when the British Isles shall be ruled by the Seven Headed Monster. One mind, and one thought, one government, and one nation, shall then comprise the Anglo-Saxon race. The mind and thought that pervades it, shall be resistance to tyranny, and the destruction of tyrants Then will commence the real struggle, between the Past and the Future the Fourth and the Fifth Monarchy. Then will all the powers of Earth and Hell, be arrayed against Heaven and God's spirits. But, the armies of Jesus shall follow him. His sword will bear the inscription of THE WORD OF GOD. And can you doubt as to who will be victorious? But, if the Earth be America, will not that be on the victorious side? Only, when America, by her inhabitants, shall have submitted to be led by him. But he goes forth conquering, and to conquer. He has already mounted his courser. He is riding now his White Horse. He is King of kings, and Lord of lords; and, in him is Salvation, and Power, and Glory. Submit, then, oh! reader! to him. Give him your heart, now. For the great day of battle is at hand, and the blood shall flow, so that it shall be to the horses' bridles.

The Earth, here stands, not for America, but for the power of man Men under their own guidance. But, the armies of Heaven will be composed, of such as are led and guided by the Lord Jesus Christ, or his servants. And such guidance, and leadership, is the same as that of God; as I have before shown. Death and Hell shall be taken captive, and Satan shall be bound a thousand years; after which he must be loosed a little season. Death, here alluded to, is death of the soul, or separation of the soul from God; not its separation from the body. Hell, is the punishment received for sin, which is, as I have shown, the want of happiness; the existence of unsatisfied desires; the realization of man's hope, which never satisfies him, or makes him happier.

§ 129. And Satan, is *The Accuser of his Brethren;* which is also the outward desire, *The Free-Will of Man.* This, leads him to glorify himself, at the expense of his consideration for his brethren; and, to accuse them in conversation, or thought, of evil desires, bad motives, and unworthy actions; of which, there is no other proof, than the desire in his own heart, to do the things so charged upon the brother man. He will be bound for a long time, for the Day of the Lord. For a thousand years are as one day, saith the Lord. So declares the Psalmist. And so this was intended to be understood. That so long as the Day of the Lord continued, in a man, to exist, so long Satan, The Accuser of his Brethren, would remain bound; and, when that Day ceased, by the man leaving his state of submission to God, then Satan, or The Accuser, would be loosed for a little season. He would then go about as a roaring lion, seeking whom he might devour; for the last state of that man, would be worse than the first. He would gather together the opposition to God, from every place in which it could be found, and in the valley of Megiddo, or of slaughter, he would be overthrown; and, the camp of the saints of the Most High God would be established in safety, after the death of the body. Then Satan should be finally bound, and placed in the bottomless pit; and a seal put upon him, that he should deceive the nations no more. Now I have explained this in the past tense, for it has taken place with men, continually, for a longer time than since John wrote; but it is also true in a future tense, for such will continue to be the course, and experience of men, in the body.

§ 130. At the last, will descend the New Jerusalem, arrayed like a bride for the arms of her husband. It will not be an outward city, but an inward residence, for the saints of God, in the heart of man. When man yields his Free-Will, in submission to God's-Will, he will find this city coming down from Heaven. It will be to him as beautiful, as it is described by my servant, and medium, John. But, it will also be the purified, and sanctified, residence of myself. For I will be the Comforter, to him who submits to God, and becomes passive to my holy influence. To him, will I be King of Kings; and, to him, will I be Lord of Lords; and, to him will I be King of Saints; and, to him will I lead the armies of Heaven, with the Word of God upon my sword. But, is there not to be any other sense, found in this revelation, or vision! Yes, there is also an outward sense; for, in all that I delivered to John, there is an outward, and an inward sense. The outward sense has been seen, and declared, by Prot-

estant commentators, as far as the prophecies have been fulfilled. The rest, is now near fulfilment. The Fifth Monarchy of Daniel, the Holy City of John, is about to be established on the Earth, in an outward form. The United States, already exist as the Fifth Kingdom. The Holy City is proclaimed in you by this book. When I shall have still further proclaimed it, I shall make you willing to have it come outwardly. The signs of its coming, will be a general belief in my revelation. I will establish them, by signs and miracles, in my own time; which, is near at hand. I will raise up servants, or mediums, in all parts of this Kingdom, who shall declare its truth. Who shall be willing to sacrifice their fortunes, reputations, lives, and families, for it, and for their faith. Verily, I say, they shall have their reward. Well done, good and faithful servant; shall be their great, and exceeding reward. But not a hair of their heads shall be harmed. No smell of fire shall be on their garments. I say unto you, that he who shall give up father, or mother, wife, or child, lands, or houses, ambitious hopes, or political consideration, shall receive a thousand fold in this bodily life, and in the life, or state, to come, in the Spirit World, Life Everlasting; Life Eternal, in due time. Fear not, I am with you to the end of the World. On the Peter, or *Rock* of Faith in Me, as The Christ, The Son of the Living God, I will build my church, and the gates of Hell, or man's opposition, shall not prevail against it. Be ye also ready, for I am coming soon. Be ye also ready, for ye know not the day, or the hour, when I shall come. Be ye also ready, for as soon as you are ready, I will come. I will enter your heart, when you submit to my will. And, My Will, is God's-Will.

§ 131. Let me then, once again, entreat you, that, laying aside every prejudice of education, or tradition; every worldly excuse of want of time, or opportunity; every desire of self gratification, like love of ease, or of power, or of consideration amongst bodies of men; every form of church censure; every reliance on worldly judgment, that you resolve to go down into Jordan; the lowest valley of your country, or heart; and be baptized with the Holy Spirit, and with Fire. This is the baptism I called my followers to, 1800 years ago. And this baptism by Fire, is a baptism of God's Love; that, as a consuming fire, will purify your wicked heart, of every impure desire, every unworthy motive, every unholy aspiration, every desire to do your own will; and, implant in it, the ashes of joy, for mourning; and the oil of joy, for consolation. Let me entreat you to submit, whilst you have the free choice. Accept my invitation now, whilst you can refuse. Do not, oh! hardened heart! refuse to admit me, because you have the power of reason, and can argue after you are convinced. Do not refuse me, because you would show your stronger mind, your really rebellious disposition. Submit to me, as a little child submits to its father's teaching. Receive my authority as parental. Be ye as little children, for of such is the Kingdom of Heaven; and, except ye become as such, passive, obedient, loving, and reverent, ye can in no wise enter into the Kingdom of Heaven; though that Kingdom of Heaven is within you, except ye refuse to have it there.

§ 132. Now, let me once again appeal to you, by every consideration of your own and others' good, by every desire you possess for true happiness,

to turn once more to the prayer of the Fourth Chapter; and strive, with all your power, to enter into its spirit; and, in reading it to make it your own. It is only your Free-Will, I ask you to surrender. And, I ask you, not to give that to man, who might make a bad use of it, but to God; to his Holy Spirits, who will let you work in their Will, which will be a great deal better. God is wiser, happier, better, and lovelier, than you; and, if you act in his will, you must be brought to such resemblances to him, and his nature; and, your manifestations must come to be, so much like his, as to make you with joy declare, I give thanks, oh! most High God! Father Almighty! that thou hast been pleased to make known these things, to babes and sucklings, in men's opinion, and to withhold them, from all who will not cease to be strong men. Now, my dear reader, let me again ask you, to turn to the Fourth Chapter, and make the prayer there, your own. You will so find, that God is good, and that in him is no shadow of turning. Read it, as yours; and say, Amen, in your heart, as if you had composed, and offered it, by your own intellect. Amen.

CHAPTER XXII.

THE TIME OF THE END.

Present History of Anglo-Saxondom, and the New Jerusalem Present Call on All Men.

§ 133. When I left the theme of America's future, I said I would portray some of the features of the future greatness of her extent, and power. Let us, then, once more return to the consideration of Daniel's two visions, and his interpretation of the vision of Nebuchadnezzar, and the part of John the Divine's Book of Revelation, which refers to the Fifth Monarchy of Daniel.

First, I will recall to your memory, that the Fifth Kingdom was to have no end; and, that the Fourth Kingdom was to exist, till the commencement of the Fifth. The Roman, or Fourth Kingdom, has continued, by a constant succession of princes, under the names of Consuls, Emperors, Exarchs, Popes, and has been distinguished, always, as the Holy Roman Empire, since Christianity was the religion of the State. Was not then this empire, the Universal reign of Christ, when his worship was extended over all of it? By no means. Where do we find the City of Peace, the New Jerusalem, which was to come down from heaven? Where do we find the great gathering of armies, alluded to as to be in the latter time, when the Dragon, and his angels fought, and prevailed not? Nowhere in the history of the past. Let us see when Daniel declared the time should be, that the Fifth Kingdom should commence. Unto twelve hundred and sixty days, or years of men, would the time be, after the daily sacrifice should be taken away, and the abomination that maketh desolate, set up. These are the times of reckoning. From the time first

mentioned, and from the time last mentioned, we may derive the exact time, when the existence of the Fifth Kingdom shall commence. From the time when the power of the Pope of Rome was fully established, as an abomination that has since desolated Christendom, to the declaration of the independence of the United States of America, is 1260 years. And what was the daily sacrifice, that was then taken away? It was the sacrifice of the heart, which was then no longer required; but, indulgences, and pardons for sins, were granted from that time, by Popes, Bishops, and Priests. The Greek branch of the Christian church, too, went astray, at the same time. They, too, declared the Head of it, to be infallible; and endowed with power to forgive the sins of his fellow men. This, was not so unguardedly claimed, as by the Roman Church; but, still the claim was made, and established.

§ 134. But then Daniel was referred to another time; the twelve hundred and ninety days, or years. Blessed are they who continue to wait for that time. Then, the last period given, is the thirteen hundred and thirty and five years. At this time should the end begin. And this time has expired. The year 1851, so called, of the Christian Era, fulfilled, and completed, the prophecy. But the armies have not yet appeared under the leadership of the Dragon, and the Lamb! The New Jerusalem has not yet descended, like a bride adorned for her husband! But the time has come, when these will occur, and has occurred, individually. I, however, admit, there is also an outward signification, which must equally be true. The armies are assembled. They have had one great battle, in Europe, during the year 1848. They will have another presently. The last great battle shall be in the coming time, but very soon. Then the time has not yet arrived, when the kingdoms of this world shall be the Kingdoms of the Lord Jesus Christ! Not outwardly. Spiritually, his kingdom is established, in some minds. But this, you think, has ever been. It has never been fully established in any one mind. But it is near at hand, now, with many.

§ 135. Where then shall we look for the outward New Jerusalem! In America. It came down from heaven in 1776. In the succeeding thirty years, it acquired strength enough to declare war against the Dragon; then represented in its temporality, by Bonaparte, Emperor of France, and of most of Europe, but certainly Master of Rome. But, did the United States declare war at that time, against the Emperor of France and Italy! Yes, in effect they did, when they threatened war, if their demands were not complied with. But a peace had just been concluded and a territory acquired by the United States from France! It was wrested from the Dragon, by fear of its loss to the Anglo-Saxon mother country; and by the demands of the government of America. Its cession and acquirement, though peaceful, outwardly, were, none the less, an outward triumph. Again, let me remind you, that the last of the times set forth, expired in 1851. In that year, liberty, extinguished in Europe, fled to America. In that year, the last remains of religious toleration, began to be extinguished in Europe; whilst, even England was driven to further resistance to the spiritual, and temporal, assumptions, of the power of the Dragon.

§ 136. But, then, how were they so blessed, who waited, and came to that year? Because, in that year my revelations commenced, through my servant Hammond. I caused, lower spirits to deliver, to him, "Light from the Spirit World." Did this produce great consequences? It awakened some, it confirmed others, it led to the establishment of my medium in passiveness. He, as a consequence, became qualified for his high office, that of being passive in my hands, and delivering to the world, or inhabitants of Earth, what I choose to reveal. He is improved by his reception of this book, and has resolved to serve me only, hereafter, as I may direct.

§ 137. I shall use him more. But not merely in writing. I shall use him to declare verbally, and orally, my revelations. When called upon, he shall go forth with power to perform miracles, and to make outward signs, even as I may direct him to reveal their coming, or intended performances. He shall have power to raise the dead in sin, to a knowledge of God; and to reconcile, or heal, all who are sick at heart; lame in spiritualities, from hostility, or opposition to Divine Influence. He shall be also a worker of outward signs, such as healing the sick, and raising the apparently dead. But, when shall these signs appear! Whenever he shall declare them as at hand. I will speak to him, at the time they shall be done, and he shall obey me, in making known their intended performance. But, shall he not fail to succeed at times? Yes, he is not so entirely submissive to my will, as he will be, and as he should be, to be free from rebellious desires, and unwilling performances.

Let us pray.

§ 138. Oh, God! Almighty Helper, and Everlasting Father! may it please thee, to make thy servant, L. M. Arnold, a patient, submissive medium, of thy communications to mankind; so that he may be passive in thy will, and in the hands, or will, of thy Holy Spirits. May it please thee, Oh! God! to accept of him, with all his imperfections, with all his shortcomings, and to pardon him, for all the manifold sins, which a long period of worldly mindedness, and mingling with the world as a part of it, have impelled him to, and his own Free-Will has helped him to perform. But, oh! God! may it please thee, now, to let him atone for them, by being thy servant, in this life, in the body, and thy son, in the life to come, in the spirit. And, may it please thee, to manifest through him, thy power and wisdom, so long as he shall clearly, and fully, give to Thee the praise, honor, and glory, of all his works, as of right it belongs to Thee, both now, and forever. Amen.

§ 139. He, the Medium, accepts the prayer as his own, which I have made for him to the Father. Will it be granted? All power is given unto me, both here, and in Heaven. Why then need I pray to the Father? Because, the Father's will is, that all his sons, or spirits of every degree, shall have all power through him, when they submissively ask him for it. And, because I am his son, possessed of this power, extensive, as I have previously shown it to be, I am in possession of it, as knowing how to use it; as having my will, in such perfect submission to his, that I always act in his will, and never in my own. But is not the prayer in your own will?

Not at all. It was God's will that I should pray so to him, and it is pleasing to him, not only as a manifestation of my submission, but because it is a pleasure to him to grant the desires, and petitions, of his servants, and sons.

§ 140. I have not written, the explanation of the prophecies, as I desired to. My medium was not in a perfect state of passiveness, though he tried to be. This I shall have to leave till a future time. I will only say, that the Time of the End, has commenced. The Fifth Kingdom is established, on a firm foundation, which will withstand all assaults. Let earnest seekers find the truth, by looking to their own internals. There I will enlighten them. Let them read the prophecies, and compare them with each other, and with the history of the past, and I will help them to understand. The Lamb, with seven horns, and seven eyes in each horn, is He, who is now advanced to the seventh circle of the seventh sphere; and, He is Worthy to open the Book of Seven Seals. He has unfolded it, or broken its successive seals. Its successive trumpets, seven for each seal, have sounded. The last trump has sounded, and the kingdoms of this world, have become his. To Him be glory, honor, praise; now, and for ever, and ever; world without end.

Let us pray.

§ 141. Oh! God! who art Worthy to have all honor, praise, thanksgiving, and glory! be thou the Enlightener, of those who seek knowledge. Let knowledge be increased, oh, God! as thou didst cause to be declared, to thy servant Daniel, it should be at this time. Be thou, oh, God! the Fulfiller of the desires of thy servants; and lead, and help, them, to desire such knowledge of thy hidden things, as may be profitable to them, and to their fellow-men; and, to thee shall be eternally, honor, and glory, thanksgiving, power, and dominion. Amen.

§ 142. Be merciful, oh, God! to those who do not believe this revelation. Let thy power not destroy them, by the destruction of their wills. But let thy power, so manifest itself, as to overpower, and master, their reason. Let them be satisfied oh, God! that this book, could only have come from thee, and that thy servant, the medium, had no other part in it, than to receive, what I, thy son, formerly called Jesus of Nazareth, now the Son of God, of thy Love, gave. May it please thee, to so show forth thy power, through the other mediums of thy spirit, that the eyes of all believers in them, may be turned to these truths; and that they may, thereby, be led to sacrifice to thee their own wills, and hereafter to act in thine. Let us all unite, Oh! God! to establish the kingdom of thy power, the reign of thy Saints. And to thee, they shall ever give praise, honor, thanksgiving, and glory, world without end.

§ 143. Almighty, and most loving, Father, and Friend! be thou very gracious to me, thy humble, and unworthy, servant, or would be servant. Make known to me thy will, and help me, oh, God! to do it, for I am desirous to serve thee, in thy own way; and, as thou mayst direct, and guide me. Oh, God! help me, for I am weak. Give me thy strength, and

help me by thy wisdom, for to thee, shall be the glory, honor, and praise, for ever, and ever. Amen.

Let us pray.

§ 144. Be pleased, Oh! Most Kind, and Benevolent, Father! to grant the above humble petition, of thy servant, the medium, L. M. Arnold; made, as thou knowest it was, by his intellect, after writing in thy will in this book; and, after having been confounded, by the revelation he had received, and written. Be his Helper, and his Guide, and lead him into perfect submission to thee, the only sure and steadfast Supporter, the only true, and perfect, Counsellor, and Guide, the ever sure, and ever perfect Lover, and Bestower of good gifts, to those who ask them, in submission to thy will. Be the Helper, and Friend, oh, God! of all the mediums thy lower spirits have educated; and, as they submit to thy will, and cease to act in their own or other men's wills, may it please thee to raise them to thy right hand, and establish them as thy servants.

Let us pray.

§ 145. Almighty, and most loving Father, and Friend! I, thy unworthy servant, most humbly beseech of thee, that it may be pleasing to thee, to lead me to full submission, to thee, and to thy Holy Spirits; and, may it please thee, to support me in every time of trial, relieve my every doubt, and console me in every affliction. Amen.

§ 146. This last prayer has been made by my medium's intellect; and, is written as an example for other mediums, who may have to pass through some of the scenes, or times, or experiences, of trial, that this medium has suffered, and been purified by. For God works by various means, upon spirits in the body. His most loving dispensations, are sometimes the hardest to bear. But all things work together for good, and to him who is fully persuaded of this truth, sorrow has lost its sting, and the grave its victory. For what is sin, but sorrow; and what is sorrow, but joy; when the soul, recognizes the hand of God, in its punishment! What is death, but the entrance into life; and what is that life, but an eternal progression, towards the perfection, and love of God! The High, Holy, Ever Loving, All-Powerful, Creator; Preserver, Saviour, and God, Almighty, Eternal, Incomprehensible, Omniscient, Omnipresent, All-Pervading, Infinite

Amen.

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THE HISTORY

OF THE

ORIGIN OF ALL THINGS,

BEING PARTICULARLY A HISTORY OF

The Spiritual State of Man,

FROM DEATH OF THE BODY TO KNOWLEDGE OF GOD,

BY WHICH ALL MEN ARE SAVED.

AND, ALSO,

COUNSEL, ADVICE, AND INSTRUCTIONS FOR THE PRESENT LIFE,
BY WHICH MEN MAY BE SAVED FROM SIN,
SUFFERING, AND MISERY.

BY GOD'S HOLY SPIRIT, FORMERLY JESUS OF NAZARETH,

DELIVERED TO

L. M. ARNOLD.

FOR SALE BY ALL BOOKSELLERS WHO DESIRE TO FORWARD
GOD'S WORK AMONGST MANKIND.

IN THE YEAR OF GOD'S GRACE,

1852.

Entered, according to Act of Congress, in the year 1852, by
L. M. ARNOLD,
in the Clerk's Office of the District Court of the United States for the Southern District of New York.

THIS BOOK is the THIRD, of the FIRST SERIES, of THE HISTORY OF THE ORIGIN OF ALL THINGS; and is presented as the Revelation of many things on which mankind have long desired information. Its truth is unshakable by reason or argument, by other manifestations, or by the production of any other theory. Be wise and understand, for the time of the end is near, in which all shall see God as He is, and know Him to be Wise, Happy, Good, and Benevolent; ever acting, eternally existing, and universally present.

POUGHKEEPSIE, *Sept.* 30, 1852.

INTRODUCTION.

THIS BOOK is the highest production of spirits given to men in the present age. It is the conclusion of its series, and forms, with the First and Second Books, by the same author, and through the same medium, a whole of history, most interesting and instructive to mankind. But it is only a History of the ORIGIN of All Things. The history completed, would be too voluminous for the present state of man's belief. The faith even of those who call themselves believers, is faint and weak. Those who ought to be its most strenuous supporters, are often the stumbling-blocks, which prevent the approach of others to the Great Fountain of Good.

I shall, however, continue to make known, from time to time, further revelations to mankind. And, though the abundance of books now being published upon these subjects, given through spirits, may seem to some to preclude the extensive circulation of any one kind, even this Series, I would assure them that these books must sell, because I will have the testimony of every medium given in their favor. All who write, or speak, or receive raps, or sounds of any kind, or movements of any kind from spirits, shall be assured by spirits of their truth, and the propriety of their bestowing earnest and profound attention to them. Every sincere inquirer, too, shall receive such an answer, through any such medium, as will satisfy him that he ought to be earnestly engaged in their study.

Be, then, diligent, faithful, earnest seekers after truth, and you will be established upon its Rock; and on this Rock, the Eternal Church of God, shall forever rest. Resting upon this Rock, no man's work shall be overthrown. It shall endure till the end of time, and in the Great Day of Eternity. May it be your lot to stand in your place on the last day, praising God for His mercy, glorifying Him for His wisdom, and rejoicing in His love. Your place will be a happy one, and no man shall be left any longer unhappy, than till the time when he can sing the new song of

Great and marvelous are thy works,
Lord God Almighty;
Just and true are thy ways,
Thou King of Saints.
AMEN.

PREFACE.

THIS BOOK completes the series of Three Books, entitled, The History of the Origin of All Things.

It is left to man's own will to decide whether he will, or will not, receive the Good Tidings of Great Joy, thus thrice proclaimed to the earth's inhabitants. Reader, that you may be made willing to serve God, I have prayed that you may desire, with every power and aspiration you can summon to assist you, to receive the Truth. It is my hope, and wish, and prayer; but all depends, in the first instance, on yourself. You, alone, can do nothing, but resist God's influence. You can resolve to serve yourself, to maintain your old faith, to refuse to consider and weigh the announcements and arguments here and elsewhere made to you, by which you could arrive at Truth, and a knowledge of your duty, if you would only desire to, and ask God to help you. You need not ask Him to help you to believe what I have written, or to arrive at any certain conclusion. What you should do is, to ask Him to help you to perceive, and know, and practice, and believe THE TRUTH. Pray for right direction, not for support in your present or any other particular course, except that you may be enabled to serve God, by doing His will here, as He would have it done on earth, which is, as He would have it, and does have it, done in Heaven.

This Series is complete; and, taken and read connectedly, will lead every sincere inquirer to the knowledge and love of God, and of His Son the Lord and Saviour Jesus Christ, and of the Comforter, or Spirit of Truth; which last will remain in you, and abide with you, so long as you submit to His teachings, and desire, with good desires and pure motives, to serve God. It will also lead you to know God, and His Son, whom He has sent; for by the Word all things are made known, and by the Word all good resolutions are established and helped. The Word of God is the great Comforter, the Prince of Peace; and through the Word, from God, proceeds to the mind, or soul, of every servant of God, that peace which passes all understanding of him who hath not experienced it, and which nothing earthly can disturb. May it be yours hereafter in this life. So shall it be yours in the life to come.

Reader, Farewell. I shall have more for your assistance and instruction; but if you can not receive this with faith, that which is to come will not benefit you, but will only increase your sin, and add to your future unhappiness. Farewell. May you believe, and have faith. Amen.

CHAPTER I.

THE MANIFESTATIONS OF GOD'S INTERFERENCE WITH MEN IN THE PRESENT DAY EXPLAINED AND ELUCIDATED.

PART FIRST.

The Call to Men to Obey and Serve God in this Life without Delay.

§ 1. THERE is a proceeding from God, now progressing in the earth, which proceeds from God through his Son Jesus Christ; one with all the Spirits of the Seventh Circle of the Seventh Sphere. From Him it descends through various spirits or circles, till it is manifested in the outward form to men. This proceeding is by men called the Rapping Delusion. It commenced in its progressive movement in Western New York. It has extended itself over nearly all the Northern States of the Union. It will continue to proceed till it will be manifested in every part of the United States. No county will be without its sign: no town without its medium. It will be spread by outward manifestations, all of which will be of the same general character, though various in details. Some mediums will receive raps. Some will be writing mediums. Others will be speaking mediums. Again, there will be mental mediums, who will receive as this medium does. And the more passive and unresistant, the fewer doubts, the greater faith, the medium shall possess, the greater his power, or his display of spiritual manifestation will be. The highest medium now used by spirits is the one I shall use on this occasion. He is not so good or perfect a one as I desire; but, till I find a man, or woman — for we do not make sex any distinction — I say, till I find a man more willing to be used, more submissive and patient when used, more faithful and obedient at all times, I shall continue to use him in preference to inferior ones. But, whenever a better one, in the respects above named, appears, or by training becomes so, I shall leave him to be used by inferior spirits acting in my will.

§ 2. The next manifestation of this proceeding from God, the Almighty Father, through me, the Lord and Saviour of men of earth, shall be the preaching of the word, or gospel, or glad tidings of great joy, to all men; commencing in the United States and extending to every nation, tongue, and people, or community, in the whole earth.

This will commence immediately; wherever, by the outward manifestations first described, the minds of the people have been prepared for the glory of this manifestation, or revelation. Let all men then who

desire to see the Millennium, or Great Day of the Lord, the Kingdom of Jesus Christ, established in its glorious outward manifestation upon the earth, prepare for it, by submission to God; by desires, fervent and ardent, for the coming of the Lord Jesus Christ in that spiritual form, in which He must first appear, preparatory to His coming in clouds of glory and assuming to the eyes of outward men, a bodily form similar to their own, but refulgent with light and manifesting in its appearance the glory of an immortal Son of God. For all these things must come to pass shortly. Verily, I say, that this generation shall not pass away till He, that is I, will appear in my glorious appearing, and heavenly effulgence. But this expression is much like that which I used in the body, when I told my disciples that the signs of my coming should appear before their generation passed away! The *signs* did appear, my coming was expected; but, outwardly, I did not appear. The signs were given as an earnest that I would appear, and men were thereby incited to reformation and perseverance in good.

The signs were promised, and the signs were given. That is acknowledged by all. But the coming was not promised then to be outward, but inward, and that coming took place. I entered the hearts of such as were willing to receive me, and have continued to do so till the present time. In this work I have not been alone. The Spirit of God, that was the manifestation of my mission to men when I was in the body, continued to aid and instruct me after I disappeared from the wondering gaze of my disciples.

§ 3. This spirit, as I stated in my Second Book, was a production through Saturn. He had been similarly chosen, and similarly aided by another spirit from an earlier developed planet, called by men the ninth great planet, or Le Verrier's discovery. For there are in all, twelve planets now existing that revolve around the sun of earth's system. The outermost will not be discovered by any instruments men now possess. But the others may be, and will be very soon.

§ 4. From this brief sketch let me return to the subject which I desire now to unfold to men. It is a subject so high in its nature, so comprehensive in its character, so glorious in its nature, so Godlike in its manifestation, that I may well pause, and hesitate to try your faith, and my medium's faith, by its announcement. He desires at this time my help to make him receive it with faith, and if you, oh, reader! will also ask, you shall receive help. I will write for you a proper prayer, which if you can join in or make your own heart breathe a fervent and perfectly acquiescent Amen, will secure you from doubt, and bring you to a knowledge of the great things of God.

LET US PRAY.

§ 5. Oh, our Father and Friend! Oh, most kind and affectionate Creator and Parent! be pleased to give unto me thy holy love, and thy ever-flowing kindness. Grant, oh, most kind and benevolent Father and Friend! to me, thy humble and unworthy son, or servant, or would-be servant, that aid which shall secure me from the perils of doubt, from evil and unwise counsels, and persuasions of friends or relatives here, and the influence of any extraneous matter upon me. Oh, God! thou

canst aid me, and without help I can accomplish nothing. I, thine unworthy servant, have desired with great desire, to know the truth. I ask not, oh, God! to be established in my present belief, or in any man's belief, nor in the belief of any combination or association of men; but only, oh, God! that I may know the truth, and serve Thee as may be most acceptable to Thee, so that I may be deemed worthy to be thy servant, and so that I may at last, when works have justified it, hear from Thee, Well done, good and faithful servant, thou hast served me well in small matters, thou shalt now serve me in greater and more arduous ones; so that I may be deemed worthy to receive Thy revelations as truth, and Thy desires as commands. Be pleased, oh, most charitable Friend! to aid me in such way as seems to Thee best, and to help me to know Thee, the one true and only God, and Thy Son Jesus Christ, whom thou hast sent to me and to every other child of earth, to invite me and them to the great feast of the marriage supper of the Lamb of God, that takes away the sins of the world of earth; and invest me, oh, God! with the wedding garment of Thy love, existing in my heart for Thee and for my fellow-men.

§ 6. Then, having made the prayer, say Amen heartily if you can. If you can not, expect no benefit from the perusal of this book. He who can not allow the Father to help him, can not have my help. But he who has the Father has me, for I am one with Him, and He is one with me. Not that we are one being, but that we are two beings: He Infinite, I finite; He Incomprehensible, I comprehensible to men in the body. He great, beyond, and above all, every thing; I inferior only to Him, but equal with an innumerable company of other sons of God, as I have explained in my Second Book. How then am I one with God? I am one with God, and to you, the same as God. Because, first, I have no will of my own; I only seek to do my Father's will, and I do His will. In order to do it, I have His power. He is the Director of all, and the Controller and Sustainer of each of His sons. And not of His High and Holy Sons only, but of every part and parcel of the great whole of His illimitable creation. Where then are you, the reader? Are you on His side, on my side, or are you acting in your own will, resolved on trying the Infallible Truth by your fallible reason? Are you resolved to contend with me, or God, as long as you can find in any corner of your heart, one rebellious thought, one unsatisfied desire, one proneness to destruction? For what is separation from God, and rebellion against His revelation, but destruction? What is life, but to know the Father, and Him whom He hath sent? Oh, man! with what perversity you resist, with what perseverance you oppose, and with what destructive power you maintain rebellion against God. One says the manifestations are undignified. Another says they are incomprehensible. One says they are the operations of known agents, such as electricity, or magnetism, or odic force. Another says they are spiritual, but evil. One says they will lead to something one of these days, and then he will deem it soon enough to trouble himself about them. Another says they are delusions, that will pass away and leave no trace that they have been; and, therefore, he need not inquire into them.

§ 7. Oh, people of earth! awake from your supineness, from your indif-

ference to the spiritual, from your absorption in the material. Arouse yourselves, ye professors of God's ministry. Try yourselves, ye who think you stand on the Church's platform, and believe it to be the Rock of Ages. Try yourselves, ye who delve in toil of gathering outward treasure, who add farm to farm, house to house, money to money. Who ask continually, what is the price of stocks? but seldom, how is my soul now? And yet what will it profit a man if he gain the whole world, and lose his own soul? Oh! unwise people of earth, God will persuade, entreat, reason, and argue with you; but, He will not contend with unwillingness. He will not be thrust aside into a corner. He will have your heart if you will give it, but He will not take any thing else. What, then, will you do? Will you give Him what only He will take? or will you offer Him money for a pew; money for a preacher; money for a church; money for a missionary society; money for a Bible society. The last you can give with pleasure, but the former is a sacrifice. The latter is popular, and will return to you in the esteem of men, the praises of the newspapers, or the honor of the church. The former is obscure. Men will not know of it perhaps, God will accept of it, but its reward may be all laid up in heaven for you. You will perhaps get nothing back for it, while you are in the body. You will, to be sure, have peace, which nothing else can give; but men will think no more of you for that. Your notes can not be paid by your contentment. Your losses by unfortunate ventures in trade, will not be returned to you by that inward, spiritual reward of having from God, through me, a declaration of, Well done, good and faithful servant, thou hast given me thy heart, now give me thy money. No; but I will tell you again, that he who gives to me, or to God, will not find an ungrateful recipient. God will not long be your debtor, even in a worldly point of view. The treasure you lay up in heaven, will return you a better interest than railroad bonds or mining stocks. You will not only get the interest on it regularly paid here, but you will find the principal and the interest all added to it, on your arrival in the spirit world. For there are no failures when God takes the property to keep. Then, since it is profitable in a temporal and a spiritual view; and, since the chance for reward is so great, the loss certainly nothing, will you not resolve to make God your choice, and discard the world? Sacrifice what men call pleasure to duty? Sacrifice men's opinion for God's favor? Be despised by men, that you may be God's servant, and that you may, indeed, all the sooner be His son!

§ 8. Will any man say, you assure me I shall be eventually His son, whatever I do here? and, therefore, I will go on sinning, or whatever you choose to call it, but at any rate doing my own will! Yes; some will blindly and unreasonably say that, but how short is life in the body? How long is eternity! Let us place the one beside the other, and see their disproportion. It is a long while since the first settlers from Europe came to this continent. It is much longer since England received its first Norman king. The Saxon conquest of the Britons was long before that, and the Britons had long been independent, after they had ceased to be a Roman province. To go back to the times of Cæsar, is a long stretch indeed, but to go back to the foundation of Rome by Romulus is reaching into the darkness of antiquity. Yet beyond all that the Bible record

reaches to Abraham, with nearly a correct chronology. And this, compared with the chronology I gave you in the Second Book, of more than a million of years to the Deluge, is but a 250th part of it. And what is a million, or a hundred millions of years to eternity? It is less than a grain of sand compared to the whole solar system; which is a million of times greater in volume than the earth on which you stand and defy God.

§ 9. Oh, thou eternal and incomprehensible God! forgive the reader, he knows not what he does. Oh, grant to him more knowledge, more help, more manifestations! Oh, God! do all but take away his free will; that, I know, is inviolate, for on that depends his eternal and present existence. Grant, Oh, my Father! that he may be shown, by Thy power and wisdom, the folly of his dreams of enjoyment in sensual pleasure, when the spiritual delights of reconciliation with Thee are so overwhelmingly great, and so far beyond what the heart of man has conceived of.

§ 10. Reader, can you seriously declare, it is better to enjoy your life in the body, in your own way, than to serve God, even if this life ended with the body, and spirit, like it, then returned to earth? Can you really believe this world of materiality can satisfy your desires? Have you ever known a man who trusted in it for happiness, secure his object, obtain his last wish? Can you still go on in the path, broad and strait, leading to destruction of every spiritual aspiration, which God implants in man, as leader to the life to come? Can you resolve that nothing from God shall enter your heart here, in order that it may be given up to the things of time, in the assurance that some time before eternity ends you will be brought into subjection to God, and be raised to His right hand as His high and holy son? No; I am sure there will be in your heart a condemnation of such resolutions; and that, perhaps, you will next say that God is so merciful, and I am not so bad but that I will hope that I may get along pretty fast in the next life! I see a great many worse than I am! I do not violate any law! I do a great deal of good! I try to be benevolent! Everybody calls me good!

Now this is really the state of a large portion of professing Christendom. And yet this state is little better than the worst. It is that lukewarm state which John the Divine declared existed with some in his time, and which I declared I would spue out of my mouth. For I would that such were hot or cold. I would that they were better, for they can not be worse. To be unpretendingly cold, or lovingly warm toward God, is better than to be self-satisfiedly lukewarm. The one may be easily improved, but the last will remain in the second sphere a long time, because they will there, as here in the first, feel that they are pretty good kind of people; that they did no harm; they were pleased with themselves, and their associates were equally satisfied with them. How, then, will they answer the higher spirits, who will then call on them to submit to God? They will say, what does God want? Have I not kept the law? Did I not follow the inclinations He gave me? Did I commit any crime? Was I not a good neighbor, a kind friend, a loving husband, an affectionate parent, a dutiful son? Did I not belong to the church militant, as my servant, the preacher, or minister, or clergyman called

it; and, did I not cheerfully pay my full proportion toward supporting and advancing the creed and the doctrines of that church; and was not that what God wanted me to do, and what the Bible enjoined me to do? Such will be your plea in the spirit world, for such is your plea here. As the tree falls, so it lies. There is no repentance beyond the grave. There, all is atonement. Yes, there you must atone for the deeds done in the body. And how shall the atonement be made? By suffering the deprivation of happiness. By having every desire fulfilled, and finding every one to be dust and ashes. By finding all to be vanity; vanity of vanities!

When you shall have recovered from the rage of disappointment, time after time experienced; when you shall have suffered every pang that remorse can inflict, and mourned and wept over your misspent time, then, you will try with longing heart to submit to God. Then, the task will be more difficult than now; for then the time is longer, the work greater, the establishment of good desires more difficult, because the temptation to do evil is no longer present.

§ 11. It is this which you can with difficulty understand. That when you are no longer tempted, you can not so easily progress. When you can not recede at all you can with difficulty advance. But I will try to make you understand this also.

PART SECOND.

The Effect the present Life must have on the Life to come.

§ 12. THERE is in the mind of man an idea of self, a consciousness of AM, a realization of individuality, which I have shown, in the SECOND BOOK to be a gift of God; indeed, a sphere of seven gifts. This quality, or essence, or gift, declares to him his identity, when he has passed through, what men delight to term, the Dark Valley of the Shadow of Death. The spirit or soul does not, for an instant, doubt its being what it was. But it does not so instantly in all cases perceive that it is now endowed with higher powers, and that in leaving the body it left its fetters, which had chained it to relations with matter, now forever dissolved. Thus it has sometimes happened that spirits have returned to their former residences and associates, and manifested their continued existence and presence in various ways; but each always blindly, and unknowingly to itself, that it was now a spirit in form and material. For spirit is matter. Though it is matter more refined than bodies can feel, or in any way appreciate. Spirit is invisible, but it can make itself visible by assuming to itself such an agglomeration of the moisture ever present in the atmosphere, as makes manifest to bodies of earth their form and figure, in such guise or dress as they may will to appear in. Such apparitions or ghosts have often been seen. But they have been heretofore, generally, the chance visitants of earth, as I have described. They have, unknowingly to themselves, used the laws, and made the manifestations belonging to their new position. The continued appearance, or repeated apparitions which men have believed to be made, were only the results of a a different process. This process is impressing upon the mind of the supposed seer, or hearer of the ghost or appari-

tion, a psychological or mental idea, that it does really, by its senses experience the real view, or sound, or even feeling. The same psychological process has often been shown, in the body, in public experiments lately. But there is yet a third way in which spirits in the second, or higher spheres, may act upon men in the body. That is by having the use of such agents as electricity, magnetism, od, and of a still higher, or more refined quality, or substance, called by spirits adamic force, or Adam. This last, is the material of the spiritual body, which invests the true soul, or essence of man, which is the proper Divinity within him; the part of God, separated to a separate existence by God, from Himself, in the beginning; and then placed in Paradise, as declared in the First and Second Books, as will be more fully declared and explained hereafter. It is this last adamic force, which enables them to control matter by means of the other inferior, but extremely, to men, subtile forces. The end of their being, is to control these forces with intelligence, and wisdom of God; and by controlling these, to control all matter in the universe, or in the great whole of creation.

§ 13. The spirit having reached the second sphere by dissolution of its connection with body, becomes a spirit of the first circle of the second sphere. There it remains an instant, or a long time, as its life in the body has made it attract or repel the spirits already in the circle. If it do not immediately leave it, it must commence its reconciliation with God there. As I stated in the Second Book, there are spirits there who are among the earliest born of men upon the earth. Adam, or the First Man, has progressed much beyond this sphere; but many antediluvian descendants of him are found in this and all the other circles of this sphere.

The first part of the process of reconciliation is effected in the first circle, and may be known, or described, as the Reconciliation of Will. Will is the highest form of man's power, and the highest attribute of God. But yet, this must first be subjected; because, inasmuch as man's whole nature and self is under the dominion of his will, he can not be separated from himself in any way, so as to be free from the power of his own will, till that will has submitted to God. But then, the submission of the will in this circle does not include its entire and perfect submission. It submits in part, and so in part the whole of the lower faculties, or qualities of the man, become subjected to God. The part here submitted, or subjected, to God by man's free surrender of it, is the power of will to do wrong in thought, of the very first intention to do wrong to other men. Revenge is its name among men. War is its highest form on the earth. Death is its great punishment. Death to God; for it separates them as far as possible from God. Hate is the next circle's work to remove. The third circle is Reconciliation of Love to Men. The fourth circle is Reconciliation of Love to God. The fifth circle is Reconciliation of Power to God. Of the power to do wrong to men, of the power to harm or disturb others in or out of the body. The exercise of this power has caused the belief in a being called the Devil, or Beelzebub. The name Beelzebub being a corruption of the name of Baal, or the Sun, as worshiped by the Canaanites. Its termination being significant of power to harm. Baal, that wrongs or injures, is the signi-

fication of the term. The other terms, Devil and Satan, I explained in the Second Book. Having also there declared, that the popular idea of his material form, arose from the appearances of antediluvian men, I will only further state, that this power of appearance continued longer in them than in others, because of their grossness and sensuality preventing them from sooner realizing their changed condition. Even up to this time, some of them ignorantly believe themselves in the body, and try to make men believe them real actors on the stage of outward things.

§ 14. The belief in a material devil, or Beelzebub, has then some foundation other than invention, or imagination. It has just so much foundation as I have described. And almost every great popular belief, though scouted by science, or theology, has about as much. Where then are we to look for truth, if neither science nor theology can establish or declare it? Look to revelation. That is always sure. But how shall we know what is and what is not revelation? Men will very seldom declare any thing revelation that is not. They are too fond of glory and honor. To declare revelation makes a man humble. He must deny what men are willing to declare to be his own work, to be his. He must say that for it he deserves no honor, no reputation. That he is no more than a humble instrument. No more to God, than the pen is to man. When a man writes a thrilling story, or a learned treatise, do you attribute the work or the honor to the pen with which he inscribed it, or do you regard with veneration, or love, or admiration, the mind that composed it? The latter, of course. Then would you expect the man who had thus produced the excellent work called the Second of this Series, containing so many new and startling hypotheses, if not truths; such profound deductions from known facts, if not revelations; such eloquent preaching and entreaty, if not divine essays; such cogent argument, and convincing, well-arranged logic, if not the intuitive responses of man, to the touch of God's finger upon his spiritual essence; I say, would you expect a man who had produced such a book, written in less than three weeks, without previous preparation, without neglecting his daily business duties, entirely written before breakfast or after tea, the one early, and the latter late; would you, I say, expect such a man, having written such a book, to declare that he did not do it? That he was incapable of it, and that he could not even now write it if deprived of a copy; that he could not even copy it in double the time he occupied in writing it; I say, would you believe it possible, that he should deny publicly and totally what men would thrust upon him, the honor and reputation of having taken a place in the annals of literature without a precedent? No; the temptation is always the other way. Men gather from the labors of others, and claim themselves to have accomplished the work. Men steal the literary work of others, and say, "Look how much I have done!" and "how quickly I did it!" Men still refuse them credit for the labors of others, they still the more pertinaciously insist that they deserve all the honor, all the glory, all the reputation, all the reward, that such work of right should receive, and that they can produce plenty more as good.

§ 15. But my medium claims nothing of all this. He declares on all occasions, that he was only my instrument, and that any man of ordi-

nary intelligence and attainments could have done the same. And you won't believe it. You never before suspected him of such smartness, but now you begin to try to make yourselves believe you had seen some evidences of it. That he had read a great deal. That he had thought much. That he had had a varied experience. And that, after all, he must have written it, or picked it up from his reading, and agglomerated the results of the long devotion he had maintained for knowledge. He had then produced a remarkable book, but one unworthy of reverence as truth, or revelation. But you, who know him best, know that his memory is defective, and his command of ideas for conversational, or essay purposes very limited. You know he could not have written it; though you do not like to admit, that one you know to be so much like men in general, should be so selected for such a work. Some say, "We do not want any more revelation;" "The Bible is sufficient for us." But such forget, that it declares there shall be more. That God would pour out His spirit on the people, and that old men should dream, and young men see visions, and that all should prophecy. But you know that there must be a beginning. That God has always chosen the humble among men to do His work; and, that He can raise whom He will, and put down whom He will. All this you know, and admit. But, then, you can not believe it should happen, that God would select a man you knew, you had associated so often with, and had treated so familiarly as a common man. It seems that it should rather be some one from a distant country, with imposing mien, strange apparel, and elevated above the common wants and failings of common men. But a moment's reflection must tell you, that every man is familiarly known to some circle, and you may also call to mind, that when I was in the body, performing my work among men, to which I had been similarly called, but with greater advantages of nature and preparation, that I was regarded by those who knew me familiarly, as a common man; and they exclaimed then, "Is not this the Carpenter's son, and have we not his brothers, and sisters, and cousins, and friends with us!" And those brothers and sisters, those cousins and friends, with one exception, that of a cousin, believed not that I was inspired, but that I was deluded, or in their form of expression, that I had a devil. My medium is similarly situated. He, too, treads the wine-press alone. No word of encouragement, no manifestation of sympathy, cheers or incites him. He has a cousin who believes not especially in him, but in the general truth and divine origin of the outward manifestations. But though thus left to rely on me only for support and consolation, he shall not, nor has not, found any want. Every consolation, every cheering promise, every vivifying hope is furnished by me. For he who gives up father or mother, wife or child, friend or acquaintance, for my sake, or to do my will or work, shall receive a thousand-fold here, in this outward bodily life. The peace and contentment that I give passes all understanding, and can no more be explained to the understanding of those who have not experienced it, than the joys of heaven, or the bliss prepared by God, for those that love and serve Him. And this is because it is a part of heaven. A part of that same bliss or reward, prepared by God for the faithful servants of His will, and the sons of His love.

§ 16. What then remains? Shall I portray the future of my medium, and take away from him the pleasure of enjoying the succession of events which make up the experience of this life, and the joys of the next state of existence? Shall I give him power to make all men bow down before him and worship him, when they ought to worship God? Shall I leave him to neglect and poverty, as a mark of my power to sustain a man under every dispensation and suffering? Shall I cause him to be offered up as a martyr to the faith he teaches by influence and command? None of these things will I do. He shall live as he has lived, and die like other men. But he shall be helped and aided in his temporalities, as in his spiritualities; and, so long as he gives to me the glory and honor of my help, he shall have it. This he is now willing to do, and I believe will continue willing to do. But do I not know? No spirit, not even God Himself, knows what any man in the body will do, because man possesses free will. But, inasmuch as God, and His high spirits, know what has been, can see and know what is, and can perceive all the causes now existing which must influence the future, a judgment nearly sure may be formed, as to what any man will do, through all his life. And, as God, and His high spirits, further have power and will to affect men's reason, and urge their passions or propensities, or incite their aspirations, they can secure such outward results as it may please God to resolve to have occur. So far we go, and so far God goes. Not because of the impossibility for Him to go farther, but because His will is that He will not, and that we shall not, go farther.

After this long digression, necessary to your understanding and appreciation of this book, my THIRD, I will proceed to inform you of the course by which spirits become reconciled to God, after leaving the body.

§ 17. The next circle is the sixth. This is the circle of Love of Good works, as a manifestation or reconiliation with God. For the spirit, or soul, having come to a knowledge of God's love, is now desirous to offer a greater return than its own love. It then is taught that only by benefiting others can it serve God. That He needs no help, but that He graciously pleases to permit and approve of the efforts of His created beings to help each other. To benefit one another by their love, their labor, and their time. They then take pleasure in thus serving God, and God is pleased with their offering this part of themselves to Him. So, their pleasure and happiness is vastly increased, by having thus progressed into works of love, and love of good works.

§ 18. Then the last circle of this sphere of reconciliation is the seventh circle. The circle of Good Resolutions. You think the acts, or good works, were higher service to God than these! In some respects they are so. But, viewed as a whole, good Resolutions embrace Action. The soul executes, in the spirit world, its resolves. It wills, and performs, or executes. Thus good resolutions comprise good acts, and good acts comprise works of good. For, as I explained in the Second Book, the higher circle always comprehends and has the power of the lower. Thus, the highest of all circles is the combination of the whole, complete Knowledge of all God's creation. And not only Knowledge, but Power; and not only Power, but Love; and not only Love, but Action; and not only action, but Will; and not only Will, but Power of Will, or of forming Resolutions.

But did I not teach you differently in the Second Book? Did I not say, that the highest spirits could not know more than the Intention of God? I did. And that is power of will, for they enter into God's unity, so as to will with Him the execution of His intentions.

§ 19. The SPHERE above the second, or Sphere of Reconciliation, is that of MEMORY, or Remembrance. In this sphere, is first brought back to the consciousness of men, or of their souls, the memory of the paradisaical state. But this is by degrees unfolded, or developed, in them. In the first circle, the memory of good works done in the body is developed. This is a great satisfaction to those who have done many, but it is clouded by a knowledge or memory of the motive, or motives; for, generally, men act under the influence of several motives. These motives, thus apparent, sometimes take away all the pleasure of the remembrance. But you may think, if a man does good, it is of no consequence what his motive is. So it is, to the recipient; but, to the doer, it is of great consequence, for he reaps as he sows. If he sows for men's approval, he may get it, and that is his sole reward. If he acts for God's glory, he receives a return from God, proportionate, not to the good performed, but to the intention to do good. So you can see again how much surer is a man's reward who works for God, than if he worked for men. For men always give the glory in proportion to success, God gives it in proportion to intended accomplishment. In the one case, the man is rewarded according to his desire, *if* he succeeds. In the other, whether or not he succeeds, his reward is the same. Here is another great inducement to choose me, or God, which is the same, for your guide, and counselor, and king. For not only is my yoke easy, and my burden light, but my reward is sure and steadfast, and never passes away. He that drinketh of the water that I shall give him, shall never thirst more. You see here is a new meaning to this text. True, you understood before, that I was to give you some spiritual consolation, that should quench your desire for it, but you did not know that it was to last to eternity. To the end of time, would do very well for some; but to eternity, never ending, is a glorious reward, and one worthy of its Giver.

§ 20. The second circle of this third sphere, is Memory of the Good Intentions you, or the soul, may have formed while in the body. This is ever a great satisfaction to those who have them to refer to. Yet some have few, though all have some, as I showed in the Second Book, in declaring that all were saved, or reconciled to God, at least, in part, during their bodily existence. But some have much of this joyful delight; and it forms one of the purest sources of enjoyment in all the future life. Here you have a further illustration of God's sure rewards. He rewards, not as men do, for work done; but for work intended to be done. Do any say, "Let us form intentions which will reach to Heaven!" They shall be scattered, and dispersed in confusion, as was symbolized in the tradition of the building of Babel. Remember, God knows the heart of man; that He sees into every latent desire; and every mixed motive, He can resolve into its components. More than this, the Memory of Good Intentions, embraces a memory of motives for them; and no intention seems good to a soul, unless the motive for its formation was wholly, or, at least, partly good.

§ 21. The next circle is that of Memory of Good Desires. A desire is very different from an intention; because the intention can only be performed by an act, while the desire may be fulfilled by an intention; and the desire to do good may even exist, without an intention being ever formed to execute the desire. How, then, can the desire benefit a man, when he does not even will its accomplishment? He does not will its accomplishment, but he desires it. This God takes as it was meant. If the desire was good, and the intention not easily consequent upon it, God accepts the desire for the intention; and the desire, for the proper consequent of the intention, that is for the work. Thus you have a further evidence, that God's ways are not as man's way; for man would scarcely bestow a second thought upon one who desired to help him, but failed even to resolve to do so.

§ 22. The fourth circle is that of Memory of Events, or Opportunities. Memory of Opportunities usefully employed, Events properly turned to account, is a great pleasure and joy; which is clouded, indeed, by the more numerous quantity of opportunities unimproved, and events unaccepted, for usefulness. But still, every man has some good to remember of himself, in this respect, and he gladly leaves the neglected events and opportunities to oblivion. And can the man then leave what he pleases behind him? Will he not be obliged to remember the whole class? May he forget, when the province of his state of progress is memory? He can. But not till all has passed in review before him in the fifth circle. He here judges himself. It is thus that God's books are kept in every man's heart. He thus judges men with righteous judgment; for the man's interior, or soul, disencumbered of the body, and acted upon by the efforts of the other spirits to show it the Goodness, and Glory, and Justice of God, as well as His Mercy, and His Benevolence, becomes qualified to see its errors, and its right actions, resolutions, or desires, or neglect to form desires, or intentions, or resolutions. So the past goes before the man in memory. So he judges himself, and repents in dust and ashes, for his misdeeds or neglects. Does he indeed *repent* beyond the grave! Not repent, in the true sense of the word; he bewails, or regrets his performances or non-performances. But he has not the power to repent. Repentance is regret for misdeeds; but it is accompanied with resolutions for reformation; with resolutions to resist temptations, which is the true repentance, and the action, which constitutes its distinction from regret. Then let us not say the soul repents in dust and ashes! I will not take back what is written. It was my sentiment and expression, though my medium has been alarmed, thinking his inattention had caused the error. But the true repentance is in the body. In the spirit-world there can only be regret and wishes that it had been left, or been different. Repentance is an act of will. Will is an act of freedom, and free-will is only partially left to spirits in the third sphere. They are not at liberty to go back to evil, and they must, if they move at all, advance. They repent then in effect, though not in deed. They desire to undo what wrongs they did, to do good they neglected to do. They regret their inability to do it; but they also, in the next circle, perceive the compensation, experienced through God's Mercy and Justice, to be sufficient for their punishment, and for the

correction of all their doings, or neglects. This next circle is the Memory of the Whole Past Life, including its First Circle in Paradise. By viewing, as a whole, their actions, thoughts, desires, intentions, and resolutions, by seeing the combinations of circumstances, and the course of events which influenced and controlled them, they see that they have suffered, have atoned for the evils they did; and now they may look forward to the highest happiness, as their sure reward, for reconciliation with God.

§ 23. But what then remains for the seventh circle, of the Sphere of Memory? You will think, with my medium, that I, or he, has made a mistake, and told the experience or progress of the seventh circle, for the sixth, and that I ought to, or did intend to, put in another advance, before the sweeping one I gave to the sixth circle.

But God's Power (and Invention, and Wisdom, and Knowledge) is great indeed. It is infinite; which is farther beyond great, than great is beyond little, or nothing. The seventh circle of the third sphere receives the memory of others into its own. The Memory of Memories. This, you may think, is scarcely a proper expression; that it is, more properly, an acquirement of knowledge, than a return of it. But this is not so. Memory of Memories is the proper and true expression of it. For, as the Spirit passed through its Experience Sphere, and its Reconciliation Sphere, it obtained by its association with others, in its respective circles, an impression of their mentals, or interiors, which now assumes to it the form of Memory of their Experience; or, properly, memories. For the memory of each associate being imprinted on each associate's soul, in the same manner that the course of that soul's own experience had been imprinted on it, a similar process restores to its consciousness the memory of the past of others, that was required to produce, or manifest, to the respective souls their own Memories of the Past. The seventh circle of the Sphere of Memory then gives to its member the memory of all that had been done by every other member of the circle; and, also, the memory of all that had been done by every spirit that was associated with it, in each of the other circles of the Sphere of Memory, while it was passing through them. But it does not stop here; but each spirit with which it was associated in the Sphere of Reconciliation, and, also, in the Sphere of Experience, had so imparted its memory to every other spirit; and all that was, previously to such association, in the mind of the soul or spirit of each member of each circle, of each sphere, becomes possessed by each other spirit associated with them at every period of their sojourn, or continuance in the respective circles. I present this matter so varied, and particularly, and with such apparent repetition, that I may cause you, if possible, to appreciate the greatness of this gift, and the greatness of the Being who has so abundantly provided for the employment and enjoyment of all the vast and infinite number of His children, or emanations of His substance. And now, when I unfold to you that this process of receiving memories of others goes on in every higher circle, under the simple law I have before stated, that the higher circle possesses always the whole power, or will, or knowledge, or experience, or memory of the lower

circles, you may be able, faintly, to realize a conception of the vast resource that exists in Memory, to give happiness or employment to the advancing spirit or soul of man.

CHAPTER II.

THE OBJECT TO BE ACCOMPLISHED BY THE SPIRITUAL MANIFESTATIONS NOW BEING MADE.

PART FIRST.

Prophecy and its Manifestations.

THE first part of this chapter I shall devote to an explanation of the term Fifth Monarchy, and the Prophecies which foretell it; the last part, to the Revelation of the future course of events, political and religious, which are necessary to the fulfillment of those same prophecies.

§ 24. The first part comprises the Past; the second, the Future. The past is not understood, though it has been much written of. The future, though prophesied of, can not be conjectured; but must be revealed, if known to men in advance of its occurrence. Prophecy and Revelation are different, as I showed in my First and Second Books. Prophecy is not understood by those who declare it, in all cases. But Revelation is plain and perspicuous, and comprehensible by men; at least, by intelligent and earnestly inquiring men. Daniel always asked an explanation or revealment of the meaning of his propeecies or visions. So did John the Divine. Isaiah did not. But none of them obtained it with such clearness and understanding as to enable them to comprehend it; or, as to enable others, who have studied them, and been aided by the light of the since occurring events, to comprehend them fully. Parts have been well guessed at, and terms have been well explained, by some; but yet the guesses and the explanations are alike rejected by others, equally learned and as qualified to judge, or form an opinion. It all shows or illustrates the truth, that man, by reason, can not find out God; or any thing that God does not choose to have him know.

§ 25. What, then, is the declaration of the Fifth Kingdom, or State? For kingdom is put for nation or government. Not because republics were then unknown, but because the kingdom was to be under the rule of Shiloh, the Prince of Peace. It is to be the Kingdom of our Lord Jesus Christ, as John, the Divine, expresses it. I am to be its King, in virtue of my title of King of Kings, and Lord of Lords. I am also to be its King, because the inhabitants will elect to have me so, and will voluntarily submit to my rule. I am also its King, because God has given me all power, both in heaven and earth. I rule with absolute authority the spirits of those who once lived on Earth, and I am per-

mitted, in the Will of God, to proceed to establish my rule on earth, as it is established in heaven.

§ 26. For a long time, and at various intervals with intensity, men have expected me to appear in bodily form, and assume the government by force. By overpowering the resistance of unbelieving, or wicked men. By marshaling the armies of heaven, as an innumerable company of spirits, again restored to bodies, and marching with carnal, or outward weapons, against the powerful array of the various earthly potentates, who should be unwilling to submit to my rule. Something like this will occur, as will be seen in the sequel of this chapter.

§ 27. But the appearance now to be made is spiritual, and in the internal, or soul of man. It is the same procedure that has been long maintained to be in existence, by Quakers; and that, I know, is now believed in, in various forms and types, by other professing and non-professing Christians. Hide it and cover it up as they will, and as their creeds do, they yet depend on it for their ministry, and for their individual guidance. Yet, as they generally accompany the belief by rules for its coming, or manifestation, they do not often get it, and more seldom get it so unmixed with their own willful additions, as to be reliable. From this reliance on their rules for its coming, they can not receive the Rapping Manifestation as Divine in its origin, or as spiritual in its existence.

§ 28. Four monarchies or kingdoms are plainly mentioned or described by Daniel, so that there is a nearly general consent to designate the Roman state or empire, as the fourth. But the fifth, or last one, was represented by a stone, that brake in pieces, and dashed into fragments all the others, and that should endure to the end. His kingdom shall be an everlasting kingdom, Daniel says, in another place. I have explained to you the meaning of everlasting to be an indefinite period. This period shall, however, be to the end of this condition of the earth. It shall last to the disruption, or great catastrophe, described in the Second Book. That will occur suddenly, and every one should be prepared, in all future time, till it shall occur. The last shall be first, then; and the first, last. And so they are now, and will be, till then. (But this you understand if you have read the Second Book. If you have not, get it as soon as you can, and then read it, and afterward read this again). The last shall be first, then, though in another sense; for the first with men, shall then be first with God. But the last form or development of man, will then be first in honor amongst men, because of its superiority; as Noah and Adam were made supreme rulers of the inferior or previous races.

§ 29. The rulers of men now are men desirous of maintaining splendid palaces, armies of servants, and splendid luxury in every thing relating to themselves or their families, or immediate attendants. In this nation of the United States, a more simple, republican form prevails, but the same desires prompt the corruption of all the leading politicians, and hurry the downfall of public virtue. The simplicity inherited from the formal Puritan and austere Quaker, from the poor emigrant, contending with the wilderness and savage beasts, and more savage men, has nearly departed. Unless the kingdom falls under the government of Him to whom it rightfully belongs, its progress must be downward, till it falls

into disunion, dissension, and destruction. It must follow the course that all free communities before have pursued, from liberty to anarchy, from anarchy to despotism, from despotism to destruction, by exhausted nature and oppressed people, falling at last a prey to a barbarous, or more properly, an uncorrupted nation, or handful of people, who may resuscitate its energy or reanimate its people for a brief period. But nature and man, together, fall exhausted at last. So it has been, so it will be, till the end of time.

§ 30. What, then, shall save the nation that I have declared to be established already as the Fifth Monarchy, which should last till the end of time, to the end of the present time, to the disruption of the present surface of the earth! It must be saved by submission to the government of my mediums. It must disown every man who does not own me for his Prince. It must let no one administer its laws, or legislate for it, that does not acknowledge me, in heartfelt submission, to be King. Do you begin to think that, after all, my medium is not so disinterested as he would have you believe? That he is seeking more than the honor of writing a book, he is seeking the control of a nation? Verily, I say, he is as much surprised as you who read. He is incapable of such a magnificent scheme; and were he to form it, how should he get help to carry it out? Other mediums would not unite with him, unless I desired it. And if I desire it, why should he not be ruler as well as any other man? Is he not as honest and as capable as some who have filled the highest office? If not, then he can not write this book. If so, he may, with propriety, aspire to the office. If not, I must help him to write this book; and if I help him to do this, could I not direct him how to perform, with credit to himself, and profit to the people, his official duties? If I do not help him to write this book, how shall he be helped to obtain the office? For he can not influence the other mediums of spirits, by his own intellectual effusions. So if he writes himself, he will not obtain that reward; and if I write for him, he will not seek that reward; for he will be no longer my medium when he asks pay for his services. But you ask, does he not make money by his books? He has not yet, and if he should, he will hold it as my steward, to be, by my order, disbursed. He may be unfaithful! Then I shall know it, and I will take care that he harms no one but himself, by such unfaithfulness. No, my captious reader, do not so easily take alarm at the bold expressions I must use to awaken your attention, and fasten upon your conviction that I am one who speaks with authority, and teaches as man never taught.

§ 31. I call, then, on every man to investigate, to weigh carefully the evidence already attainable, to collect more and more, to cease not to investigate while the manifestations are made, unless he becomes assured and convinced, beyond wavering, that there is a procedure from God, especially at this time, and for a particular purpose. That the purpose is the establishment of a kingdom, or nation, or people, which is already designated to be the United States of America, as the kingdom that was hewn out, or established without hands. And it was declared that I should take the government of it; and now I am ready to do it.

Now I call on you, oh, reader! to submit to me. I ask you to give your heart to God. To promise from henceforth, to try to serve Him faithfully, to walk humbly and submissively in whatever path I, His Son, shall designate. Do you ask to be ruled by God, and not by me, oh, Quaker! as I know some of you do? Then I will accept your offering exactly as if made to me, if you make it to God. Pray to God, I will answer for Him. Submit to God, I will rule you for Him. You need never to mention my name; unless it is enough for you to serve God in His own way, and in the way He marks out for you. His way is to rule through His Spirit, or Son, or Sent: all synonymous. But you admit that God enters you, and impresses you by His spirit; and yet you would not like to have that spirit (though it declares itself to be of God, and from God, and one with God), also declare itself to have once inhabited a body on the earth. You don't want to have any other than God playing with your internals, you say, in a half joking, half earnest way. Well, to you I am as God; because, when you ask for God, I present myself; when you pray to God, I answer your prayer; when you open your heart to let God's spirit enter, I enter myself. When you shut out me, you shut out Him that sent me. For I am one with the Father; and I ask you to be one with me, even as I am one with the Father. But you do not understand this Trinity! Yet this Trinity is explainable, though the Orthodox, as it is called, Trinity is inexplicable. That I am one with the Father, is fully explained in the Second Book, and to that I refer you. That you can be one with me, I have also shown in that Book; but I will again briefly say, that you must become one with me, by the sacrifice of your free-will. You must act in my will, and try to bear the same relation to me that I bear to the Father. I will help you; and if we both try our best, be assured that we will not and can not fail.

§ 32. The next point to which I will direct your attention, is that of your submission to the directions of my declared, or revealed, will through mediums. Mediums will hereafter be the name used to denote such as the Jews called prophets. The Jews all knew and maintained that the will of God would, as well as could, be made known to them, through the prophets. But yet they seldom obeyed their counsels, or followed their directions. Their history is a history of rebellions and punishments. The terrible and fatal one which followed, and was consequent upon their rejection of me, was the last, except the constant, ever-enduring one of dispersion and disruption as a nation. True, this occurred, in part, before Titus sacked Jerusalem, and burned the pride of the nation with fire. But it was then a consequence of their sins and rebellions; as was the final dispersion the consequence of their crowning offense.

§ 33. The last great call I make upon you now, and in this relation, is to hear this medium. For I will establish his truth by the mouth of many witnesses. If any doubt, and sincerely desire to have their doubts removed; sincerely desire to know whether to believe the whole of these writings, or a part, or none, let him go to a rapping or a writing medium, and he shall have an answer. If his inquiry is sincere, and made with a resolution to be governed by it, he shall have an answer. If not so

made, he shall get none. By this, hereafter, shall you know that a medium is operating in unison with me. Every spirit that confesseth not that I have come in the flesh, manifest by my writing these Three Books, which, however, are not all I shall write thus; I say, every spirit that confesseth not this, is not of God; is not of me; is not so far advanced in the Sphere of Reconciliation, or else is so much controlled by the medium, as to be unworthy of regard. This test was given by John the Divine, in his General Epistle to the Churches then in being. But he knew it would continue to be true, even after the signs, or manifestations, of that day should have ceased.

PART SECOND.

Prophecy and its Future.

§ 34. The second part, or sequel of this chapter, is of the future. Relative to this is the explanation of the prophecies of Daniel and John the Divine, so far as they are unknown to men in the body, in the present day.

The first prophecy was derived from the vision of Nebuchadnezzar, the second was when Daniel stood, or dreamed that he stood, by the banks of the river Ulai, or Peace. The third vision was by the Hiddekel or Tigris river; and the fourth was in the banquet hall of Belshazzar. But you say I have not named them in the order given by Daniel, and that he gives the time very particularly. Blame my medium, not me. He perverted the stream of my revelation by his misrecollection of the second; and as it was of no consequence, I let it pass in his own way, as a punishment to him for his want of passiveness. The last vision was that of John the Divine, when he was in the Spirit on a day appointed by me, in the isle of Patmos, or Peace.

§ 35. Daniel declares the fifth kingdom, under the figure of a stone, rejected by the builders. John, as a city, coming down from Heaven. But the stone was hewn without hands; that is, without outward hands, or labor. The government of the first settlements of America was of this kind. It proceeded from Britain without the aid of Britain. It made its own laws, and established itself in a wilderness. The colonies grew when the parent country neglected them. They were oppressed when it undertook their care. They established their independence by the aid of prayer and thanksgiving to God for victory. They formed their constitution by its aid, and by the earnest supplications of devout, sincerely pious men. The last shall be first hereafter, and the first last now. The efforts of pious, sincerely pious men, shall always avail much, and hereafter shall avail more, because more confidence will be reposed in their efforts by the nation, when it shall have placed itself under my government. But the true reliance must be upon the medium, who declares my will by Revelation. The Jew always admitted his obligation to God as his supreme ruler, and expected His

will to be made known through His selected mediums. Many were educated to be mediums; and a proper training does much to fit a man for such work. But the true training must, at least, be completed by God's spirits, ere the man is a proper or truthful medium. The kind of preparation required, is only what will be most useful to every man; and what will fit him to be a judge of the truth of the revelations made through, or declared by, the mediums, because it will fit him for the reception of me, or of lower but elevated spirits, into his heart; who will impress upon him a judgment or conviction of the truth and genuineness of all revelation that is divine in its origin, and unperverted in its transmission. This power ought to reside in all men, and will reside in them if they will submit to God. The training is to render them patient under affliction, or burdensome commands, to render them carefully attentive to their interiors, to make them free from the pollutions of sensuality, to educate their intellect to a comprehension of nature and of God's created beings; to make them, in a word, willing, and passive, and submissive servants of God. Then He will use them as He deems best. Some to honor, and some to dishonor. For He claims the same right and authority over these works of His spirits that the potter does over his clay, when he forms it as he pleases, or as he has occasion for it.

§ 36. The New Jerusalem is represented to have been a perfect city, abounding in good works, and filled with pious men, who continually praised God. They were the same 144,000 that stood on Mount Zion with golden harps, and sung the praises of the Lamb of God. They were a perfect number, the result of the multiplication of twelve, the great number of the Jewish polity, and twelve, the complete number of the Christian church. The result of these, multiplied by God's great mercy, a thousand-fold. By so much will the numbers of the New Jerusalem church exceed those of the former true members of the old forms of worship. The worship of God by submissively doing His will, which is, that men should live in harmony, and delight in helping one another, must be general in the United States, or the Fifth Monarchy can not exist till the end of time. But the prophecy was sure, and so is the interpretation of it; therefore it will contiuue, and men will agree to come under my rule and government. But a beginning must be made, and I ask you, oh, reader, to be my subject. I ask you to give me your allegiance. To be willing to serve and obey me. To be willing to learn of me. To be willing to take up your cross and follow me. Then, when you find the burden heavy, appeal to me for help. I will make it light. When you thirst for knowledge, I will lead to fountains that will satisfy you. When you become dispirited, I will encourage and re-animate you. When you are afflicted, I will console you. When you want friends or companions, I will be with you, and yield to you a friendship that will never be jarred or disturbed in any way by me. I will not only be your King, but I will be your Comforter, your Prince of Peace, your everlasting Counselor, your ever-present Guide, and ever-ready Helper. You shall enjoy my society always, and be my faithful and obedient servant, and submissive son, and joint heir with me to God's sonship. What, then, shall separate you from the love of God? Shall height or

depth, earth or sea, love of man, or love of the world, keep you from the enjoyment which is so richly provided by the everlasting Father, through His Son, the Shiloh, or Prince of Peace?

§ 37. But I must proceed with more specific details of the present, and of the future. The last effort of the Dragon, or seven-headed monster, the last phase of the Roman Empire, will be to overthrow the liberties of the United States. An alliance, miscalled holy, will be formed by a union of all the Ten Kings, that shall unite to give their power to the Beast, for one hour, for this occasion. They will fail. They will return to their own dissensions, they will fight amongst themselves, they will turn upon the Whore that they worshiped, and rend her flesh with fire and sword. He shall come to his end. The False Prophet shall go out to deceive the nations no more. Gog and Magog shall perish also, for these stand for those who are outside the fourth kingdom — who have never owned its authority. Who have, however, worshiped idols of flesh; and who have not repented of their sins, but believed they could have absolution from men.

It is now time to expect the combination against Britain to be formed. It will overthrow the government, and scatter the inhabitants as I have described in the Second Book. It is one of the signs of this, that all the great powers of the European continent have such cordial interchange of courtesies. France is the only exception to this harmony. But France will make her peace, and secure her good fellowship with the others, by joining in the conspiracy against liberty of conscience, of personal rights, and of popular representation. All will unite to form a so-called holy alliance. Blessed by the Pope, and consecrated by pretended Protestant ministers, the armies will land on England's shores, and the peace and security that has so long left the Englishman's hearth inviolate, will be at one fell swoop demolished. There are no fortresses that can sustain a siege, no disciplined armies of sufficient strength to meet the invading force. There will not be. In short, the enemy will find the nation unprepared, and the country undefended. Then the people will rush to their colonies, and to their fellow Anglo-Saxons of America, or the United States. There will be no opposition to the union of all the North American British possessions with the United States, but what proceeds from the same dragon power. They will strive to prevent it. They will threaten war. They will make war with the United States, but they shall not prevail. Here is no capital to be secured as the heart of the system. Here is a vast surface which can not be marched over, or occupied, before armies can be disciplined; and the very proclamation of welcome and discharge from service of deserters will thin the ranks of the floods of men that will be poured upon the land of freedom. This will help the Woman which has fled to the wilderness, for they will be absorbed into the general population of America, and contribute to the resources of the government of the kingdom of the saints, or spiritual believers, or servants of the Most High.

There is a consistent account but is it a real prophecy, a true declaration of the future? It is not. I have before declared that no outward sign shall be given through this medium. I have given it, because so

many have desired an interpretation of the prophecies respecting the Fifth Monarchy, or Kingdom. But why give it untruly? says the reader, and the medium. Because I would show you how easy it is to give a startling and interesting declaration respecting the future. And is this the only object? By no means. I also wish to prepare you for spiritual revelation, or explanation, of the same prophecies.

§ 38. The saints of the Most High are those who, believing in God's power and love, have submitted themselves to His government. They are they who have washed away their sins by repentance; and who now, taking no merit to themselves, give to God praise, honor, and glory, forever, for all His mercies and loving kindness; for the peace which He gives, which passes all understanding, and which is, to them, the New Jerusalem; which is, to them, the Head of the Corner of the temple they have erected to God in their hearts; a stone hewn without hands, shaped by God himself by the power of His will, manifested through me, the Lord and Saviour of men; the Lord and Saviour Jesus Christ. These, redeemed from amongst men, shall sing to God a new song, which is, nevertheless, an old one. Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints. This song is old, because it is that which every spirit that has arrived at a knowledge of God has sung. It is new, because it is never sung by the redeemed of God, till they are redeemed from outward views and impure desires. My medium can not sing this song yet. He is not redeemed from sin. But he is passive in my hands, and submits to my directions and influence. How, then, is he not free from sin if he thus submits! Because he has not repented and atoned for the many shortcomings and misdeeds of his former life. Because, though he at times acts entirely in my will, he, also, at times, does not wait for my direction, but proceeds in his own will. How, then, shall you succeed any better, if as well, inasmuch as I say he is my best medium? To be a good medium, requires a peculiar constitution, and character; and resolution, and desires, to be submissive and passive, and to endeavor to walk in the paths of virtue and peace. But can not this good constitution succeed any better than another inferior one? With God, all men are equal. He judges with righteous judgment; and "He tempers the wind to the shorn lamb," as said the author of Tristram Shandy. But this quotation from a foul book is disgraceful, you also say. You, who are resolved to find fault, have now a peg to hang it upon. My *First Book* is declared publicly to be incompatible with the truth of the Bible. One or the other, some say, must be wrong; and, of course, they will rather adhere to the old friend, than leave it for an untried one. And I boldly say, there is not a single sentence that has a signification contrary to the Bible in that First Book. I say, further, that it is not only in entire and cordial agreement with the Bible, but that its tendency is, to cause men to value the Bible more; because I have, in that Book, interpreted several of its most difficult, or apparently unreconcilable, parts. So it is evident that men will not sacrifice their established easy chairs of faith, till I arouse them by some other method. This must be done. In this case, then, I have given you something else to say against the Book; and you may

now find fault without a lie, an unfounded lie, upon your lips and conscience.

CHAPTER III.

Reasons for believing this Medium Truthful.

§ 39. The last chapter will no doubt be thought very unsatisfactory, to most readers, because I led them to expect revelation respecting the future glory of their beloved country, and because I seemed several times to be on the verge of great disclosures. But, oh, reader! who thus objects, are you prepared to believe what I could thus disclose? Is it not worse than a vain curiosity, that impels you to desire me to make such disclosures? Do you not desire them for the purpose of doubting, combating, overthrowing them? In order that you may urge against them the opinions of this commentator, or that father of the church; of this society, or of that preacher? If you are one of the few who have desired to have the knowledge, in order that you might glory in the power, love, and wisdom of God, then read the Book of the Revelation of John the Divine, and I will help you to understand, at least, all that can aid your motive to satisfaction. But if you are one of those more numerous spiritual believers, who are hearers of the Law, but not the doers thereof, I shall commend you to be quiet. You are only adding to your responsibility by an increase of knowledge. Hereafter, when in the third sphere, there will pass before you in review, the knowledge you possessed, the good you might have accomplished with it, the opportunities wasted, the talents buried in a napkin, or left to waste in unprofitable pursuits. You, too, are actuated first by a vain curiosity. You, too, will, some of you, try, by your reason, to measure God's revelations. And, having found a procrustean bed, from your former prejudices, and chance reading of the works of lower spirits through other mediums, you will have me and my books tried by that, and stretched here, and lopped off there, till I shall be disfigured by error, and destroyed by man's wisdom.

§ 40. What, then, shall I do to reach you? Ye seek a sign, as did my followers and hearers, 1800 years ago. I refused one then, I refuse one now, through this medium. Not that he is unwilling to give them, or have them given through him; but that I reserve him for internal manifestations, solely, as I declared in the Second Book. Yet, I then declared he should raise the dead, heal the sick, etc.; but I also explained that it would be the spiritually dead, or sick, or lame, or blind. What, then, will I do, to overcome the opposition that the dragon and false prophet will combine, to make to my spiritual kingdom? I will cause other mediums to bear testimony, as I said. Ask those who communicate the knowledge of lower spirits, who and what I am; and what regard should be paid to these my books. Ask them. By their answers judge me. Ask not with a desire to hear them answer in a particular way; but with an earnest desire to receive a truthful answer, and with a resolution to be governed by it, and you will not ask in vain. You will,

indeed, bless the hour in which you so became passive. That will, indeed, be a first step in submission. It is in such a state, that prayer ought to be made. It is in such a state, that the Bible, or any other book that claims to be revelation, ought to be read.

§ 41. Now let us proceed to examine the Book of Daniel's prophecies. He declared to Nebuchadnezzar the meaning of his dream. The dream of the image with the golden head. He also declared that the stone hewn without hands, should destroy the Fourth Kingdom. So it will. Truth will overcome error. The remains of the Fourth Kingdom, its last phase, is the hierarchy of empire; whether Roman Catholic, Protestant, or Greek Christianity. They are all founded on the sandy and earthy foundation, and when the stone of truth falls upon them, it will crush them to powder. It will grind them to the earth, from which they originated, and leave not a trace of their appearance or form in the whole image of God, which is man. The earth shall receive their fragments, and they will no more arise to disturb men in the body, and they never have disturbed men in the spirit who were beyond the second sphere.

§ 42. I, this morning, permitted my medium to be seriously disturbed in his faith in me, and his own truthful course. He felt all the responsibility, all the weight of obloquy, or ridicule, or reproach, with which men might, and should treat every pretender to revelation, such as he claims, or permits to be claimed, through him. He also felt, though perhaps in a less degree, the responsibility he must bear in the judgment of Heaven, if he suffered himself to be led away by a vain imagination, or deceived by his own desires, influencing his writings. But he went to work like a faithful follower who has lost his guide or leader. He started for the great and all-wise Creator and Former of himself, determined that humility, and submission, and a willingness to do any thing, to retract or to proceed, to destroy or to publish, should leave that Creator, who certainly knows all things, and certainly has promised that He will hear prayer, and grant the requests of His servants or sinless seekers ; I say, he so proceeded, as to leave upon God the burden he found so great as to weigh down his spirit. God, through me, reassured him. And how? By merely again telling him who I am, and over and over asserting it? By no means; but on the contrary, I set his memory and his reasoning powers at work. I showed him that he certainly could not write as he had, without some foreign influence. I reminded him that he had perseveringly sought Divine guidance by prayer and submission, and appealed to his intuitive perceptions of Deity, to assure him that if God does not rule men, they must only act in their own wills, or in that of him to whom they subject themselves. That he had never given his to any one but God and me. That if he could not rely on Us, he could not be accountable for mistakes or deceptions imposed on him by other superior beings, that must either be made in defiance of Us, or by Our consent. That there was but one God, and that He either cared, or did not care, for men. If He cared for one, He did for all. And that if, as the Orthodox declares, men can only be saved by the help of Jesus Christ, he had been submitting to Him, and had, by every faculty of his mind, tried to do my will; because I had convinced his reason, and assured his affection and veneration, that I was in unity with God; and

that, in serving me, he was serving God. But then I let him pray from my Second Book, some of the prayers there written; including those for such as would be mediums, such as are mediums, and such as would be servants of God. He also prayed by his own intellect. Then I set him to read what had been written in this book, to the 20th page; and I dismissed him cured, reassured, resolved to do my will without hesitation, or doubt, or wavering. He came out of the furnace, which was greatly heated, purified somewhat, rather more humble, and stronger in faith than ever. Amen. So may it be with you, oh, reader! For I gave you not this relation as his boast, but against his will. I gave it to you, not for vain curiosity, but that you might go and do likewise. I gave it to you, not as a piece of news, or as an anecdote, but as an evidence that my medium has not been disregardful of his great responsibility to you, and to me, or God. That he has not thoughtlessly proceeded in a conjectured mission, without searching his heart to its bottom, without regarding the consequences of his acts, without having endeavored to secure the evidence of God's authority, and the truthfulness and reliability of the communications of which he is, and has been, the medium. Further, I will say, that this is not the first, or second, or third time that he has gone down into the lowest valley of his heart, and there sought for the conviction of truth, and the assurance of his duty. Willingly would he have been excused from publication, and been satisfied to have walked in humble quietness to his grave. But I called him, and he obeyed. I appointed him, and he accepted. I enlarged his knowledge, his responsibilities, and his duties; and he manfully strives to keep the faith, to fight the good fight, and be willing, at any time, to finish his course on earth, with joy and thanksgiving for the mercies of God, and the peace of the Comforter.

CHAPTER IV.

The Effect upon Society of a General Belief in the Doctrines now promulgated.

§ 43. The present subject of my discourse is the vast consequences depending upon the reception, by men, of my teachings, and the joy, and peace, and happiness, that will fill the earth, when my will is done in it as in heaven. Some say, where is heaven? This is a question which can not be answered in a word, a chapter, or a Book. It involves so many spheres of matter, so many preconceived opinions must be shown untrue, so many long-cherished theories must be demolished, so many false prophets must be overthrown, that I must attend to more pressing wants first. Be satisfied that heaven is. That it is a place, as well as a state of mind. It exists wherever God is pleased to establish it, and whenever He chooses to enlarge, or to circumscribe its boundaries, He does so; and we give thanks always to Him, for all His works praise Him, whenever they know the hand or power that made them.

§ 44 Let us see what would be the state of things on earth, if men received my teachings, and submitted to God. Hate, envy, desire of revenge, cruelty to men or animals, and every passion or emotion which incites men to injure themselves by inharmony, or others by their acts or non-action, would cease to exist. Then men would gladly serve each other. No man, scarcely, would need help, because no one would oppress, or attempt to injure him. War would cease, and all preparation for war would cease, too. Kings, and magistrates in general, would have little or nothing to do; because, where all were governed by the law of kindness, by a willingness to suffer, rather than to cause suffering, or injury, or make resistance, there would be no appeals to law, or to strength, or force, to establish any man either in his rights, or supposed rights, or even wrongs, which are now too often supported by law, and appeals to men. Let no man say this is impossible. That Quakers have tried it. That it is Utopian, or Socialist, or Fourierism. It may be Utopian, but we may certainly place perfection before ourselves as an aim. If we fall short of its accomplishment, we shall, at least, have reached further than if we had attempted less. If it be socialist doctrine, then socialism is the practice of the precepts of Jesus. If that be all they desire to accomplish, by procuring an acceptance amongst men, by all means join their ranks. But if they desire to overthrow the primitive institutions of society, which are founded upon the revelations of God to Adam, to Noah, and various mediums since; if they war with society, instead of reforming or purifying it; if they establish an association to strengthen individuals and a combination of associations to strengthen each other, then they do not rely on that only sure and steadfast support that can sustain a man, or an enterprise, or an association; that can not only sustain it, but bless it with that internal peace, that consciousness of union and communion with God, through His spirit and the soul, which, after all, is the only unalloyed happiness which men ever have, or ever will, in the body, experience. So, too, if it be Fourierism to practice these precepts, very well. Be Fourierites so far. But if Fourierism further include a reliance on man's wisdom, and his perfect power to form perfect rules, and lead a perfect life, by following his own, or other men's inventions, then be not a Fourierite. The only wisdom that is perfect, is God's. The only laws that are perfect, are God's. The only happiness that is perfect, is that which flows from Him; and which, proceeding ever in unremitting streams, or rays, pervades and blesses every spirit, from highest to lowest, that will allow the light of its love to enter the otherwise darkness of his heart. This proceeding includes God's love and approval. God can give a man, even greatly sinful, a consciousness that he has performed a good action, even when that action is a solitary and isolated one. How much more, then, can a man feel conscious of a succession of uninterrupted good acts, inspired by a desire to serve God and benefit others. How much more, when God has declared, long ago, through me, To him that hath shall be given, and to him that hath not much, even that which he hath shall be taken away. Seek, then, first the kingdom of God, for the kingdom of Heaven is within you; and, so long as you are in the body, you can enter no other heaven than that spiritual and eternal one, of dwelling with God, and agreeing with Him,

serving Him, and enjoying His blessed and holy communion. This is the true Lord's Supper, which I declared should be enjoyed by him, and by me, when he opened his heart to me. The outward supper is its type. But the type profits nothing. The letter killeth, it is the spirit which giveth life. The outward supper was only to last till I should come to my disciples inwardly. This occurred on the day of pentecost, when my presence was first manifested to the senses of men, through the medium, Peter. After that others, apostles, disciples, evangelists, believers, and seekers, experienced in their own hearts that I supped with them. The outward form became a snare, which led to revelry and to lasciviousness, as Paul declares in his epistles. But the church, acting in the wisdom of the body, reformed and modified the feast to a mere sign, or slight manifestation, of eating and drinking. Now, some have perceived that the outward was only a type, and having reached to a knowledge of the Antitype, they are, and have been, willing to trust to that, and enjoy that. I do not, though, condemn the outward institution, though it was not, and is not, conducted in my will. For, as I above stated, it was intended to last only till I came to those who were enjoined to practice it then. But, that it is symbolical, and gratifying to sincere believers and practicers of it, I know; and to them innocent or useful, by leading them to search their hearts, and endeavor by all means, and earnest prayer particularly, to purify themselves, and cast out every sinful desire or unworthy motive, and make them a fit receptacle for the Spirit, and Son of God. But to others, who are more outward in their views, it is injurious, inasmuch as they are led to take the form for the substance, and accept the type as a fulfillment of the antitype. This not only perverts the institution, but it destroys the health of the mind of the man who so receives it. I say, then, with Paul, let him that eateth, and him that drinketh, and him that eateth or drinketh not, all do it to the glory of God, and the praise of His holy name. So shall they live and enjoy my communion; which is only in the heart, or spirit, or soul of the man who desires to have me there; and who prepares the table for me, by submitting himself to God, and yielding, passively and perfectly, his own will entirely to mine, or to God's.

CHAPTER V.

What did Jesus of Nazareth, through the aid of God's Spirit, teach?

§ 45. THE next subject I have to elucidate, is the Origin of Evil. A subject which has puzzled the intellects of theologians in all ages; and has, in fact, caused the origin of idol worship. But how, you say, can God permit such a difficulty to occur, such ignorance to exist, when the consequences are so momentous as the destruction of true worship? It is not always true worship that people arrive at, when they are persuaded to leave idol worship. What God most requires from man, is the sacrifice of his heart to the service of others. The sacrifice should be

made to God; but if mistakenly made to an idol personage, or to a supposed superior being, God accepts it, as if made to himself. So idol worship is not the worst infidelity that can befall men. The worst is a worship of self. When men worship themselves, their own plans, or purposes, or wills, or establishments, or churches, or creeds, then God is neglected indeed. Then the sacrifice of the heart is not made, and man serves himself, not God; a scheme of his own, or other men's; not an imaginary superior intelligence, but a form, or idol, that is as senseless and as powerless to bear him to heaven, or confer upon him peace, as is a block, or mass of wood, or stone, or metal. He who looks beyond the idol, the outward mass, looks, in effect, to God. He who looks beyond himself, or his own schemes, or other men's schemes or forms, to the spirit that they represent, to the Being whose honor and service they may have been instituted to represent, he is accepted as a worshiper, no matter what church owns or disowns him. He acts according to what he knows. He has sincere desires to do good, to serve somebody, feeling that he owes service. To whom much is given, from them much is required. So the reverse is true, To whom little is given, from him little is required. But a man must not, consequently, expect that he may shut his eyes to the light he knows is shining for him. He must not refuse to hear, to read, to see, when truth, and opportunity of acquisition of the much is offered him. He must thankfully receive all that God gives. He must earnestly strive to get knowledge that will profit his soul. He must seek, and he shall find. He must knock, and have the door of God's mercy opened to him. So shall he have peace. So shall he serve God. But he who refuses to investigate, who desires to stand still, and to keep back others who would otherwise press forward, sins against God and His holy laws.

§ 46. His laws are laws of progress. The precepts of Jesus were not directed to men in the form of laws or rules of conduct, applied merely to the existing circumstances, by which men should be required to perform a certain routine of action, or worship, or of form called worship; but they were living principles, intended to govern and direct men how to form rules of conduct for all circumstances, and all states, and every age. They were to be the exponents of progressive religion. They were the perfect principles, to which human effort should desire to attain, and make its own conform to. But they were not to be refined or roughened into other shapes, and fixed as barriers to advancement. They were not to be the foundation of unchangeable creeds, or unprogressive churches. Their followers were to seek, continually, to be the willing servants of the God from whom they came; and the obedient subjects of the King through whom they were given. The next world, only, can realize their perfection; and the apparent unfaithfulness, or impracticability of obeying some of them, is only outward. The internal, or mental obedience, is compatible with every form of government, or state of society.

§ 47. The oath that Christians, or the followers of Jesus, should not take, is not the judicial oath or pledge to speak the truth, as a witness between conflicting interests, but it is that unnecessary, or light and thoughtless form of calling God, or some part of His creation, to witness the truth of an unmeaning, or unimportant, or vindictive, or malignant

expression. It is this which, like telling an untruth as a witness, is taking the name of God in vain. No vain or light appeals should be made to the Deity; but He is ever present as a witness to every assertion or testimony of men in the body; and He sees when the error or lie is voluntary or involuntary. He will punish the one; the other needs no pardon. Ask not pardon till you make restitution. Ask not correction till knowledge is obtained. Be merciful, as you would have mercy. Do unto others, not merely as you would have others do unto you if your situations were reversed; but do unto others as much more than that as you think will, in the present instance, be beneficial, or just, or useful, or consoling, or softening to hardened sin, or leading to love, or faith, or hope, or to the honor, or glory, or praise of God, or the advancement in any proper way of His cause.

My medium has been instructed, as much as you can be, by my revelations in this book. He had received much from me previously to his writing for others. The first was for his training; the last is for the training of all men. The last, though, is higher, newer, more filled with heavenly intelligence, than the former. I did not allow him to show the former, except in a few special parts and cases, and for special purposes. But he has passed beyond that state of training, and I now rebuke him more seldom, but not the less severely. I can now freely speak of him to others, without exciting his nervous sensibilities, at first very easily deranged, now very firmly fixed, and enured to exposure. For this is the result of training and of submission of desires and of will, of passiveness, and willingness to be passively used. He does not flinch, but I shall not try him too severely, for though he might be benefited, the great cause might be retarded by his rebellion, or restlesness, or excitation.

§ 48. Let us, then, proceed to the subject of bearing arms. Shall a man comply with the law of the government under which he is protected in life, in security from personal or pecuniary injury; and whose institutions require, or are deemed by the ruling minds to require, resistance by force to intruders, or to domestic assault? In brief, is war ever justifiable to nations, or partaking in it, to individuals?

War is a great evil. War calls forth the exercise of the lowest passions, and those engaged in it are often actuated by the basest motives. Its injuries are incalculable, and its destruction of public and private virtue lamentable, and almost irrecoverable to the generation in which it occurs. But wars have been, like other evils, permitted by God to exist, and have been, like other evils, overruled to good results. God makes every thing in creation GOOD; and He brings harmony out of the GREAT WHOLE, as I declared in my First Book. God has even directed His servants to make war, and to exterminate nations. So the Old Testament says, and so it was. A doctrine or belief so abhorrent to many minds in this day of refinement and high notions of God, as benevolent, and merciful, and loving to all His children, has been a stumbling-block to many, and a puzzle to more. But all this is reconcilable with truth, and with God's justice and mercy; and, in a word, with all His attributes. I will explain. I will first take the case of the wars of the Israelites, under Joshua, where it is plainly declared that God ordered the fight, and watched the slaughter with satisfaction, and sanctioned the exter-

mination of an unoffending, to the Israelites, and innocent of injury to them, enemy.

§ 49. God beheld that the Canaanites were sunk in debased and debasing religion. It was carrying them continually to lower and more sensual states; to deeper and deeper depths of destruction, in which they would suffer complete separation from Him, and their last good motives would have expired in the darkness and despair of the lowest condition of virtue and goodness. For virtue and goodness are never wholly extinguished in man. Because, as I have before said, man's soul is an emanation from God. It is the breath of Life that was breathed into Adam. What, then, would enlightened mercy lead an all-powerful king to do for these suffering subjects, in a state of rebellion? He would, perhaps, first offer pardon and amnesty for the past, and endeavor to persuade and entreat them to return to their allegiance. God did this. While the Israelites were wandering in the wilderness, and being purified from the grossness they brought out of Egypt, God was sending His mediums over the Promised Land, and calling on men to repent of their sins, and come out of their selfish, sensual courses. No entreaty, or argument, or sign, sufficed to produce a favorable change. God's mercy was then shown, in their removal from the earth to the spirit-world. There they could not become worse, and there they must at last be happy. There they will sooner be happy than if left longer to pursue their downward destructive courses. But could He not have removed them by pestilence instead of war, which I have admitted to be such an evil in itself? He could. He did. He also completed the work by the hands of other men; because those other men were to be led to trust to Him for deliverance, and for victory. Those other men were also gross and sensual. But God desired to raise them to be His servants, or subjects. Nominally, they became so; but, really, they were selfish and fearful. Fear is not in God's servants. Perfect love casteth out fear. After all the great deliverances, after the extraordinary victories and the apparently miraculous aid they experienced, the Israelites were still faithless to God, and disobedient to His requirements. What good, then, was derived from this plan of God's, to settle them in Canaan? Was not the war, after all, useless? And could not God tell, without trying the experiment, what would be the effect of His operations? These are all proper questions, and, when asked in a desire for reconciling the difficulties before named, will not be left unanswered. God did know what the result would be. He knew that out of all would result good. That, notwithstanding their manifold transgressions and their numerous relapses into idolatry, there would be a continued progress in faith in Him. That they should at last know and worship Him as the one true and only God; and, that they would thus prepare the way for the introduction of a purer and brighter faith, which might be preached to them in their improved condition, and in them produce fruit, and through them bring other nations to the same or a better knowledge of the One True God. This war, then, directed and controlled by God, was for a good purpose, and effected a present and a future good. The Poet says—

The evil was, in fact, only apparently so. He that was wicked before the war, might be wicked after it. He that was righteous, continued. He who gave God the glory, was strengthened. He who lived for self, and glorified self, was cast down — perhaps slain — perhaps mortified — perhaps left unreformed. Worse he could not be, as regards himself, though he might affect others more by his wickedness. But God continued to care for those others, and to make all they experienced conduce to their elevation and instruction. At last, they were established in the land promised their forefathers. God's covenant with Abraham was kept. Not because Abraham was by any means a perfect or a moral man, but because he obeyed God, and sacrificed his own will, God accounted him righteous. This is, too, the key to the favor with which other prominent personages in the Jewish history are mentioned to have been regarded. They were men not perfect, but in advance of their associates. Not so good as they should have been, but comparatively good. They fell often into sin, and yielded easily to temptations. But they struggled heroically to recover from their lost condition, and again sought to be reconciled to God, by confession, repentance, and good works

§ 50. But some wars are made without God's sanction, and in the will of men. Shall a servant of God obey the order of his earthly ruler, of the law of his country, and take arms; enter the army, and fight in the unauthorized, probably unjust, certainly unwise war? He may, because, first, the powers that be are ordained of God. This is hard, too, for some to concede; that wicked tyrants and bloody miscreants, who have so often ruled nations, should be of God's ordination. Nevertheless, God sanctions their elevation. He can create, and He can destroy, as declares one of the oldest hymns in existence amongst men; and, as declares the Psalmist. But he does not interfere, perhaps, to elevate this evil man to power. He permits men to choose their own rulers, or allows the wicked to execute His resolves, to be the means by which He brings trials and tempations upon his subjects — so that though their externals may suffer, their internals are benefited. Man's Free Will is ever left to him. Man chooses, God sanctions the choice; not, perhaps, by approval, but by strengthening the man in his performance of his own evil resolutions; so that the former of such may experience their vanity, may see that his own desires, when realized, do not bring happiness. So that he may be led to reject earth, and its hopes, and wishes, and turn to God, in submission to His will. But you do not see such changes taking place amongst tyrants or despotic rulers! No; but beyond this life you can not see. God and His Holy Spirits can. It is to the WHOLE that a being must turn his attention, who would form a just and perfect judgment.

§ 51. Shall a man, *then*, sincerely desirous to serve God, to sacrifice to Him or for Him his will, his life, his worldly substance, his every earthly possession, shall he bear arms at the command of this tyrant, who holds his position as the head of his nation by force, by armies overawing the peaceful inhabitants? Shall he, so bearing arms, obey the commands of his officers, and seek to destroy the enemy of the tyrant who calls on him to fight for his own enslavement? No. The precepts of Jesus do not require this. When a man sees so clearly the causes and the effects,

or thinks sincerely that he so sees them, he should act on his convictions of right. He should seek the guidance of God, as to what is his duty; and he should be willing to suffer, even unto death or torture, the consequences of his obedience to God rather than to man. In this case, God indeed ordained the power that exists, but He also directs His servants what they shall do. He may see fit to destroy the power of the tyrant, or He may let him proceed in his triumphant career, as a scourge of God. If so, it will be for good ends; and God, who sees to the end, sees the harmony that is and will result from the discords, turmoil, and contentions, the suffering, the misery of the separate parts. But the glory, the honor, and the praise of all the good that comes from the evil, of all the harmony that results from the discord, belongs, of right, to Him who produces the good and the harmony; while all the punishment and unhappiness, consequent on the individual's own acts, fall upon him who is evil or wicked.

§ 52. But all cases are not so clear as this. Most wars result from misunderstandings, rather than from intentional injustice. So the cases will shade from self-defense to aggression. What is the Christian's duty? To bear arms in general, or to refuse ever to do so, or to wait till he is himself personally aggrieved? *Let every case be decided by the Higher Law.* This is the pith of the precepts of Jesus. Man should endeavor to do right. He is placed here for his good; and the experience which the proper exercise of his judgment gives him, of right and wrong, of good and evil, is the very thing for which he left Paradise, as was shown in the First Book. But, in many cases, the law requires a man to arm himself, and march against his nation's antagonist; and the man may not understand the causes which led to the rupture sufficiently to judge of them! What then shall the man do? Fight, or suffer? Refuse to obey the law; or, obey, and kill his opponent, who had never injured him? I say again, let the man seek God's direction. Let him seek it with submission, and willingness to be governed by it, and he will not be left in uncertainty. If the injury is against himself only, he should forgive. If it is against the law, he should in general support the law, as the power ordained by God to exist. If against his nation, judge from all the light and knowledge he has or can obtain, what the rules of justice and good national policy, founded on justice and right, require, and act according to his convictions of right and justice. Do sad consequences result from his determination? — does he kill his arrayed opponent? — or does the law condemn him to imprisonment or suffering of any kind for not obeying it? Then suffer with cheerfulness or resignation. If the sad consequence falls on others, then let him find, as he will find if he had a good motive, consolation and justification within himself. If all war and fighting had been interdicted, Jesus would not have told the soldiers to be content with their wages. If all arms-bearing had been wrong, He would not have allowed His disciples to carry them. For Peter informed me, there were two swords amongst them, when I told them to provide themselves with arms. I knew they had long been carried about with me, by my followers. But, for my kingdom my servants do not fight, either with arms or contention — by words, or any deeds. If my kingdom were of this world, my servants would fight. When I am King of

the Fifth Monarchy, then will my servants fight. But then they will only withstand assaults. I will tell them how to overcome without bloodshed.

§ 53. But, some will say, I do not settle this point. I do not lay down a general rule by which each case may be squared. That is so. I did not intend to give any more settled guide than the principles of right, truth, justice, mercy, true benevolence, and uninterrupted desires for God's Glory, Honor, and Praise would give. Let these influence you in all cases, and at all times, and you will find the crooked paths made straight, and the true vine fruitful. You, too, will bear fruit abundantly; because the true vine will be in you. The Father, who is the husbandman, will prune and train it, and cause it to be protected and cherished, and its fruits to ripen into eternity, undecaying and indestructible. From that fruit will be derived the wine I will drink new with my believers and doers, in the Kingdom of Heaven; or, in other words, my Kingdom. My Kingdom is established in Heaven — pray ye that it may be established on earth.

LET US PRAY.

§ 54. Oh, our Father! who art in Heaven, hallowed be thy name. Thy Kingdom come, thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and, lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

§ 55. Now this prayer was the only one I taught my disciples, when I was in the body. But I have given, through this medium, many; but, after all, does not this prayer include them all? Let any make this prayer his own, and he will include the substance of all others, that he could with propriety make. But, then, should no other be made? Others should be made; because, as I have shown, prayer is the expression of our desires, and of our submission to God; of our wants, and of our passiveness; and, though God knows all we want, and what we feel, before we express it, yet we may, by our own expression of it, better realize to ourselves what we are, and what we feel, and compare these with what we should be, and feel. It may also benefit others as well as ourselves; and should be made at proper times, by us, for others' good; and, in various ways, for that purpose. Then prayer is not to be confined to what we want for ourselves! We should, of ourselves, desire the good of all men; and, if we love our neighbor as ourselves, we shall pray for our neighbor as ourself, and regard his wants as our own. But, then, who is my neighbor? I can not pray for each and every man I have ever known, nor even for each one who has ever done me a kindness! Spiritually speaking, he is your neighbor who is connected with you in some act: carnally speaking, he who lives near you. In society, it is he who s your friend, your associate, your companion. In families, it is he who is wife or husband, father or child, uncle, aunt, or cousin. In fact, any one with whom you have relations of business, friendship, love, or association. But if I pray for all these as for myself, and for each separately, as for myself, I shall not have time to do any thing else! Pray without ceasing, was the command of Paul, by my will. But can a man

do that, and live as others do, by his labor? He can; for prayer needs not words to be prayer; though, as I have explained, words are often useful. But, the heartfelt prayer, and thanksgiving, which is felt, without expression into words, or even ideas, is equally acceptable and understandable with God, as the most eloquent and refined form of words, when they, also, come from the heart. And yet, it may be often a benefit to repeat a form of words, that you can not fully join with so as to make them your own. Because, if you are convinced you ought to be able to make them your own, and desire to, the repetition of them will help you to adopt them, and cause God to grant you the double prayer; that is, the desire expressed by yourself to be able to adopt the form, and the desires expressed by the form of words. True prayer is from the heart; and, when a man has earnest desires, his heart will at least feel them; and those desires do reach, in their aspirations, and in their effect, to the Throne of God.

§ 56. The next subject I will treat of, is one which has been the subject of much dissension amongst Protestants, and has at times shaken the Roman Church. And that is, what compensation, if any, should a man receive who devotes himself to preaching the Word of God to his fellow-men.

The Word of God is preached by men, then, to other men? It is, when they speak by the aid of the Word. And this every preacher should earnestly strive to do. But should any one speak without it? They should not; because, without its aid, they declare only their own cogitations or imaginations, and do not preach the Word of God. For, though the Word of God is extensively found in the Bible, an exposition of the Word, without the Word's aid, is like applying a candle to sunshine in order to illuminate its shadows. Human reason is but as a candle so applied, to the glorious Light of the Word. If even the darkness can not always comprehend, or perceive the Light of the Word, how can the light of reason perceive or comprehend what it does not at all equal, though of the same nature. For reason is a gift of God, as well as is the Word. But reason is contaminated, or clouded, by its union with free-will, and with other perverted gifts of God to man. Reason, therefore, is full of fallacies. But, God's Word is a part of Himself, unmixed with error, undefiled by passion, uninfluenced by any will but His own. The Word of God, then, is infallible, because it is equal to God in all but that it is only a part of Him. The man, then, who preaches in reality the Word of God, will also be directed by the Word of God, if he will listen in the cool and quiet of the heart's twilight. For God teaches His people himself, when they are willing and desirous to be taught. As in the case of bearing arms, each case of payment for preaching must stand on its own merits, and be governed by no other rule than that men reap as they sow. He who preaches for hire, or divines for money, shall have his reward according to his desire. He who preaches from any other motive, shall also have his reward according to desire. So, if the desire be only to serve God, and to do it entirely in the will of God, the reward shall be the thanks of God and of His Son, saying, Well done, good and faithful servant; thou hast been faithful thus far, I will try thee more. Not always by increased temporalities, will appear the additional trust from

God; but, often by increased cares, more confining duties, more overwhelming responsibilities. So, God's rewards are rather in the nature of trials? They are, very generally, so. For this life, in the body, is for the express purpose of trial, and of proving to men what they are; and, of providing them with a knowledge of good and evil. It was for this they left Paradise, to return no more — but, to progress in a life to come, ever nearer and nearer to God's own perfect Nature, without ever arriving at it; and to be ever able to compare the happiness or immortal bliss of eternity with the frail and finite life in the body; when happiness itself was so like misery, and misery was so nearly despair,

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CHAPTER VI.

The Preaching and Life of Paul.

§ 57. THE most important subject I have left for this book, is the History of the Church in the Apostolic Times. A most interesting subject to all sects and orders of Christians; and one that has engaged the learning and talents of some of the most worthy servants of God, in every century of the existence of Christianity. Unfortunately, learning was at a low ebb during the early age; and, after the simple, and beautiful, and concise account, written by Luke, of the Acts of the Apostle Paul, there was no history attempted, till the materials were, if not lost, so confused with errors and false traditions, that despair of ever recovering the truth, might well have prevailed. Attempts were, however, made, but by men unqualified to sift out the false from the true, and the results of their labors were soon disregarded and lost. It was better so, for the truth was so adulterated, that the account would only have been a stumbling-block to pious inquirers and true servants of God. This history I shall briefly write, for my medium has this day, June 18th, renewed his submission, and proved his passiveness. I believe, therefore, that he will write without apprehension or doubt, what I deliver to him. Few can conjecture the trial a man's faith receives, when he is made a medium of disclosure of novel doctrines, theories, or arguments. His nature is earthy, and it struggles against the bond of the spirit. He desires to believe, but his reason fights or resists. He lives in faith, and keeps in faith, by a recurrence to first principles, like these: — *First*, God rules all the creation, or He is regardless of it. If regardless, whence its order? If He rules it, He watches the movements of all His creatures. If He ever made any revelation to men, that has been recorded for us now, He made it through Jesus Christ; for, if what Jesus Christ declared was not true revelation, we may rest assured we can never know when we get revelation. It was attested by so many outward manifestations; it was so much in advance of all other teaching, then or since given to men, that we must believe we can never have more convincing proofs of Divine Origin in any revelation, than accompanied that. Jesus Christ says, that *Not a sparrow falls to*

the ground without God's notice; and that *The very hairs of our head are numbered.* It is then evident, that if God has declared any thing to mankind, He has declared that He extends His care over them. *Second*, if God does watch over Man, his highest creation — at least the highest evident to man — then He, being good, and benevolent, and merciful, would not let a man, sincerely desirous of serving Him in submission to His will, and from praiseworthy desires to render Him glory and honor; I say, He would not let such a man be deceived by invisible beings, assuming wrongfully, and falsely, to be other than they are; and, to use the confidence inspired in man by their superiority to him, to lead him away from duty or happiness. It would be inconsistent with all we believe of God, to suppose that He would allow a man to be ruined in reputation, business, or social relations, because he yielded to a superior intelligence, which proclaimed itself Divine in its origin, and as acting in the will of God, its creator, as well as man's.

§ 58. Such an argument does not need the many supports it can call from the Bible. The promises of God are Yea, and Amen, for ever. He has in all times, if He has at all spoken to men, promised them that He would hear their prayers, and that He would take care of His servants. But some may say, as my medium says, that the motives of men are so inscrutable, even to themselves, that no one can feel entire certainty that he is God's servant; and that he is impelled solely to action, or to any partial or particular kind of action, by sincere desires to serve God! There is always danger, that other motives may mix with or cloud the purity of the true or proper motive; and that he may be found, after all, to be acting in his own will, instead of being singly desirous to do God's will. But God has declared that, *He that seeks shall find;* that, *To him that knocks, shall be opened.* And though the man may fail to be perfect, even as his Father in Heaven is perfect, yet God will be a helper to those who call upon Him; and, No man shall ever see the righteous forsaken, or his seed begging bread. And who are the righteous, if they are not those who desire, with all their knowledge, to serve God, and to obey every intimation they believe comes to them in His will and power! Who but these shall be found to have washed away their sins, their shortcomings, their impurities, their peccadilloes, in the blood of the Lamb? That is to say, they have made the same sacrifice that Jesus Christ, the Lamb of God, made, when he gave himself to God, and continued to serve, and obey Him, even to a bloody end. But, then, if Jesus was crucified, did he not suffer for his obedience to God? He came into the world to save sinners; he came, as I stated in the First Book, to do good. And it was his mission to do what he did. To set an example, to all future time, that every thing should willingly be sacrificed to God, for His glory and honor. And, that man should follow the obedience, that he gave to the Word of God within him, though it should lead to torture and death. But, though men are thus required to be willing to be led by God, and to this extent, God does not causelessly call on every servant to suffer. His rod will guide and His staff support those who serve Him, whether they are called to make temporal sacrifices, or left to enjoy temporal blessings. All creation is God's. All that His servants have is His. Will He not delight in conferring upon those, who thus hold

their all for His glory and honor, the abundance He has to bestow? The rich gifts that it costs Him nothing to lavish upon them? But are not all these gifts spiritual, and must not the devoted Christian expect to meet with trying dispensations and deep afflictions! By no means necessarily. God's servants, or would-be servants, are often purified by trials, are often deprived of their idols, are often reminded that the love of God is unfailing, and that it alone passes not away. But all these are bestowed upon the man as kindnesses, and so will be perceived by him to be at the time, or afterward. But yet, this does not make it evident that temporal affliction is not a properly expected fate for a servant of God. Then try it by reason, and see if God will make any rule that will discourage men from becoming His servants. See, if He will not draw them, by all means, to Him; even by blessing them abundantly. Not that a man should serve God, or pretend, to himself, that he serves God, for this reward, or expectation; but, that he should feel such confidence in God's protecting care, and all-powerful benevolence, and foresight, as to believe that he may trust in Him for his daily bread. See the lilies of the valley, how they grow; they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these. And does God so care for the grass or weed of the fields, that is at all times liable to destruction by man, and shall He not care for you, oh ye of little faith? Be then no longer fearful or unbelieving, but know that God lives, and reigns, and rules, with justice, kindness, and affection toward all men, but most certainly toward those who live, move, and have their being in Him, in the hope and desire that they may attain to a sonship, by being first admitted to be His servants, in this life, and, by seeking to do His will, sacrifice their own desires, wishes, and will, to His.

§ 59. The History, to which I have resolved to devote the remainder of this Book, is grave in its character, and lifeless in its style. It will be pronounced by many lifeless, dull, and stupid, because it will be a simple narration of the prominent features of the course of reasoning which led the Church of the Apostles to dissensions, and of those which caused the rapid decline, and the near obliteration, of all true service to God, in the succeeding times.

The Apostles were, in general, led and guided by me. You think, perhaps, that it is strange that they were not always so guided. But, that they were not, is evident from the account in Luke, where it is related, that Paul and his companions could not proceed harmoniously together, and separated. By the account of Peter's conversion to Paul's views, respecting the duty of obedience to the Mosaic laws, regarding outwards; such as circumcision, and refraining from certain kinds of animal food. If Peter had been always acting under immediate inspiration, a vision would not have been required to change his practice, or his course, or his opinion. So, too, we read that in the first council, held at Jerusalem, when Paul's authority and teaching came up for man's approval, there was great difference in the views of those who were then considered the heads of the Church; and, that the resolution finally adopted was a compromise, which neither suited the requirements of the Gentiles nor the prejudices of the Jews. I do not say, that it was

not the best thing possible then to do; but it is a proof, that if it was the best, it was because the heads of the Council did not receive and obey my direction; but used their reason, and abided in their former traditions. Else, there would have been entire unanimity; and the resolution would have been different from what it was. For, I always must act in submission to the will of the medium, or in God's will, or not at all. I never can force a man to be a medium of mental reception; he must seek to be by submission; then, I accept him. But, I accept him in his state, which is necessarily imperfect, and endeavor to reform and educate him, so that he shall be more useful and reliable; but, I do this by counsel and advice, rather than by command or force. For man has perfect free-will, as I explained in the SECOND BOOK; and, he is never deprived of the least portion of it while in the body. So, when the medium receives passively, and submits perfectly to the direction, or counsel, I give him, he may be entirely led and guided by me, in every action of his life; whether that action relates to spiritual or material things. That the Apostles, or some of them, had not arrived at this state of perfect submission, and entire reliance, to and on Divine guidance, is evident from the facts above referred to; and, though they were the light of their own age, the present may open clearer views of God's purposes and requirements to man, without detracting from the just regard and reverence, with which all revelation, made through them or others, should justly be regarded.

§ 60. Paul was, as I have stated, the Twelfth Apostle, and filled the place from which Judas fell by temptation. The preachings of Paul were attended by extraordinary results, even in that time, when all the Apostles preached with great power and success. His first address was always to his countrymen; then already scattered through every Grecian city of Asia Minor and Egypt. He endeavored, *First*, to convince them, that the Messiah promised to their nation, and so long looked for, had visited them, and had been the rejected Jesus Christ. *That* it was their duty to leave the rest of the nation to act for themselves, but for them to embrace the cause of truth, and believe in the Lord Jesus Christ. Believe that he was the Messiah, and that his precepts were above the laws and traditions they had heretofore been governed by. *That* the delivery of these precepts had been accompanied by many miracles, of which there were abundant witnesses, one of whom he was himself, though only in a secondary or after manner. *That* God must be served, not by pilgrimages to Jerusalem, but by submission to His will, which He would manifest to them by His Spirit, if they would but turn to Him, and seek His aid, and counsel, and direction, within themselves. *That* he who did this should live, and never die. He should never be separated from God, the Father, and he should, jointly with Jesus Christ, be heir to immortal life and perfect bliss. But, though this simple preaching was often accompanied by outward signs of God's power, he more often failed, than succeeded, in converting the Jews. *Then* he turned to the Greeks, who were their fellow-citizens. Here his arguments were of a different kind; for he was all things to all men, by addressing himself to the capacity and knowledge of the men he had to deal with. He now would endeavor to

show the heathen idolater, *that* God was one great overruling Creator. *That* all other objects of worship were powerless and unworthy of regard. That it was proper, *that* every man should render obedience to that powerful Being, who had bestowed upon them life, and capacities for enjoyment; and *that* if they desired to serve God, they should, by addressing their prayers to Him, seek Him; and they should, when they sought for it, find in their own hearts, an evidence that they were heard; and, *that* God would so assure them, of His invisible presence and ever watchful care and love. This discourse might, or might not, contain an allusion to the Life, Death, or Resurrection of Jesus Christ, but he never failed to teach, to every believer of the first preliminary discourse, *that* the beginning of this movement had been, the appearance of a long promised Messiah, or Sent of God, at Jerusalem. *That* he had been rejected by his own nation and friends, but that nevertheless he did perform wonders and miracles; and, that he was eminently the Son of God, and that his Birth, Life, and Death were a succession of miracles; all showing, that he was indeed what he professed to be, the Son of God. But *that* he had declared, that he would be the Comforter to his followers; and *that* wherever two or three were gathered together in his name, there he would be with them; and, *that* the manifestation of his presence would often be accompanied by an outward sign. So Paul preached, and on this simple platform laid the foundations for the Church of Christ. At Antioch, the capital or head city of a very large territory, where heathen worship was supported by the strongest pecuniary motives, and where the whole population felt particular pride in the existence of their great temple, and believed their city was really favored by the residence of a god who had been a man, the converts of Paul first received the distinctive name of Christians. Before that, they had had no appellation that classed them as a body. They were before merely called Jews, or Gentiles, who believed in Jesus the Messiah — who had believed in Paul's preaching, or in some other teacher's preaching. But names are nothing, it is the sacrifice of man's will that is required of him; and God requires all men to seek him now, as Paul then preached that they should. Paul speaks of his having a thorn in the flesh, that continually reminded him of his own littleness, and prevented him from appropriating to himself any of the glory, honor, or praise, which men delighted to bestow upon him. He gave God the glory, as being the Director and Guide of all his actions, through the Lord Jesus Christ, who acted in Unity with God; and, in accordance with what he had declared to be his intention, when in the body. He was the inward revealer of God's Will, and Paul desired to be passive in his hands or direction; because, he believed *that* all power is from the Father, and the Son received his power from God, in common with every other manifestation of existence. *That* even Jesus Christ was nothing, except what it had pleased God to have him to be; and, *that* the converts who received his teachings, and obeyed submissively the Voice of God in their hearts, given through the Spirit of Jesus Messiah, should be one with Christ, even, as he was One with the Father; and should be so far equal to Christ, as to be joint heir with him, to all the gifts and blessings which God, in His love and wisdom, had conferred

upon him, who had been a man without guile, and had gone about doing good, and obeying God's command, till at last he suffered the last extremity of horrid death upon the cross.

CHAPTER VII.

The Origin of the Christian Hierarchy.

§ 61. The last chapter disposed of the manner of Paul's preaching. But how and where he preached, I have yet to relate. In all the principal cities which he visited, he was admitted to the synagogues as a Jew, which he claimed as his right. But, as the doctrines he preached were often unaccepted by his hearers, he was sometimes driven forth tumultuously; sometimes arrested, as a disturber of the public worship sanctioned by law and custom; sometimes allowed to depart peaceably, but for the future refused admittance. Then, he felt himself released from further appeals to his brethren, as the already favored people of God; and, laying aside his character of Jew, he became the Roman citizen. Then he preached in the market-places, in the theaters, in the hippodromes, or wherever he could find the people collected. But, when any considerable number believed, he formed them into an association, and appointed one of them deacon or elder, an office that made him the supervisor of their outward profession and practice, and the administrator of the revenues of the church, or association. But the revenues were trifling, consisting merely of the offerings made weekly, as Paul directed in his Epistle to the Corinthians. The Church was then established, but where was its preacher to be found when Paul left, as he usually very soon did? Paul, too, would select a man for that office; and him he would call presbyter, or deacon of spiritual matters. The same office was called by others episcopos, translated bishop. These titles, now so numerously conferred, and so eagerly sought, were not then, as now, places of ease. They put a man up as a mark for persecution, and for all the venom of bitterness, which enraged men so lavish upon those who are converted from their ranks.

§ 62. The episcopos, or presbyter, was, however, yet to be endowed with his ministerial power. That he could only receive from God, through Christ, his Sent Spirit. This was done, ceremoniously, by the laying on hands; that is, the Apostle placed his hands upon the head of him so selected, and prayed God, to then give unto the man His Spirit abundantly, so that the man and the church should glorify God the Father, and Jesus Christ the Son of God; and the Spirit, that guided and inspired the man, was believed to be of God, and as God, true and faithful. Faithful to what? Faithful to the wants, and holy desires of the church; and addressing to it words of counsel, advice, and direction. But, then, why did Paul further interfere by giving directions, personally or by letter? Because the episcopos was not always faithful to the

guidance of the Spirit, and there was no way to insure that he would be so; for, as I have before told you, the free-will of man is never restrained, in the body, by any other power. Man would then immediately cease to be a free agent, and sink into a mere automaton. But yet, this free-will you would have us surrender to you, or to God? Because you surrender it, and also retain it. So rich is God, that He accepts man's offering, and leaves it in his own possession; and, what is more, He leaves it as fully the man's as ever it was. If the man is a faithful servant, he is continually sacrificing to God, the only thing God wants him to offer. God always accepts it with pleasure, and the man has it ever to offer. So the sacrifice must be continual, and is continual, when it is made as it should be; and thus, the incense of good works arises, continually, from a good man to God. But, when the sacrifice ceases, the man ceases to serve God. He then serves himself. God does not reward him for serving himself, but for serving Him. His spirit in the man must either withdraw, or act imperfectly, when the perfect sacrifice is not made. Thus it is, that difference and dissensions arose in the church. The presbyters, or preachers, or episcoposes, becoming imperfect mediums of the truth, because they imperfectly sacrificed their own wills, differed from each other, as well as from the truth. Then councils were held, and the majority assumed to decide, for ever, what God's Truth and Will was, and should be. So was built up the Hierarchy. But the Hierarchy is a False Prophet. It is THE FALSE PROPHET referred to by John the Divine. It is that False Prophet which must be destroyed, before Jesus Messiah can reign as King of Kings, and Lord of Lords. But did I not give another interpretation to it in the SECOND BOOK? I did. But I also informed you in the FIRST BOOK, that there are in all parts of the Bible passages of double signification, the one outward, the other spiritual. Both to be understood by the help of the Spirit; and neither to be arrived at with certainty, except under its guidance. And did not Adam Clarke, and Thomas Scott, and other commentators, seek this guidance; and, if they sought, why did they not find? They sought, but not with a perfect sacrifice of will. They desired to establish their faith, and that of their associates, and they obtained their desires. So it will ever be, as I have explained in THIS BOOK already, that the incomplete sacrifice is accepted, as it is made; and God grants the desires of His servants, or of His would-be servants, even when they strive to obtain untruth. Then, how can a man be sure that he is receiving the truth, if he is so liable to be deceived by his own imperfections. By the assurance of the Spirit of God, freely given him, and without his desire, or asking, declaring to him when the surrender is perfect, and complete; or, that he requires still more effort, to obtain a full sacrifice, even for a time. Thus Paul was obliged to interfere, and sometimes to depose an episcopos, and establish another. So, too, the second one chosen might prove unfaithful; for the church was made up of illiterate and newly received members, whose passions and traditions assailed them with frequent success.

§ 63. How did Paul, though, lead so uncomfortable a life, if he had such authority, and could so easily silence error! The result of a deposition was not always to silence the former preacher; often the man's

imagination, or revengeful feelings, would induce him to continue to disturb and distract the church. For its members were not all obedient to their outward teachers, any more than spiritual believers in the present day are obedient to the Divine influx, or the declaration of mediums of their duties; and so, confusion takes the place of order, and an attempt is made to be governed by reason, in the place of God's Will, or Wisdom.

§ 64. Let us once more return, to the early formed church. We read in Paul's letters, or epistles, how there were various signs in the church. That there were some who spoke with tongues, and that Paul was one of these. That some had the gift of being able to interpret the speaker with tongues. That some could heal the sick, or lame, outwardly. That others were obliged to be content with the gift of prophecy. That these were not found united in one medium; but that, in general, each one possessing any such power, possessed but one kind, or manifestation, of God's action. But what were these gifts, so abundant then, so rare now? The gift of tongues was speaking in an unknown, to the medium, language; or, speaking so as to be heard by different hearers, in different words, or distinct languages. The first was by far the most common, yet the latter was its first great manifestation; and was the first miracle, or manifestation of the Spirit, given by the Apostles after my ascension. This was through Peter. The gift of healing was also performed by many beside the Apostles, and it was done in the same manner as an episcopos was appointed; that is, by laying on of hands, and prayer to God, to manifest His power, and make known His mercy, by healing the disease, or restoring sight, or removing lameness. The gift of prophecy was not a power to foretell events, but to discern spirits, and to interpret dreams. The spirits of the prophets should be manifested by truth, and agreement with others, of the same powers. So, if one's interpretation did not appear to another consistent, he gave a different one. But the resolution of Paul, and the church, was to let the other prophets present declare when a prophecy was correctly given. The proof would be the response of the spirit, in the internals of the other prophets. But, then, if this kind of judging led astray the episcoposes, why were the prophets kept in the truth by it? Because, in the one case, the assembled prophets gave their testimony from the intimation of the Spirit, and in the other were led by reason, which alone can not guide a man to truth. Nothing can guide a man to truth, but God's Love, manifested through his Spirits. That causes truth to be declared, and bears testimony to it, in the minds of the humblest member of the church, or hearer of the word; for even hearers, who hear the first declaration of a medium, and the first one they have heard, can find, within themselves, the truth declared respecting what they have heard, if they will submit to God with earnest desires, not for their own satisfaction, but for the truth and its general establishment.

§ 65. The last matter that I shall notice in this Book, is the fact, that Paul had *a thorn in the flesh* given to him, that he should not forget his dependence on God, and glorify himself. This thorn in the flesh, you no doubt understand, was some affliction appertaining to the body. It was a lameness, caused by rheumatism. At times, very painful, but always

annoying, except when engaged in God's service. Paul was not then always engaged in serving God! He was not always victorious over his own will, but sometimes allowed desires of his own to precede, or obscure the gift of the Spirit. But this thorn in the flesh was given to Paul, so that when he lost sight of purity, and grieved the Spirit by neglect, the Spirit ceased to maintain that equilibrium of vital, invisible, odic force or essence, by which every part of the body is kept free from disease; and of which the derangement is so quickly declared by pain. *This* was the thorn in the flesh, so briefly alluded to by Paul, for which he was thankful, and for which he had reason to thank God.

§ 66. And now, having led you to see how Paul established churches, and how the churches became the generators and supporters of error, let us thank God, that He has been pleased to manifest Himself, in this Time of the End, with the same great and striking manifestations as He then gave; except, that the world being so much better prepared for them, His mediums do not suffer persecution to such violent extremes as then. But then, God's Spirit could support them under every trial, and give peace to every torture. The entire course of a suffering martyr could be one continued triumph over the ordinary laws of matter; because the Spirit of God, within him, would control the sensations of his body, and maintain such an equilibrium of odic force, or fluid, or essence, as would obviate all suffering, and prevent the manifestation or existence of any pain.

§ 67. But how did the other Apostles preach? Much as Paul did, after he had set them the example. But before that, they confined themselves mostly to the Jewish nation, and endeavored, unavailingly, to induce its authorized heads to believe in Jesus as the Messiah. But, after that, they dispersed themselves to various countries, some of which received the new doctrines with joy and gratitude; while others rejected, and persecuted them. The traditions respecting their deaths, in the records of the church, are in general correct. But, the only fact about which you are now deeply interested, is how they died. Did they seal their testimony with their blood? Did they endure to the bitter end the pangs of death? Or, did they, when they reached the Dark Valley, hesitate to encounter its shades, and try, by recantation, to prolong a life, which they had been using to promulgate what the vast majority of mankind pronounced *delusion*, and a wicked and blasphemous attempt to betray Jews into the power of demons, and lead the learned polytheist to damnable Deism? They died as they had lived, declaring that, of a truth, they had seen the miracles they had stated they had; that they had experienced the Divine Spirit operating in various ways upon them, precisely as they had declared in their most secure moments. They sealed their testimony by the sacrifice of the body; but they were only able to do this by the power and assistance of God, given them because they had sacrificed their will to His, in at least a high degree, and because, having delighted to serve God, he made even the torture a pleasure, and the cross a victory over pain. May you, oh, reader! be qualified for the same happiness, and inherit the same recompense.

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THE

HISTORY

OF THE

ORIGIN OF ALL THINGS.

DELIVERED BY

THE LORD JESUS CHRIST,

OF NAZARETH, FORMERLY;

NOW, THE

Son of God; equal in Power to God;

BECAUSE

One with God.

DELIVERED TO

L. M. ARNOLD,

IN THE WORDS USED; ARRANGED, AND AMENDED IN PUNCTUATION, BY THE INTELLECT OF THE MAN, AND THE OCCASIONAL ASSISTANCE OF THE SPIRIT ABOVE NAMED.

Amen.

IN THE YEAR OF GOD'S GRACE,

1852.

Entered, according to Act of Congress, in the year 1853, by

L. M. ARNOLD,

in the Clerk's Office of the District Court of the United States for the Southern District of New York

INTRODUCTION

TO THE SECOND SERIES OF

THE HISTORY OF THE ORIGIN OF ALL THINGS.

In the beginning of this Series, I have shown the end and aim of Spirit Life. In the other parts, I shall show the object of the physical relations of bodies to spirits and to souls. In the last Book of the Series, I shall declare the Future course of Spiritual Life more fully than I ventured to before.

The First Series was three Books, published at different times, and separately delivered, and directed to the World. This Series I write and prepare for the press myself, with more particularity, and more evidence of orderly arrangement, because I am going to give outward proof to readers, though not to my medium, that *I* am the *author*. But the First Series is equally mine, all but the punctuation. This Series is more fully mine, because the medium has been more attentive, and more careful, and more faithful, and more desirous to be led and guided by me, in all parts, and at all times, than he was previously. But yet he will improve. Still, as I have before declared, the errors in the First Series are trifling, and verbal merely, and will neither harm you to believe, or act upon. I have left some few, perhaps, in this, but they are still more slight, and unworthy of thought, or apprehension. Let us all try to find good in every thing, instead of looking for weaknesses, or evils. For it ever remains true, He that seeks, shall find, and when he finds, he finds generally what he seeks for. If truth be the object, look for that, and not for error. All that will come, may come, and partake of the waters of life freely, without money, and without price. The necessitous shall, on application to my medium, or to any other servant of my will, receive the loan of a copy of this, or any former publication. Those who have superfluities, shall pay only the cost of printing and circulating the books. My medium is prevented by my control, from realizing any thing from the sale of these books, that is not diverted from himself, and his temporal affairs, to replacing the cost and expenses incurred for printing and advertising the works given through him. He has no return as yet for his outlay, and will not be permitted to

retain it when he has, except for the purposes named; and for his time, or personal service, he shall receive no outward compensation whatever. I shall take care that he obeys; if not willingly, he knows and believes I can, by circumstances, take from him sufficient to make my declarations true. Let no one, then, accuse him of a desire to profit by his mission in any outward way or manner. For to me he gives the glory, honor, and praise of all that he has, and looks to God or me, as one, for all that he desires or hopes to obtain.

Let each reader, then, who is brought to know the truth of these Books, try by all his means, and influence of means, to induce the circulation and perusal by others, as well as his own mind, of them; so that all mankind may be benefited by his exertions, and by the spread of Truth, and Love of God manifested in Love of Men.

PREFACE

TO THE SECOND SERIES.

THE Second Series is now completed. I have finished my work through this Medium, in this way, for this year; a year of importance in the history of the world of Earth, because it has witnessed the production, by reception and publication, of THE HISTORY OF THE ORIGIN OF ALL THINGS. My servant, Emanuel Swedenborg, looked forward to this time, and announced this very year, as the period of the production of a revelation which should establish the NEW JERUSALEM CHURCH on its proper foundation. Other foundation can no man lay than is laid, and this is a foundation on the ROCK of which I spoke, on a memorable occasion, when Peter, a Rock himself, confessed, or acknowledged, or declared, in answer to my call upon him, that I was then known to him to be THE CHRIST, THE SON OF THE LIVING GOD. Flesh and blood did not reveal this to Peter. It was INTERNAL REVELATION which declared it to him; and on *this Rock* of INTERNAL REVELATION, will I always lay the foundation of *MY Church* So it was; so it is; so it will be. AMEN.

AUGUST, 1852.

THE

HISTORY OF THE

ORIGIN OF ALL THINGS.

CONTINUED FROM

THE FIRST SERIES,

ALREADY PUBLISHED IN THREE BOOKS.

BEING PARTICULARLY

A History of Spirit-Life, and of Paradise.

IN SEVEN CHAPTERS.

ALSO,

A BOOK OF HYMNS,

OR FORMS OF VOCAL PRAISE TO GOD.

DELIVERED BY

THE LORD JESUS CHRIST,

TO

L. M. ARNOLD.

IN THE YEAR OF GOD'S GRACE,

1852.

INTRODUCTION

TO THE FIRST BOOK OF THE SECOND SERIES OF

THE HISTORY OF THE ORIGIN OF ALL THINGS.

Be not afraid to read. Error hurts no man who is on a sure foundation. But if a man's belief is on a sandy foundation, it can not withstand a discussion, which will cause storms of wind, and rivers of words. Let every man search for Truth, and, in doing so, fear not to descend for it into deeps below the surface, or reach to airy heights of Heaven-born aspirations. Truth must and will prevail, if free discussion takes place. The Creator of All Things has

> "In binding Nature fast in fate,
> Left free the human will."

If man, too, leaves his fellow man free to choose good or evil, he leaves him to work out his own soul's salvation; and God has before declared, No one can give to God a ransom for his brother's soul. Let freedom, then, prevail, not only in blessed America, but benighted Europe, and dismally dark Asia, and Egyptianally dark Africa. Let each and all endeavor to profit by the light that now shines into the darkness, and thus far is not comprehended by it. But the dawn is near. The morning of the Great Day of the Lord will soon be unmistakably evidenced, and as the lightning shineth from the East even unto the West, so shall be my coming into the hearts of men. Be ye then ready to welcome the Son of God, whom you have often rejected, and place yourselves under the glorious government of the King of Kings, whose kingdom and dominion is an everlasting one, and shall endure when time shall be no more, and when the past, and the present, and the future shall be blended in one great, eternal, Infinite Now.

Reader, dare you pray that this great and glorious Day shall dawn? Do you want to see it, or do you prefer the flesh-pots of Egypt, the ceremonies of the Law, the dogmas of the Church, to the glorious Liberty of Christ, and his Saints, reigning on Earth as they reign in heaven; which is with all power, and yet in subjection to God; who then makes all of one mind to give to Him glory, honor, thanksgiving, praise, and high renown, both now and always, for ever and for evermore. Amen.

Reader, if you dare to pray for this time, so long gloriously expected, so long pretendedly prayed and hoped for, accompany me in the following prayer. If not, prayer will be useless, and this book only make your sins more scarlet, and your desires more unchristian. If you can not make this prayer, do not waste your time reading this book, but proceed to your merchandise, to your cattle, and to whatever you have wedded.

Almighty God, who dost from thy throne behold all the desires of all men, look down with favor upon my desire to know the truth of the things declared in this Book, professing to come secondarily from thee, primarily

from thy Son, the Lord Jesus Christ, to whom, with Thee, be ascribed all Honor, Praise, Glory, and Thanksgiving, both here and hereafter, both now and forever, in this world, and the world which is to come to All Men. Amen.

PREFACE

TO THE FIRST BOOK OF THE SECOND SERIES OF

THE HISTORY OF THE ORIGIN OF ALL THINGS.

Let all that is within me praise the Lord,
For He is God, and His Mercy endureth forever;
Yea, let all the earth praise God, and give Him glory,
For His great deliverances, and glorious Revelations.

Lest any should mistake the object of this publication, I will state, that all that the medium knew of this Book, before I commenced it, was, that it should be a Book of Hymns, and be commenced on the 27th of June, 1852. His surprise to find it prose was great, and his surprise to find that the Hymns were one only to each Chapter, was still greater. But he continued passive and believing, and his faith has been strengthened by what to some would have been a retarding circumstance, and a confusing influence.

But to those who are passive, all is well. To those who are patient, all will be manifest, and to those who are submissive to God, will be the reward of promotion to more arduous tasks, or, as it is symbolized, by having more talents, or cities to control. Seek then first, the kingdom of God, and all else shall be added. Seek first to be reconciled to God, and you shall find His kingdom; seek reconciliation by offering the one only acceptable sacrifice, that of your Heart, properly called your Free-Will. When you do that, you begin to serve God; till you do it, you serve yourself, that is, your own will. When you do that, you seek God's direction; and when you seek that, you find it; and when you find it, you find the pearl of great price; and you, like any other finding that pearl, will sell all that you have to buy it. You will sell your houses and lands, your wife and children, your present comfort, and even your present life, for that joy, which the devoted to God, the desirous to serve Him, can only enjoy. The peace of God which passes all understanding is, in fact, a part of Heaven; and the establishment of it in the Heart, or Self-Will of man, gives a home to God, and to his Son, the Lord Jesus Christ, and to the Comforter, the Spirit of God, which is ever at His right hand, and seeking to enter every heart that opens a door for its entrance. The blessed Trinity is then with him, and he enjoys the Holy Communion: he becomes baptized with the fire of God's Love, and lays down in the Promised Land of Contentment and Peace, where there is no more sorrow, and the weary are at rest Amen.

CHAPTER I.

THE DESCRIPTION OF PARADISE.

PART FIRST.

The Time of the Establishment of Paradise.

§ 1. When all creation was accomplished by the production of the body of man upon the Earth, I was in Paradise; so were you. But the situation of Paradise, and the nature and extent of it, have never been revealed. That subject I leave for another book. This Book I write now, because the medium has time, and the World has need. But yet it will be, to many, a pearl unappreciated. There are, however, spirits who need the book, as well as men in the body. There are men who will appreciate the Book, and Spirits shall declare its truth. But, is this book, then, to be the first declaration of some things, or of some part, at least, of its contents, to spirits? Do they derive their first knowledge through books addressed, in outward form, to mankind? They do, or, at least, some of them do. I stated in my Third Book on The Origin of All Things, that the knowledge possessed by spirits of the Fourth Sphere was to be revealed to man. It is evident, that if the knowledge is that which properly belonged to the Fourth Sphere, it could not be possessed by Spirits in a lower circle or Sphere. But, if it is to be revealed to Spirits, is there not a simpler way, than to reveal it through this outward, or material, medium? There is; but if I choose to give it this way, shall you say that it is not the wisest way? Shall you say the simplest way is always the best, to produce the greatest result? The wisdom of man does not so act. Neither does the Wisdom of God, which is far simpler in its manifestations than man's wisdom; but which is so far above man's, as to be incomprehensible in its simplicity, and is made complex, or manifested in a roundabout manner, to induce and secure its reception by some. It is also evident, that if spirits in the lower circles of the Second Sphere are so gross, or sensual, as I have described them, so ignorant of their situation and duties, and yet possessing power, as has been described by others, to make themselves acquainted with the thoughts, and knowledge, and desires, and hopes of men in the body, that such spirits may more easily be reached by knowledge proceeding from below, upward, instead of from the higher Spirits to them only. I say only; but not because the effort has been made already to thus instruct them; but because we shall cause the procedure of this revelation to be presented to them from above, and from below.

§ 2. Having thus explained briefly the reasons for this revelation, and having shadowed forth what it will be, I will proceed at once to relate The History of Paradise.

PART SECOND OF CHAPTER I.

The Course of the Inhabitants of Paradise.

§ 3. Let all the people praise the Lord,
Yea, let all the people praise Him
For He is great, above all the Heavens;
And glorious, beyond all the Creation of his hands.

Let all the people praise the Lord,
For He is great, yea, praise him for all his works;
Yea, let all the people praise the Lord,
Who made all, and sustains all that is made.

Let all the people praise their God,
The High and Mighty, Ruler of All;
His Creation is illimitable, and his Power Infinite;
Yea, let all the people praise the Most High God.

Let every nation, kindred, tongue, and people,
Let every man who lives below, or spirit high in Heaven,
Let every tongue, let every heart, let every soul,
Praise the Lord, the Most High, Eternal God.

Praise Him for His mighty works, and loving deeds;
Praise Him for all His glorious Creation;
Praise Him for all His excellent Revelation;
Praise Him; for all we have proceeded from Him.

Let all who dwell in Earth below, and every creature,
Let all who dwell in Spirit-World, and every procedure,
Let all that Is, and Was, and Will Be, praise Him,
Because he is Good, and his Mercy endureth forever.

Bless the Lord, oh, my soul, and all that is within me, praise him;
Bless the Lord, all ye servants of His, who do his will;
Bless the Lord, all ye spirits who dwell above the Earth,
Yea, bless the Most High God, for his Holy Love.

§ 4. Let us proceed to relate how the Paradise, or First state of Existence of the soul of Man, exists; and where it is.

Let us call to mind the revelations made by me, in my History of the Origin of all Things. By that, you were informed that it was one of quiet happiness. That it was in such place as pleased God to have it; that the spirits, or souls, dwelt in it in pairs; without government, other than immediate dependence upon God, as required by their relation to him, as being a part of Him. That spirits leave Paradise when it is no longer their choice to remain; and that they have faint ideas of the other six circles of the Sphere of Experience which they are to pass through, or, at least, may be required to pass through, on Earth. For all do not pass

through the remaining six circles. Some die, too, young; some never attain to the higher ones.

§ 5. Where is Paradise?

It is a state or condition of ethereal matter invisible to men, or to spirits, who have not reached the Fourth Sphere. It pervades Creation, but not every part of it. It exists in space, but is not, like space, unlimited. It has various worlds, or divisions, but yet it is one in its nature and essence, and conjoined by the thoughts, or desires, of its inhabitants. The more it is emptied of its inhabitants, the more it is withdrawn from the Spheres of the Future Life, or Spirit-Worlds. For these, too, have place and existence appertaining to them, though the nature of their form and material can not be comprehended by men in the body. The nature of Paradise is, however, still more refined, more ethereal, than the Heavens, or Spirit-Worlds, because, in Paradise reside the pure emanations from God. The place is where the Sun leaves its boundary of atmosphere, or attracted or attractable particles of matter. But, you supposed the Sun's attraction extended to the most remote portion of Creation by the law of gravitation, and that at any conceivable, if not at an inconceivable, distance, an attractive force was manifested, though it must, of course, be almost infinitely small, at an almost infinitely great distance! This, however, though a proper deduction from Newton's theory of gravitation, is not the case. For each system attracts its own matter; and its boundaries are those which God, by the Word secondarily, and by His Law primarily, established. These boundaries do not far exceed the outermost planet of any system. How, then, does the Spirit-World encroach upon this state, or field, or world of Paradise? Its location is outside of it. Then the spirits of the more advanced circles pass through Paradise to reach the Earth, or any similar globe of matter? They do: but they are not visible to the spirits in Paradise, neither are the spirits in Paradise, or the Paradise itself, visible to them, till they have been advanced to the Fourth Sphere. How this is practicable, can scarcely be explained to men, were they willing and desirous to receive the revelation; but, when they are carping, and desirous not to believe, but to find objections, or what they call oppositions to reason, it is impossible. So I shall not attempt it now, but may hereafter fully explain, for the benefit, or gratification, and instruction of those who are true and earnest seekers after pure Truth. Those who seek from vile motives, like curiosity, or from profane motives, like a desire to find herein somewhat opposed to itself, or what they call reason, which is only their before-established opinion, will be gratified also; but it will be with having their carnal and unworthy desires gratified to their own injury. Am I, then, not responsible for their being injured? Yes, if God be responsible for the evil that men in the body commit; He gave them powers to use, and materials to use them upon; they abuse the powers, and neglect the materials, or use them in a perverted manner, which is abuse of them. So it is with the Revelations I make. Men condemn, or injure themselves, by reading and rejecting them; because they do not properly use the powers God has given them; and because they pervert the materials, or subjects, or revelations I furnish. Who, then, is responsible? They, or I?

PART THIRD OF CHAPTER I.

The Circumstances of Existence in Paradise.

§ 6. The last part of this chapter I shall devote to the consideration of the Light of Paradise.

It is, as I have said, on the border, or boundary, of the solar system. Not this system only, but all other solar systems. Their light can not proceed from the Sun, because they are beyond the boundary of its influence. How, then, does the light from suns reach the Earth? it is evident it can only do so by passing beyond, or through, the Paradise surrounding, not only, the sun from which it proceeds, but also that surrounding the system in which the observer is stationed. This objection is a proper one, and a reasonable one, and as such, deserves a reasonable and proper answer. I design to answer every reasonable objection that can be made reasonably: but were I to answer others, I should find no stopping place.

§ 7. The light of the Sun proceeds not merely as a ray falling upon, or impinged against an object, but it is an emanation of action, a wave or vibration, of the matter upon which it acts. This matter is caloric, as I explained in the Second Book of the History of the Origin of all Things now, at this writing, in the hands of the stereotypist. Caloric is a substance, as much as air or water; and is, like them, a compound. It contains the two principles, or elements, of Light and Heat; and has besides such combinations with other substances, or elements, as can not be explained now. They are, however, on the eve of discovery by men, and, in part, already ascertained to exist, by the researches of Reichenbach, and others who preceded him, as well as of some others whose results, or theories and experiments, are not yet made public. But why do I not rob them of their reward, by announcing, through this medium, the whole mystery, or history, of the formation of caloric? Because I am not a man in the body; but a Spirit of the Seventh Circle of the Seventh Sphere.

§ 8. Caloric, then, is a compound of Light, Heat, Od, Magnetism, Electricity, and other unnamed (with men in the body) substances, or elements. The action of the rays of caloric proceeding from the central body, or Sun, where it exists, surrounding its atmosphere, as described in a former work, causes such vibration in the surrounding aura, as to produce corresponding action in the caloric surrounding the planet belonging to it, or the still more distant sun. This aura pervades Paradise, as well as all the Spirit-Worlds, and all illimitable space, all the Infinite whole. Aura, then, is Infinite? As far as Creation is Infinite, so far is Aura; for it has no other limit than Creation. It, like every thing else, God excepted, was created; but like every thing else, God excepted, it is, in reality, circumscribed in extent. To men, it is the same as Infinite. To God, it is different. What, then, exists beyond Aura, and beyond all Creation; beyond the Great Universal Whole? GOD. He is everywhere: He is Infinite. No other being or substance, has, or can possess, this quality. But man can not conceive the Infinite. Nothing finite can. The angels of the highest circle of the highest sphere approach nearer its comprehension than any others, because they are more like God, being

one with him in Power, Will, Glory, Action, Intention, and Motive. But, as I declared in the First Book, already published, but not yet understood by any reader, not even by my medium, these spirits continue to progress to all Eternity, and become nearer and nearer, more and more like God, without ever reaching Perfection, without ever being God. So they will, to all Eternity, approach nearer and nearer to a conception and knowledge of Infinity, without ever attaining them.

§ 9. My medium has, again and again, since I wrote the Third Book of The History of the Origin of All Things, examined himself, and tried the Spirit, by which he receives these revelations. Moved by the judgments and denunciations of fallible men, and knowing his own fallibility and weakness, his entire want of power in God's hands, or against his Will, he has apprehended that all this proceeding might, after all, be the work of spirits acting in God's will to purify him, and lead, perhaps, others into purification, by misdirection; or, as it were, leading them first away from the truth, in order hereafter to have them advance in the true path. Even as a traveler, desirous to reach the end of his journey as quickly as possible, but who has gone astray, is sometimes compelled either to tread back the path he has wandered into or take another road, also leading him in the first instance to a greater distance from the object he desires to reach, but still conducting him to the great highway, from which he can not again wander without willfulness, and which will conduct him, by a direct course, to the end of his journey. But he has wisely concluded that his only course is to follow his guide, to be passive to my influence, to disregard man's opinion, sectarian or interested opposition, ignorant denunciation, or even well-meaning criticism. He does what the reader should do. But, the reader says, I have not the internal evidence he may have that the communication is spiritual; I know not, as he may know, what prayers he has made; what reliance on God he makes! No: but you may have the same internal evidence, the same outward evidence, the same prayers may be made, the same reliance on God may exist in you as in him. I have told you, in former books, how you may have an outward evidence I do not furnish him with. But you must remember the condition: that you must ask with a sincere desire to receive an answer *in Truth*, and in God's will; not from vain curiosity, or desire to establish a disagreement in the spiritual manifestations. These you ought to desire to reconcile, for what greater blessing can you expect, than to have revelation from God, or from superior beings? This ought to be sufficient to induce you to be willing to discard pride of opinion, prejudice of education, motives of pecuniary interest, or loss of popularity. This will, then, produce you a truthful answer, from even an imperfect, or low medium. This will give you a proof my medium has not had, and will not have by inquiry. I require of him more than I do of you, because he knows he has a direction from a foreign intelligence, and he knows that reason and revelation assure him that God rules all, sees all, knows all, and will have all men come to Him through me, or through Christ, which is any Spirit of God *sent* to men. He is aware, by experience, that I teach only good actions, and that I urge upon him good motives, and that I lead him to form good intentions. How, then, should he believe the influence

to be evil? A tree is known by its fruits. But you say, the fruit of this revelation is discord? So it was when I was in the body; for I then declared, that what I preached, or my coming, was not to bring peace, but a sword; that I came to declare what would break up families, and divide the nearest relatives. But was that because men received my teachings then, or is this because men receive my revelations now, or is it because they reject them, and war upon those who receive, or received them? Answer from your own reason, O Reader!

§ 10. But to return from this long digression: the aura then receives he action of the caloric of the central, or other globes of matter, that may possess caloric, and transmits it by waves to every part of its own extent. Wherever these waves reach bodies capable of receiving their action, a manifestation of it takes place. If the body, or substance, is the caloric of a globe, it receives the impulse, so as to form again a ray similar to the one which produced the wave; and that ray proceeds on its course to the Earth, or other globe, as if it had proceeded, and continued in continuity, from the Sun, or other parent of it. But, when passing through the Paradisical substance, it exerts no influence upon it, and does not make itself, in any way, manifest to the senses of the beings there existing. So, I have shown you how it is that spirits in Paradise, and in the Spirit-World, do not, or may not, perceive the light of the Sun, or of other such bodies. But there is a light from God that pervades the aura, that pervades Paradise, and every other part of creation, which is manifest to spirits before and after their connection with the body. But the light thus pervading the aura manifests itself differently to different beings, and sustains to them such relations as carry out the purposes of God. It is not so visible to low spirits as to high ones. It is not visible to spirits in Paradise, as it is to those in the Spirit-World; But the Spirits in Paradise have light from it, and are visible by its light to the angels of the Fourth and higher Spheres. Yet, they can not see by its light either the grosser or the finer particles or substances. They can not see God, nor can they see men, nor can they see the Spirit-World. The adams of Paradise are, as I have said, souls of men; and the souls of men are emanations from God of a part of himself. What is the nature of these adams, of these parts of God, I shall show in the next chapter.

CHAPTER II.

THE LOCATION OF PARADISE.

PART FIRST.

The Plan and Time of Establishing Paradise.

§ 11. God established Paradise after he had formed matter. When matter had progressed to have form, which it did under the supervision, or government, of the Word, Paradise was spoken into existence. God said, Let us make Man in our own image. Why use the plural? Because God is One, but All. Because He spoke to the Word, which is also the im-

age of God. So, man was made by a separation from the Infinite, of a portion of Its substance, or essence, which had a form, and was endowed with qualities and attributes like unto God, but finite. God and Man can, therefore, be One. A glorious Trinity can, and does exist, between God and the Word, and Man. But yet, though they are one in their ultimate, or essence, they are various in their manifestation, or procedures, or duties, or attributes. This oneness can not exist with man, in the body, except through Christ; the Sent Spirit of a deceased man, or a spirit which has passed through the First and Second Spheres. Then, there must have been a time when no Trinity existed! There was a time when God was All, in All. When God was one being, unseparated into the Word and Spirits, or Angels. But, when that time was, is too far distant for even angels to comprehend. Suffice it, then, for man to know, God alone is eternal and from eternity; and that, inasmuch as he is the Father of all, it is impossible that any thing else should have been Eternal, or co-equal, with him. Let us, then, see how man was formed.

PART SECOND OF CHAPTER II.

The End for which Paradise was Established.

SECTION FIRST OF PART SECOND OF CHAPTER II.

The Souls of Men Entered Paradise at their Creation.

§ 12. When man had been decreed to exist, the Word undertook to act in God's Will upon Spirits, or, more properly, upon God's Substance, which is as much above what we have before called Spirit, as Spirit is above matter. The innumerable creatures of God which have existed as men, either on this globe, or in this System, or Universe, or association of Universes, I have called a Cœlum; in this Association of Cœlums, I will call a Super-Cœlum; in this Association of Super-Cœlums, I will call a Whole of Cœlums, or Universe-Cœlums; in this association of Universe-Cœlums, I will call a Super-Universe-Cœlum; or, in this Universal Whole, as I will call the combination of all the Super-Universe-Cœlums which combine to form it; in all these, men have existed, and do exist. For all these, then, who have, who do, or who will exist, or be in bodily form, Spirits, or Adams, or Souls, were formed at one and the same time, by the Word, from God's substance, or essence, which was before, and continued to be afterward, Infinite in extent and quantity, as well as in every attribute. All these spirits, to men an infinite number, because to men all inconceivable quantities are, in effect, infinite; to all these spirits were given places of residence, as I have already described. These places were Paradise. When they would, they were united: when they would, they were separated. Male and Female in their existence and relationship, each pair was a community, a family, a ONE. Each pair was what it pleased to be, for they were possessed of God's attributes in a finite degree. But those finite powers, though very strictly confined by laws, were very extensive, in reality.

Quiet, though, was the great characteristic which distinguishes them from spirits who have made progress. Action, or Will to Act, was the one thing forbidden to them, as inhabitants of this blissful Paradise. Action, without which men die, and in which angels have all their enjoyments, was denied to the Adams, except at the penalty of a change of existence and position. A change and fate they looked upon as a degradation. It was, in one sense, a degradation; it was a fall from that peace which God had bestowed; from that happy pairital existence, which they possessed, to a state in which they must toil for the support of an earthly covering, which was also a prison-house to them, shutting them out from that light which they had before dwelt in, and that knowledge of God which they had before possessed and enjoyed. They knew, for we may speak in the past or present tense indifferently, they knew that they must encounter trouble, trial, difficulty, probation. But they knew also, that beyond the sphere of Experience, was that of Reconciliation; and beyond that of Reconciliation, Memory; and beyond that of Memory, Knowledge; and that, when they should have arrived at that Fourth Sphere, they would again be as happy as before, and that God designed them for Eternal Happiness. They knew not the length of time, or the degree of suffering, which might be their lot, or that of their fellows. They knew not, that the knowledge of Good and Evil, or the passing through the other six circles of the Sphere of Experience, would be attended with pain and suffering. They knew not the nature of pain and suffering, because they had not experienced it. But they did know, that Paradise was to be theirs till they desired to leave it, and that every enjoyment that they could conceive of was, and should be theirs, so long as they chose to remain. But of the tree of Knowledge of Good and Evil, of that they could not taste, without dying to God's immediate presence to their senses. How, then, did they conduct themselves, and how did they resolve to act, shall be the subject of

SECTION SECOND, PART SECOND OF CHAPTER II.

The Condition of the Souls of Men in Paradise.

§ 13. They were in Paradise in pairs. There were to a pair two emanations, or Adams, or, as called in Genesis, Adam and Eve. Eve being a separation from Adam, after Adam had been separated from God. The two beings thus formed from one, which one was formed from God, and in his image as to attributes, but not as to form, were united by affinities which caused them to depend upon and rely on each other for society and for happiness, and for completion of any desire. They were inseparable, without a loss of happiness; not an absolute pain, but a deprivation of that peace, which in general possessed the being of each part. The part separate, felt its want of a part of itself; the other, feeling the same want, they were not separate any longer. Still, in the long period of time which elapsed after their creation, or production from God, they began to form desires for experiencing that forbidden fruit, of Good and Evil. Long arguments would be held with the temptation; the one, would call up every beauty and variety Paradise could afford; the other, would desire still for more. All in Paradise was known; but there was something yet to know.

True, it was understood that it could only be purchased by separatior from the intimate half, or pairital part, and by unknown experience of evil, and by being deprived of God's presence to their consciousness. It may be well supposed, that the Serpent, as it is called in Genesis, the reasoning faculty, as it might be called, or Free-Will, as it should be called, it may well be supposed, that this part of themselves would long and earnestly pursue the subject, and view from every possible point of view, the bearing, and probable result, and possible experience, the adam must encounter, in thus expelling itself from so blissful a condition forever. For the knowledge, that once leaving the state, it returned no more, was fully impressed upon it.

§ 14. At last, a time arrives when one, at least, of the pairital parts resolves to dare the encounter of the ills it knew not of, to escape from what has become the monotony of bliss, the *ennui* of pleasure. God is ready to hear its appeal, or to call for its reason if in shamefacedness it makes no appeal. The change is evident to God, for his knowledge is Infinite. Then the call is heard, Adam, where art thou? and the adam answers, Here am I, O Lord, desirous of Knowledge of Good and Evil, desirous to proceed from Paradise, because I would rather encounter what I have no knowledge of, than remain longer where I know all. This is the general reason. There are exceptions, it is true. I have told you of one, who desired to leave because, being so happy, he felt it due to God to make some return, to be of some service, to persuade some other spirits to be as grateful to God for all his blessings, as he himself was. Having in vain tried to incite the adams of Paradise to feel as he did, he next desired to follow those who had left Paradise, and try to persuade them to feel that gratitude which the goodness of God, and all his benefits conferred on the just and on the unjust, ought to inspire into every soul. This desire God granted also, and coming with such motives, he was what he was, a being so far in advance of other men, as to suffer an ignominious death with prayer to God to forgive his enemies; and though left almost alone in his dying moments, as far as human sympathy was concerned, he despaired not of God's Power and Love. He ceased not to believe that he should be permitted to help men to be grateful, that he should, in the Spirit-World, go on with that work so sacrificingly begun in the body, or rather in Paradise, and that had, as yet, produced so little fruit. God blessed and aided him. God raised and elevated him. God has prospered his work since he has been in the Spirit-World, and God now sends him to reveal to mankind, in the body, the heretofore hidden things, in order that they may be induced to give thanks, glory, honor, and praise, thanksgiving, and power, to God in the highest; in order that they may practice here the precepts he delivered to their forefathers, and reiterates now, through chosen mediums, by various manifestations.

§ 15. Great and marvelous are thy works,
Just and true are thy ways,
Oh, Lord God, Most Holy and Loving.

Look down, oh, Most Merciful God, on this deed,
Look down, oh, Eternal and Unchangeable God, on thy Son,
Look down, oh, God, Thou King of Saints, from thy Glory.

Look with Mercy upon thy servants, oh, God,
Look with Mercy upon all thy Adamic sons;
Look with Mercy upon the Immortal part of Mortal Man.

Look, oh, God, upon my work with favor,
And bless it with thy Everlasting blessing;
For thine is the glory, honor, and praise, forever.

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16. Oh, God! thy mercy endureth forever,
Let all the people praise the Lord,
Whose mercy is abundant, and endureth forever.

Let all the people praise Thee, yea, let every one;
Let each, who dwells on Earth, give thanks,
And be grateful to Thee, for all thy blessings.

Let all, who dwell beyond the grave,
And who have not yet known Thee, oh, God,
Let all the Spirits praise Thee, because Thou art Merciful.

Let every creature praise the Lord,
Yea, magnify His holy Name,
For His everlasting Patience and Mercy.

Let all that dwell in Earth, or Heaven,
Let every creature swell the note of praise,
For thy Mercy, oh, God, endureth forever and ever.
Amen.

PART THIRD OF CHAPTER II.

The Manner in which Men have Passed from Paradise.

§ 17. When the spirits, or adams of Paradise, left the blissful abode, they left usually singly. One part would desire to remain at least a little longer, hoping that, perhaps, the separation would be endurable, and the enjoyments heretofore experienced might yet satisfy the longing soul, or being, which was themselves, or itself. Vain hope! If separation for a time had been unbearable without loss of happiness, or deficiency of it creating new desires for it, the separation declared and believed to be eternal, except by the remaining part following the first half, was soon found unbearable indeed. A considerable hesitation may take place, and the doubt, or period of temptation, may be prolonged for a considerable space of time, because it not unfrequently happens that the one part was far from being discontented. In this case, the motive for leaving, is to find and love the pairital part that preceded it into the unknown vale of Experience. This makes a most affectionate disposition manifest in the body. The nature of such, feels always the want of a being to love. It is one of God's wise provisions, that, in general, the male part precedes the female, and thus it is, that woman's love is distinguished from man's; though occasional exceptions mar the uniformity of this manifestation, and some men love like women, and some women, like men. But each is perceived by men to be incongruous and unsexlike. But, are there, by

chance, any meetings of these pairital parts in the body, and are they ther again united? The adam, or eve, that leaves Paradise, leaves all recollection of that state behind it; or, more exactly speaking, the body, or earthly covering of the soul, prevents the soul from having its memory. By a law of progress, or by nature of the earthly body, there is, too, formed a spiritual body, which so envelops the soul, that even when the grosser part is left upon the earth, and the Spirit soars beyond Paradise to that outer circle in which commences the Spirit Life, the spiritual body is of such a nature, that even yet it obscures, or entirely hides in most cases the memory of Paradise, and, of course, a knowledge of the Spirit body, to which its pairital half is assigned. As I have before stated, it is only in the highest circle of the Third Sphere, that this knowledge, or memory, returns to the Spirit, and that it is then enabled to search for, and find that part of itself necessary to its perfect harmony and full enjoyment, even of heaven. So that if by a most unlikely chance, two pairital halves should meet on Earth, or in the lower circles of the Spirit-World, they would not know each other; and if even they should be married on Earth, in the body, the result might not be any greater harmony than usually falls to the lot of husband and wife. For the bodies of men greatly affect the character, and though this does not reduce the responsibility of the man, it is a fact, that the sins of the fathers are visited upon the children. It is a fact, that the cerebral formation is greatly inherited; and that, though it may be modified by education, and controlled by reason in most cases, and by God's help in all, yet its influence is so great as to establish the character and fondness for particular enjoyments, or, as they are usually called, passions, so as to leave nothing more visible of the soul, or adam, than the great pervading desire which impelled it to come to Earth, and that only faintly perceptible in most cases. The pairital, or adamic nature, is then so obscured, that the natural partner not only is unrecognizable, but very often would be a most unfit husband, or wife. Besides this, the interval of their respective appearance is frequently more than a lifetime; so that their meeting on Earth is altogether most unlikely, and from no reason desirable. But, then, in the Spirit-World, do they not have some idea of their relationship, or could they not give the one or the other some assistance? They do not, till they have reached the circle I have named for it, unless the knowledge is communicated to them for some wise purpose, which is often done, in order that the one or the other may be assisted; and this often takes place in quite a low circle, but only when one has been advanced to, at least, the Sixth Circle of the Second Sphere, which is the Circle of Good-works.

CHAPTER III.

THE LOCATION OF THE SPIRIT-WORLD.

PART FIRST.

What becomes of the Unfinished Men or Children.

§ 18. THERE is often slight experience of Good and Evil in the body, as is well known, from early death of the body. Sometimes, even the soul, or adam, barely enters the body, and in a few moments leaves for the Spirit-World. These cases form, then, exceptions to the general rule, for they can not be said to experience Good or Evil on Earth, and where are they to pass through, or acquire that which I have declared necessary to their full enjoyment of the bliss of Heaven?

§ 19. In entering upon this subject, I feel, and know, that I shall give your faith a severe trial. I can scarcely expect even my medium, to receive with perfect confidence, and entire conviction, what I am about to unfold. Yet, this is one of the most striking objections to the plan I have unfolded previously, and one that is well taken by reasonable and inquiring minds. The first case we will consider, is that of a body taken from the soul, at an early age, say in adolescence. The faculties of the mind have not been fully matured. The experiences of Life in body are so far from exhausted, that they lack the knowledge of all the more important relations of life, and of that independence which can not be thoroughly developed till separation from the paternal hearth takes place. Man, indeed, should be a husband and a father, as I have shown in the recapitulation of his gifts, which I gave in the Second Book of The History of the Origin of All Things. But of all the parts of life in the body, the married is the most developing to the soul, or adam, of man. Of all the experiences, there are no others that so fully and urgently press him to ask God for help. The trials and discords, the love and the joy, the toils and the consolations of this state, are more vivifying to the soul, more elevating to the intellect, more absorbing to the passions, more reconciling to God, and more a foretaste of Heaven, than all the other conditions of life combined. Indeed, every character must be an incomplete one that has not passed through this experience. How, then, is this deficiency to be restored, or filled up? How shall it be shown that the majority of mankind, dying ununited by the conjugal relation, are fitted by experience to stand in their places at the Last Day? You know that I, myself, did not have this experience in the body; and therefore, according to my own showing, thus far, must be an imperfect, inexperienced, and imperfectly developed spirit.

§ 20. The Goodness of God is such, that he provides for every want

His Wisdom is such, that it is *fully* provided for. He has provided for this deficiency. *First*, He leads the man in the body to have such relations to others in the body, who have such experience, as (by the knowledge the man will have, by memory of the others becoming fully possessed by him in the Third, or Memory sphere, and in the Fifth Circle of it) that he possesses within himself their experience, as if it were his own. *Second*, He provides that he shall have a kind of experience, by an association directly with a man still in the body, having all those relations and experiences. This association is that of guardian angel, and is a part of the duty and pleasure of spirits in the Sixth Circle of the Second Sphere. Thus, by this double provision, the soul attains that knowledge and experience which is necessary for its own joy and bliss. But, then, if I entered the Spirit-World under such favorable auspices as I have described, I must have progressed so rapidly as not to have remained in the Sixth, or other circles of the Second, or even the Third Sphere, long enough to have been guardian angel to a man during his bodily life? This is a good and proper doubt, or objection. But it must be remembered, I, like all other spirits in the higher circles and spheres, possess and include all the lower experiences and powers, and can exercise the duties of any one of the lower, though it is not often done, because there are enough to perform the lower duties in lower circles, and the higher spirits must not, and do not, desire to neglect their proper and peculiar ones.

§ 21. The other case to be elucidated, is that of an infant body, which receives a soul, and immediately, or very soon afterward, expires. The process here varies, inasmuch as the want of experience is greater, and the knowledge, or experience, of Good and Evil is too slight to allow of the soul, so fresh from Paradise, being placed in the usual course of progress in the Circles and Spheres of the Spirit-World. This inexperienced spirit must receive in Heaven, or the Spirit-World, an education: and the course of instruction is so far uniform that I may describe it to you, and is so simple that you can easily understand it if you desire to know the Truth.

The child-spirit receives its instruction from such spirits as desire to experience in themselves the relation, or the resemblance of the relation, of parent. They give it instruction in such elementary knowledge as is usually given in the life from which it so early escaped; for, although the residence was so brief, it was long enough to clothe the soul, or adam, with a spiritual body, as fully as if it had reached the age of threescore and ten. Then the child becomes initiated into such studies as the parents would have chosen for it. For, though the child is thus early removed, the parent is not then relieved of responsibility; his works, or intentions, attend the child-spirit to the Spirit-World, and there measurably affect its development. Still, the Mercy of God tempers the injuries that the child's spirit might otherwise receive from its parents' intended neglect, or incompetence. For no serious deprivation is experienced from such a cause. The intention, or desire, of the parent to benefit the child is more surely carried out, so that the child-spirit shall not lose any thing by its removal thus early, but may gain. The case of barbarous and savage nations is different, and will be hereafter explained. The child-spirit, then, receives

an education comparable to what it would have had on Earth, and being passed through this course, enlarges in development of its spiritual body, till it reaches the adolescent form, where it remains ever after stationary. When arrived at this form and state of mental, or spiritual, cultivation, it is passed through the same process as if it had lived on Earth till it had arrived at that age, or period, of bodily life, and so becomes fitted for the enjoyment of the higher Spheres.

PART SECOND OF CHAPTER III.

The Explanation of Paradisical Discrepancies.

§ 22. The disparity of social condition and the difference of education of those in various conditions of bodily life, might be supposed to influence the future of Spirits. It does influence it, but not always nor generally as is fondly supposed by those fortunate, as they suppose, possessors of knowledge or mental cultivation, and of those who live in the more cultivated or polished circles of society. Before God all are equal. But yet, He requires a full account from every servant of his, or from every spirit that ought to have been his servant, of the deeds done in the body; and the responsibility of that servant, or spirit, is precisely in proportion to the talents, or opportunities, given to him for proper employment. He who lays up his talent in a napkin, designing to restore it as he received it, unimproved, will find no receipt in full prepared for him. Improvement and progress are required, as much as retention of good, and to whom much is given, from him much is required. So, oh, ye learned! and oh, ye rich, or polished, people! think not that you will be rulers over many in the Life to come, unless ye are worthy to hear, Well done, good and faithful servant, thou hast been faithful so far as I have trusted thee; enter thou into the joy of thy Lord.

§ 23. Every soul must give an account of the deeds done in the body, and if, as I have explained, the body did not continue long enough to let the soul work out its experience, it must receive it in the world to come. Not that in the world to come there is probation, or acting of evil to such spirits, but that they witness and sorrow for the evil, and improve well the opportunities afforded them of gathering from the experience of others, and on that depends their progress. But very often the poor man, having had few opportunities to serve God, and fewer, perhaps, to serve his fellow-men, occupies the place of Lazarus in the bosom of Abraham, while he who had been regarded by men as high in sanctity, may be where Dives was, which was where Lazarus could not come. And where was that, if the higher spirits can place themselves in the powers of the lower ones? The higher spirits exercise only the good of the lower ones. And some are so low, that their manifestations are mostly of bad, or evil. With such the good can not associate. There is a great gulf between. The gulf that is impassable, except from the lower to the higher. That gulf is separation from God. Reconciliation with Him, submission to Him, enables a spirit, or a man, to cross it on the pinions of His Mercy and Love. This is the instruction to be drawn from that parable. Yet

this is not all. There are many other things I have to tell you respecting it, but ye can not bear them now. The last shall be first, and the first last. That is, the end of all things shall be, when the first state of man and the last state of man shall be one. When all shall know God, from the least to the greatest, and all who know him shall serve him; and all who serve shall love him; and all who love him shall be one with him; and shout again in one united song of praise,

Great and marvelous are thy works,
Lord God Almighty;
Just and true are all thy ways,
Thou King of Saints.

§ 24. Let us proceed to establish the knowledge of God's works and ways among men, by singing to him a new song.

Great and marvelous are thy works, Lord God Almighty,
Just and true are all thy ways, thou King of Saints.

Great works are the manifestations of great Love;
Just ways are the manifestations of great Power;
Power and Love are the highest manifestations of Deity.

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§ 25. Let all the people praise the Lord,
Yea, let all the people praise Him,
For all His Mighty Works, and for all His Glorious Mercies.

Establish thy Power, oh, God, Almighty!
Manifest thy Mercy, oh, Lord of heaven!
Rule us with Mercy, and establish us in thy Power, oh, Lord! thou mighty King of Saints.

Let all the people praise thy Holy name;
Let the Earth raise its voice, and the Heavens rejoice,
For God rules and reigns, and of His Government there shall be no end.

Let every thing that dwells on Earth,
Let all who make their Hope in Heaven,
Let every knee bow, and every tongue praise the Lord.

For unto Him be evermore Love and Praise,
Unto Him be evermore Honor and Glory,
For He Loves us, and will have us all to love Him forever.

Let all the Earth, and the people of it,
Let all the Floods, and the waters thereof,
Praise the Name of God, who alone Exists forever.

Let all that lives, love the Lord God, and praise His Name;
Let all that is within, and all that dwells without, give Him Glory,
Both now, and forever, and forevermore. Amen.

PART THIRD OF CHAPTER III.

The Head of the Corner.

§ 26. Let us all endeavor to find in this Book beauties, and we will be gratified. Let us all try to derive instruction from it, and we will be benefited. Let us all seek to become its believers, and we shall be es-

tablished. Let us all desire to practice its precepts, and we will be purified; and not only purified, but glorified; and not only glorified, but raised to God's right hand. For God's powers are no more restricted than formerly; neither is his Love, or his Mercy, lessened by its long exercise; but the works I call you to do you can not do, except as the Father is in you, by his Spirit the Comforter, that will lead you and guide you into all Truth. And I have heretofore told you how you are to obtain the residence of this Comforter; it is by submission to God; by prayers to Him to enlighten and to help you, by earnest seeking, constant desire, unceasing prayer to God, who is, though so far above you, ever present; though so Infinite in all his attributes, yet ever feeling pity for your shortcomings, or your transgressions. God is everywhere, and you need not fear that He does not know your slightest thought, and heed your weakest prayer. But prayer of the lips He does not accept. If you would be benefited by prayer, it must be that of the heart. If you would submit to God, you must believe His actions ever right, His dispensations ever merciful, His afflictions the means of bringing your mind, or heart, into a better state; and though reason may convince a man that all this is so, reason can not induce a man to so act as if he believed them so; the only power that can do that is God's; and he who sincerely asks help to believe thus, and act thus, will have it; the Comforter will come to him then; the peace of God which passes all understanding, will be experienced in proportion to the completeness of the submission to God, and the everlasting courts of Heaven will swell with anthems of thanksgiving, that a child is born into reconciliation with God; would you, oh, Reader, like to experience this joyful life, and prepare yourself to enter those Harmonious courts? then pray to God in deep humiliation, in earnest desire to be His servant, and do His Will, and your prayer will be heard, and not only heard, but answered and granted; and not only heard and granted, but you will know that it is so heard and granted; for you will find within your own internals, in the depth of the mind's consciousness, a conviction, or impression, of God's answer to your prayer. Do you want more than this? do you want an outward sign? Then are you in the outer darkness. You are in Egyptian darkness, and your wanderings may be led by a pillar of cloud by day, and a pillar of fire by night, or what may be compared to it; but they only will never lead you to the Promised Land of Heavenly bliss. Your wanderings may serve to purify you, if you profit by the dispensation you will receive; but the joy of thy Lord can only be found inwardly, where no priest can enter; and no preaching can avail or excite in that sanctuary of the soul, of which the Holy of Holies was an emblem, and where only the angels of God can dwell in His presence. Let it, then, be your earnest endeavor, your daily effort, your nightly prayer, that you may seek God as He would be sought, and serve Him as He would be served; so that you may do your part toward having His Will done in Earth, as in Heaven. Then, will you find your mind stayed on God, and your reliance on His Mercy, and Goodness, and Love, can not be too strong, or too perfect. He will lead you to that living fountain of his love, at which, if you drink, you will be filled to thirst no more. He will give you that peace which the world can not give, neither can it take it away;

for that peace is bliss from Heaven; a direct emanation of God's Love and nothing that is Earthy, can perceive, or touch, or have any knowledge of it; much less oppose its existence, or destroy its completeness.

CHAPTER IV.

THE FORMATION OF MATTER.

PART FIRST.

The Sons of God Shouted for Joy.

§ 27. WHEN the foundations of Earth were laid, the Sons of God shouted for joy.

This has puzzled many sincere inquirers, and the very brief explanation I gave in another book, will not satisfy the doubts of all sincere inquirers. I will, therefore, still further explain, that the Creation of Matter was an act of the Word, under the Law, or Will-Declared of God. But this Law and Action, as I have before shown, was not instantaneously executed, but only commenced immediately its progressive Action and execution, so that the Law spoken accomplished the result, but the action continued during a very extensive period over illimitable space. By this law, matter was called into existence. From what did God create, or cause, matter to be made? Did the Word find materials already existing to make matter from? or did the Word make the materials, or matter itself, from something, or nothing? The primitive tradition does not enlighten you on this point, but I will endeavor to gratify your desire to know, your desire to see the completeness, and the order, and the beauty of God's creation.

§ 28. The Word proceeded to form matter, under God's Law or Decree, by generation from nothing. That is, nothing as yet having existence, except God and the Word, and the Word being an emanation from God, the Word had nothing to form matter from. For God's essence is above matter, being indeed, above Spirit, which is a high manifestation or development of matter. There was, then, only Itself and God; and both were of a nature, or essence, so superior to matter, that matter could not be formed from either, or both, without as much modification as would make them different from themselves. God, then, gave the Word His Power, for the execution of His Will: and the Word by the Power of God created matter. By the Word all things were made, that are made; and without it was not any thing made, that was made. But of what was matter made? If matter was made from any other thing, God excepted, then what was that other thing made from? For whatever exists as made, was the work of the Word. The Word made matter, for matter exists; and if the Word

did not make it, it was not made. If it was not made, it must have been God, or a part of Him; which I have already said it was not. It was made, then, from nothing. It was, in fact, *created;* for creation implies production from what was not. Creation and re-production are different; a mechanic makes by re-production; by changing matter to another form, or combination. God, or the Word, makes by Creation, as well as by Re-formation. Creation, then, of itself, implies production from nothing A calling into existence, or into a state of being, that which had in no form, existence, or state of being. The Word, then, created all things from nothing, because it formed matter from nothing. And from matter all things are formed, or re-formed, or re-produced. Thus God is the great Creator, because His Fiat decreed, and His Power delegated to the Word produced, or created all things.

§ 29. The Word generated matter from nothing, as I have stated. But the Word had no other substance to produce the generation by, than the essence of Itself and God. What difference was there between the Word, and God, except that the Word was a part and finite, though to mortal comprehension, infinite! None. God made the Word in his own image, from Himself, and gave it such power and attributes, and extent of power and attributes, as it pleased Him to bestow. The Word, then, possessing certain powers, exercised the powers in the generation from Itself of matter! The Word made matter from nothing; but it was made by action, and the action was reliance on God's power, and production from Itself of principles, or elements, which were capable of infinite combination with each other. Is not the essence of God's substance, then, one substance, or essence, or element? It is *God.* It is unexplainable to finite beings. It IS. It HAS EVER BEEN. It EVER WILL BE. That is all we can know of it. The nature of it is Infinite, and, therefore, can not be conceived of by finite beings. So I will leave merely for you, the statement, that the Word generated from itself matter; and produced by that generation different elements, which, when infinitely combined, show themselves in all the matter, or shapes and combinations, or agglomeration of matter, which men or spirits can see, hear, touch, or in any way can become cognizant of. Having brought forth from itself these elements, or first principles, of matter, the Word breathed its prayer to God for a continuance of His Aid and Power, to form them into such shapes as the Law, or Declared-Will of God, required. The processes of change, these infinite combinations proceeded with constant action, and unintermitting force, by laws of progress carrying out the Design of God, till they became gases; then, from the combinations produced, fluids; and, still further ones, solids. Of these, it is well known there is a great variety, of which the highest form is metal, and the highest form of metal is Gold. Thus was matter formed. Some of the processes of its developments, by which the solar systems were formed, I have detailed in the Second Book of the History of the Origin of All Things. But the Order, or Law, by which Universes were formed, is different. There is also another Law for each higher association like Cœlums, Universe-Cœlums, etc. But these I will leave for the present, and devote to the next Part the consideration, or explanation, of the Creation, or Formation of Spirit.

PART SECOND OF CHAPTER IV

The Formation of Spirit Matter.

§ 30. Spirit, too, had to be formed, for there are bodies Terrestrial, and bodies Celestial. There is a spiritual body, and a natural body. Flesh and blood can not enter the kingdom of Heaven; but yet, bodies are there, and various kinds of bodies in various degrees of glory, as Paul declared. There are in the Spirit-World, principalities, powers, dominions, thrones, angels, and ministering spirits. By using these terms, Paul meant to convey to the believers of that and succeeding ages, the knowledge that there were different orders of spiritual beings, and that these different orders of spirits had different degrees of glory, some of which might be compared to the refulgent sun, some to the reflective moon, and that, certainly, they differed as one star differs from another in glory. But yet, it is evident, that unless Heaven is a state of progress, these irregularities could not exist, unless God failed to secure the reformation, or reconciliation, of every soul; or else He capriciously, or with partiality, made them differ in glory from no fault of theirs. But I have shown you, that Heaven, or the Spirit-World is a state of progress; and that though all will eventually be joint heirs with Christ, and the other Sons of God, yet at present, the inhabitants of each Sphere, and each Sphere, differ from the others in glory. The bodies Celestial, then, are of various kinds, according to their period, or state of progress.

§ 31. The bodies of these spirits, or adams, or souls of men, are spiritual. John speaks of the three kinds of substances, the spirit, the water, and the blood. The last is the body; the first, the soul; the other is what we have, in accordance with the custom of men, called spirit; yet, the idea which men receive from the term spirit, is something immaterial. The only thing about man truly immaterial is the soul, the emanation from God, and the part of Himself which he formed into an image of Himself.

§ 32. This soul, or adam, as it would be proper to call it, is, after all, the real man. The body of earthy matter is a covering which invests it during its sojourn in the last six circles of the First sphere, the body of spirit is the covering which invests it till it reaches the Seventh Circle of the Seventh Sphere. Here it returns to its original form and appearance, which it possessed in Paradise. Here it is again male and female, as it was in Paradise. Here it again possesses perfect happiness, but here conjoined with action which is necessary to make perfect or imperfect happiness lasting.

§ 33. The spiritual body is a production from the earthly one, or rather, it is a consequence of the production or investment of the earthy. The last state of the spiritual body is one of great refinement and attenuation. The first state is more gross, and less different from earthly bodies. But the change is very gradual, and almost imperceptible to the consciousness of the soul, or adam. At least, it reaches the Seventh Circle of the Seventh Sphere, as the earthy body approaches death except that knowledge leaves no apprehension or doubt connected with the change. Few have yet reached high enough to know what this change is by experience; few

spirits, indeed, compared, as of course I mean, with the whole number, know that such a change must take place. They view the spiritual, as immortal, while it is only the adam, or soul, that is immortal.

§ 34. What, then, is this dissolution of the Spirit form and substance which thus takes place? It is merely a dispersion into space, or unorganized spirit matter, or essence, or elements, or principles, of this refined mass of spirit. It is not corruptible, for it is the incorruptible body which takes the place of the corruptible; it is the last remains of that fall from Paradise, which the adam, or soul, was taught to consider as a degradation, but which it submitted to, because action was so necessary to its happiness.

§ 35. Does the soul, or adam, fear this change? Oh, no; perfect love casteth out fear, and the love of God is perfect, according to the nature and capacity of the adam, for perfection. The change, then, is looked forward to as a release from an incumbrance, for by this time the soul is educated to act without the spiritual body; even as experience in the earthly body enables the Spiritual body to act without it. And I have shown you, that when this experience in the body is wanting, it has to be supplied in the next state by education. But in the Sixth Circle of the Seventh Sphere all are prepared to dispense at last and forever with that, which, for such a great length of time, in some cases it might almost be said a great length of eternity, has served them, and been looked upon as an inherent part of itself, or of the being called adam.

§ 36. Let all that is within me praise the Lord;
For He has fearfully and wonderfully made me;
Let all the souls of men glorify God,
For He divests them of all imperfections.

Let every adam praise the Lord,
For His most wonderful Providences;
Yea, let each soul magnify His Power,
Who is Eternal, and Everlasting, and Ever Acting.

Behold the workmanship of Thy Word,
And the results of Thy Holy Law,
Established from the beginning, and continuing to the End;
Oh, God, behold them with Thy undying, undiminishing Love.

Be merciful, oh, Lord, to them who are ignorant,
And receive not thy glorious revelations;
Oh, God, let not thy remembrance afflict them very sore,
But be pleased to let them know thy Everlasting Mercy.

Let every tongue of Earth, and every voice of Heaven,
Let every adam shout for joy;
For unto Earth and Heaven has God revealed His Glory,
And made known his inexhaustible Love.

Let no man take Thine Honor for his,
Let no man presume to speak Thy Will,
Let no man kneel to aught but Thee,
Or bow down his soul before any idol.

Let all who will come to God, be watchful;
Let all who desire to serve Him, be attentive;
Let all who will be instructed, teach others;
And let no man turn back, who desires the Lord for his portion.

Let all that is within me praise the Lord,
For He is Merciful, and Loving, and Kind;
Let all that seek Him, follow me,
And praise Him whose mercy endureth forever. Amen.

PART THIRD OF CHAPTER IV.

The Formation of Earthy Matter.

§ 37. The formation of spirit, as we have in compliance with usage called the refined material, or substance, that exists in the lower Heavens, was, like all other formed things, by the Word. But in all cases the Word acts in God's Will, and acting in His Will has, consequently, His Power; for God's Power always executes His Will in such manner as His Will chooses to have it execute it. Spirit is the more refined elements of matter, which the Word at the time of the formation, or generation of matter, produced. Spirit is matter; but yet it is such matter as earthy matter can not take any note of, it can not see it, or feel it. The spirit matter pervades the earthy, even as God pervades all Creation. For God not only fills all space, but He extends beyond all that is properly called space, Infinitely. Spirit pervades earthy matter, and extends beyond it. It envelops, as it were, the earthy substances, the atmosphere and caloric included; and it also fills, or pervades, them. Spirit is no more produced from earth, than earth is produced from Spirit. They are different combinations, or in some instances the same elements which were the production of the Word, as I have described. The Word operates continually by God's laws upon these elementary principles, and upon all the products of their combinations. The Word produced, or created Spirit from Itself, as it created earth from Itself, by separating the elements, or first principles of its substance, from its own body, or substance, which was a part of God. Then matter is a part of God? Not so; God is in matter, and matter is a part of God, in that it is a part of His Creation, which is His, and belongs of right, and in fact, to Him. But it is a possession of God's, not a part of His substance. For, if God were to annihilate matter, as we well believe He could, His own substance would suffer no diminution. If, then, God made the Word from Himself, and the Word made matter from Itself, how is it that matter is not formed from God's substance, inasmuch as it proceeds from what proceeds from Him? This is a difficult question for me to answer; because it is difficult to make you an answer that you can understand. No one who desires to establish his own, or other men's former views, will be able to understand it. The light of reason can never elucidate it, but God's Wisdom will aid sincere inquirers after Truth. Let us pray, then, to Him who can enlighten our minds, and

elevate our faculties, to do so. Let us pray God to give us understanding of His great Truths, which it pleases Him to place before us, even now, while you are in the body, and buried in carnal, or earthy desires. God is a prayer-hearing and a prayer-granting Deity. He is too powerful to feel deprivation by His grants, or impoverishment by giving abundantly.

§ 38. The Word, as I have described, produced matter from Itself by the separation from Itself of certain elementary principles, which were capable of combinations into matter of different kinds. Thus, spirit is the purest and most refined of these combinations and solids, and ultimately, metal is the most perfect form of the grosser, or earthy combinations. There must, then, be a line of separation between them, for metals appear to be further removed from spirit than any other earthly substance; and if they are its most perfect combination, or form, they do not evidence that it becomes near spirit by approaching perfection? Yet, metals are the highest form of earthy matter, and the lowest form of spirit matter is intangible to men in the body! The highest form of spirit matter is no more and no less to men than the lowest, as far as their present consciousness is concerned. But yet, strange as it may appear, metals do approach spirit matter more nearly, in the perfection of their quality, than invisible gases. This is, because gases are more simple, less combined than metals. Metals are irreducible by men to their constituent parts; so is spirit. Metals are pure, so is spirit; each in its own degree. Gold, the most perfect metal, is incorruptible by atmospheric, or elementary action. So is spirit. Yet Gold is as far from being Spirit, as any Gas. For there is a line of separation between earth and spirit matter. The boundaries are distinct, and the one kind of matter no more passes into the other, than either passes into Divinity. Divinity is the name by which I will hereafter distinguish that which is of the same substance, or essence, as God. And from what I have already revealed, you will perceive that the adam, or soul of man, is Divinity. There must be, then, two sets of elementary substances, or principles, which were produced, or created, by the Word, from which all things were made that are made, and without which was not any thing made that was made. There were two proceedings of the Word, by which the two sets were formed. The first formed was the earthy, and then the heavenly, or spiritual. From the first proceeded all the, to men in the body, visible creation; from the second, all that which constitutes the Spirit-World.

§ 39. The earthy matter being farther removed in quality and want of vitality from Divinity, it would appear to men more difficult to produce it by modification of the substance, or essence, of God. So it would be. But as I stated early, in discussing this subject, matter was created, not formed, from pre-existing material, or essence. Matter was produced from nothing. But it was produced under Law. It was not arbitrarily established from nothing, and without rule, or by chance. The Word operating upon Its own essence, dissolved Itself into combinations, and these combinations having assumed certain forms, became the models for the new creation. The model made, or formed thus, was a production from pre-existing materials, or substances; but the created copy was a production from nothing, by the Power of God operating through the Word. But

how could this production from nothing, this true creation, take place? First, The Word breathed its prayer to God for help, and aid from His Power; then It proceeded to operate upon the model it had formed, and to Will the appearance and existence of the substances, or essences, the model represented. Those substances, essences, or first principles of matter, appeared and existed. How? you say. God knows how. Then you must know, you will say to me, if you are one with Him in knowledge! I do know how, and I have told you how. But the particular manner, the details of the operation, these we want explained? Poor grasping worm; little atom of Creation; you can not conceive of the Creator' processes. You can not conceive of Infinite operations. You can only receive the result, and the general outline; and this is all the knowledge that you can have, till you have passed the Fourth Sphere, upon this particular question. Well; are you satisfied with this answer? Not at all. But would you be better satisfied with any other? Certainly not. I either know, or I do not know, how it was done. If I know, you ought to believe me when I tell you, You have been told enough. If I do not know, you ought not to want me to tell you a lie, or a fable, as Truth, on such a high subject, or any other subject. But you say, I might believe, if you told me and it appeared reasonable. Ah, that is it! If it is according to your notions of the way it was done, you would believe that, and reject the remainder, if that did not suit as well. So you would only condemn yourselves. Be satisfied, then, that I do not bring greater condemnation upon you; for he who knoweth His Father's Will, and doeth it not, is worse than he who doeth it without knowledge, or, without knowledge, doeth it not.

§ 40. Let us, then, show, by our declaration, that Spirit matter was made in the same manner as Earthy matter; and that the great difference between the two, is in the component materials, or substances, of which its essence, or first principle, consists. For notwithstanding there are in each kind of matter a large number of first principles, or essences, of very simple nature, yet capable of vast, almost Infinite combination, yet there is for each, one principal component, which is the foundation, or principal element, which enters into every form, and part, or parcel, of each and every combination, or mass, or atom, of its kind of matter. This, it is, which confers upon it its distinctive character. This element is, for Earthy matter, MAGNETISM. For Spirit matter, OD, or *Odic Force*, as Riechenbach chose to name it. But he found this Od present in earthy matter very extensively; and magnetism does not appear to be any more general in Earthy matter than Od, as far as his investigations went: True, Od prevails in, or pervades every form and combination, every atom of matter, as well as magnetism. But that is because Spirit is in all that is Earthy. But the Earthy is not in the Spiritual; consequently, Magnetism pertains particularly and exclusively to Earthy matter, and Od pervades both. It is thus that Spirit is more simple than Earth, and yet, more refined. It is, too, by this arrangement, that spirit can take cognizance of Earthy material, and can exert upon it an influence, or control. It is also by a similar arrangement that God preserves to His adams, or procedures of his own essence, a knowledge and control of mat-

ter, after they have ceased to possess earthly, or spiritual bodies; for the Divinity, as I agreed to term it, pervades both Spirit matter and Earthy matter. Wherever Od is present, there is Divinity; but yet Divinity is not necessarily accompanied by Od. So spirit matter can not see, or take cognizance of Divinity, or of spirits in the Seventh Circle of the Seventh Sphere, unless they choose to manifest themselves by the assumption of particles of spirit matter, which they have power and knowledge to do, under, and in accordance with, the laws of their being. So, too, neither they nor other spirits can be visible to men in the body, or to animals of Earth, unless they choose to assume, or attract, into their spiritual bodies, or forms, particles of earthy matter, or matter containing magnetism. It is by this means, that all apparitions of spirits, all rapping, all writing, is made evident to men in the body. But, then, there is, as I have said, another mode of making men suppose they have experienced these things in a bodily experience, which is by psychological impression; that is, by an act of od, of spirit matter, upon the od, or spirit matter in the bodily form of men existing in an earthly body. There is also a further, or other way of impressing men in the outward body, by an operation of adamic force, or od upon od, and preparing it to receive the influence of the soul, or adam, or divinity, upon the soul, or adam, or divinity, within its material form, or body; and it is in this way that I act upon this medium, by acting directly upon his soul, or internal essence, derived from God, and coming from Him into Paradise, and thence into the body of Earth. It is by this operation that I reveal to him what I will have him write, and not by the lower process of acting upon his spiritual perceptions; still, I commenced training him by operation upon his spirit, as I have stated, and, indeed, permitted him once to witness by his bodily senses, an earthy manifestation of a spirit's presence. He believed that to be what it professed to be. Then, after his patience had been exercised long, I allowed the next manifestation to be made to him spiritually. He wrote by a spirit's controlling his outward arm. Then finding him desirous to have truth unfolded without regard to his former opinions, and seeing in him reason to believe he would continue to hold fast that which he might be trained to receive, I persevered in efforts to bring him into such reliance on me, as would make him a patient, and enduring, and faithful medium of divinity. He, then, is more than a mental medium! He is a Divine medium. But inasmuch as you have already perceived that spirit mediums are not superior, as men, to others, either in intellect, morals, or appearance, so you may also easily suppose, and correctly believe, that a Divine medium is in no wise superior to other men, in any thing that pertains to the body, or the spirit. He is, as I have before told you, but a common man with limited education, extensive reading, ordinary morals, and indifferent form. His soul is no better prepared for the Spirit-World, because I have prepared it to be a correct medium of reception and transmission, than if I had never made a manifestation to him. He is to work out his own salvation with fear and trembling, and if he would be profited by the Truths he is the medium of, he must practice what I teach to all in common with him. And that teaching is as Divine to you as to him, as Holy to you as to him, and does not necessarily affect him any more

than it does any man who reads in the printed book the words I give him in his soul; which delivers it to his spiritual perceptions; which place it on his outward perceptions, or brain; which directs his hand and muscles to move the pen, and record the sentiment in my words. This revelation of the process first becomes known to him by being now written. But he has called himself a mental medium? So he has, but that is not his true designation, for he is more than a mental medium, though he is that also. He is, as I have said, a medium by the soul, or adam, or original Divine essence, or Divinity. He is a Divine medium. Still, I again warn you not to suppose, that therefore he is superior to you, or other men; or that it gives him any spiritual, or bodily, advantages, except as he is obedient to me, and you by being obedient to me shall have the same. But neither is his position an exclusive one, though at present it is only occupied by him. The time will come soon, when others will be prepared for a similar reception, and some of them may, and I hope will, be superior as mediums to him. But do I not know? I have explained in the History of the Origin of All Things, that I do not know what a Free-Willed being will do, though I can form an estimate, or opinion, nearly reliable. Read those three Books if you want to, or hope to, understand this.

CHAPTER V.

THE LOVE OF GOD FOR MANKIND.

PART FIRST.

The Last Manifestations of God's Love.

§ 41. The time for the withdrawal of the outward manifestations will soon arrive. They will first be general, then cease. General in the United States. But will they not extend to Europe, or other parts of the world? Not so as to prevail over the combined power of the Dragon and False Prophet. They can only be reached by judgments, by fire from Heaven, that is, by God's love, which will send them wisdom by the mouths of His prophets, and will have them instructed by men, rather than by spirits. The preaching of Word there, may be accompanied by signs, accompanying its reception, or delivery; but it will be in a similar manner to the adjuncts of apostolic preaching. The mediums I shall employ for this purpose will be such as are willing to go, and be offered up as martyrs in the great cause of progress; in the great cause of enlightening men as to their duties to God and to each other, the great cause of Christianity. True religion must be preached, not its semblance, or a form of man's invention. I shall need many for this work, and I shall

call many, but some will faint by the way, and turn back from the trials, and persecutions, and martyrdoms that will await them. But there shall be found my two witnesses, raised from their prostration in that great city, which has endeavored wholly to hide, or kill them. That great city is the Roman Empire, partly under the power of the Dragon, and partly ruled by the False Prophet. Those two witnesses are Reason and Revelation. Who will come up to the help of God in this work? Not my medium! he does not feel ready to sacrifice father and mother, wife and child, body and goods, to me who am so wonderful in counsel. But there will be enough to obey my calls and do my work without him, if he does not come to a willingness to sacrifice all to God. He would gladly be willing, but he is not. He will try to be; and may, or may not be, hereafter. So may you be half, or wholly willing, oh, reader! Follow, then, after me, for I am meek and lowly, and had not, when in the body, a settled home. Come unto me all ye who are heavily laden, and I will give you rest. Take my yoke upon you, for my burden is light; and whoever does not find it so, can always cast his burden upon God. God will help him, if he ask Him to. Come, then, to a knowledge of the truth as it is in me. Be no longer fearful, but believing.

PART SECOND OF CHAPTER V.

The Explanation of Form, or Manifestations of God's Love.

§ 42. There is a point yet unexplained respecting the difference between impression and revelation, notwithstanding the apparently full explanation given in the Second Book of the History of the Origin of All Things. It will be asked by many, which of the two can claim, or class within it, the declarations by writing mediums? and, supposing that answered Impression, the more outward form of rapping must be revelation? But these are not revelation, neither do they belong to either class of procedures from God, in any other sense than that he has authorized a communication to exist between spirits in and out of the body. The spirits out of the body are permitted to declare what they know, and what they think they know, in accordance with certain rules, or laws, to which they are all subject. But as these spirits are not far advanced, their wills are only partially subjected to God's will. They, so far as they declare God's will, make revelation, or convey it by impression. But they convey generally their own thoughts, or desires; or endeavor to establish their own theories; or accommodate themselves to the desires, if strong, of their mediums, or of their questioner. Many of these have reached the Sixth circle of the Second Sphere, which is the Circle of Good Works. This circle is influenced by ardent desires to do Good, but its knowledge is not sufficient to enable it to make men understand the true nature of even their own position, much less what is beyond it. Consequently, much that they see, in appearance (which has no existence, except as an impression made on their odic nature), they regard and describe as real, tangible, actually existent things, or courses of action. But the education and reformation,

or reconciliation, of spirits, is effected by a course of impressions which are not real, but imaginary. To the spirits they are as real; and they are, therefore, improved by the exercise of their faculties upon these unrealities, or unexistent appearances. They are almost precisely like a psychological impression, as often shown experimentally in the body, by the will of one over another of less odic force, or vitality. In this state the impression exists according to the will of the operator, and the subject experiences all the emotions, feels all the pain, expresses every sentiment, that properly belongs to the real situation, of which the only existing portion is in the mind, or memory, of the operator, and the imaginary belief of the subject. Thus spirits declare to men their experience, and thus it is that such contrary experiences are related. There are, though, certain rules, or laws, that govern these manifestations; and the most important is, that they are not allowed to expose the offenses, or privacies, of mankind, to motives of curiosity. Besides, they have certain boundaries in the nature of the impression they themselves have received, which prevent them from urging any but good actions upon men, and prevent them from making any man worse, or more evil, or impure, than he had been; but, on the contrary, whatever change they effect in others, must be like that effected, and being effected, in them, from worse to better, or from partial to more complete good. No man, I confidently say, has been made worse by their communications, or precepts, unless he has, by his own former opinions, perverted them to the gratification of low or sensual desires, or desired, from unworthy motives, to find in them an excuse for evil conduct. On the other hand, they have done already much good, and will do more. They have raised the hopes of despairing men, they have elevated the aspirations of wicked men, they have enlarged the comprehensions of benevolent men, they have relieved the doubts and fears of many earnest seekers after truth, and turned many to righteousness who had been without God in the world.

They who are desirous to receive further benefit from them can be gratified. Because hereafter every medium of every kind, when questioned by a sincere inquirer (that is, by an inquirer who desires a truthful answer, irrespective of his own, or others' opinions), will reply in their respective manner of communicating to this question truthfully: Are the Books given through L. M. Arnold, of Poughkeepsie, truthful, and what they purport to be? This question, answered as it will be, should satisfy all that they have done enough good, and that hereafter their aid is unnecessary, at least for you who have so asked. Because, if they do not tell the truth, they can be no longer useful to you, while, if they do, you will be directed to a purer, and more perfect order of communication, which it has now pleased God to have conveyed to you, and all mankind.

§ 43. Let every tongue praise thee, oh, God!
For thy beautiful Revelations,
And for thy Loving kindnesses;
Yea, let every tongue, and heart, and soul, praise Thee.

For Thou, oh, God! art worthy to be praised;
For Thou, oh, God! art ever Merciful and Kind,

And dost take pleasure in conferring good gifts,
And hast crowned thy bestowments by a Loving Revelation.

For all the world desired to know Thee,
All the people desired to Love Thee;
Yea, they were willing and desirous,
But invention of man frighted and restrained them.

Let all that know Thee, know Thee more,
Let all that love Thee, love Thee more,
Let every Creature praise Thy Name,
For out of darkness and confusion thou didst show forth Light and Order.

Let the earth, and all its inhabitants,
Let the sea, and all its glories,
Let the Heavens, and all their magnificence,
Show forth Thy praise, and give to Thee great glory.

Let every church that owns Thy Name,
Let every people that calls upon Thee,
Yea, let the heathen that know Thee not,
Praise Thee, and glorify Thy everlasting Mercy.

For Thy Mercy endureth forever,
And every one of Thy attributes is Loving,
Every one of Thy attributes is Untiring,
Yea, all that Thou hast is Infinite and Inexhaustible.

Let us then, oh, God! meet thy Favor,
And return love for thy Goodness;
Let us, oh, God! be thy children,
And call upon Thee, our Father who art in Heaven.

Let every creature praise the Lord,
Yea, let every living soul give thanks;
For He has been very gracious to us all,
And His Mercy endureth from Everlasting to Eternity. Amen.

PART THIRD OF CHAPTER V.

The Love of God in the Future State.

§ 44. Having declared to you how you can know this Book, and those from the same author that have preceded it, to be truth, and Revelation from God, through Jesus Christ of Nazareth, let me call your attention to the greatness of the proof that you may thus receive.

If I had given signs through this medium, you could only have seen him by a long journey, perhaps. You could, in general, have had no previous knowledge of his life. You must have been content with the one view and sign that you witnessed, in general. Many, even in the United States, could not have witnessed any of his works. But would works have induced you to believe? Did I not do great works when in the body, and besides, have in all my appearance, and actions, and nature, a most convincing appeal to all to believe me? And yet few believed.

Crowds followed me; multitudes assembled to hear me, and witness the wondrous signs with which I sought to convince them that I had authority to teach; but firm conviction did not take place till I had left the outward view of men, and acted upon their internals. So I shall act hereafter, and have acted when men were willing to have me do so. Now, you will have a testimony in your own neighborhood, from one known to you, or your neighbor, on whose testimony you can rely; and delivered, perhaps, by one who certainly could not be leagued with this medium in any scheme to deceive you, or others, who will have no interest that you can by any device impute to him, for I declare not that the medium you ask shall be truthful in other respects, but rather the contrary; and I shall also declare through that medium that this medium is truthful. Now, testimony like this ought to be satisfactory, yet I am aware that many will think there is a general conspiracy among spirits and mediums to establish the truth of this revelation. So there is a general concert, though not properly a conspiracy.

§ 45. The other grand excuse for unbelief will be a hue and cry that it is a delusion of Satan. That in these last days there would be lying prophets, that should, if possible, deceive the very elect. But these very objectors can not tell you who are the elect, or whether they are of them, or not. I, on the contrary, have told you, as it were, all things; and you ought, like the woman of Samaria, to confess it. She believed on far less evidence than you are asked to believe on, though the shock to her prejudices was very great, for she belonged to a sect, and sectarianism has always been opposed to new light. Let us, then, see for what I am denounced as Satan, or the Calumniator. Is it because I have called on men to do good works? Is it because I have declared to them the goodness and mercy of an Infinitely Powerful God? Is it because I have urged you to prepare in this life for the next? Is it because you have refused to believe me true, that I have dissembled, and pretended to be better than I was? How, then, shall Satan's kingdom stand, if he oppose himself? How shall I turn you more easily to evil, after having brought you to rely more upon God, and less on yourselves, than before? How shall I see myself growing in your favor, by urging you to act from good motives, to avoid evil, to suffer patiently, and to rely always on the aid of the Deity? Shall I find you more willing than before, to serve your own will, which is the Devil, or your malign nature, which is Satan? Shall I be raised by you thus to an equality with God, in order that you may be my servants, and cast on Him the blame of leaving you to my wiles? No, you know well that Evil would not thus seek to overcome Good. There are evils enough in the world, already existing, and by men plausibly defended, to ruin mankind, if God would permit evil spirits to help men in the body advocate them. There is evil enough already in the world to satisfy a material Devil, if one existed, and to give to him by far the greater part of mankind for his subjects, if such a thing could be. Heaven would be limited to a scant population, and Hell would be crowded, if popular Theology were true. A Devil would be covetous and heartless indeed, that would not allow his Creator the few that churches in general claim to be saved by their efforts, and under their creeds. Be, then, no longer fearful,

but believing, when you hear the testimony to which I now refer you. But more blessed are they who not having heard shall believe. Unto them shall I award the prize of the glorious crown of faith. That crown for which Paul exhorted his pupils to strive, even with such exertions as the contenders at the Grecian games used. If you try slightly, compared with those great and almost superhuman efforts, you will succeed, and will find laid up for you a crown immortal, unfading, and not for you only, but to all those that love, honor, and serve God, and love the appearing of His Son, the Lord Jesus Christ, shall be given one of the same crowns, that shall ever be their glory, honor, and praise, with men and angels.

§ 46. Let every one, then, strive to believe. I have shown you, in the Second Book of The History of the Origin of All Things, that you can control your belief, and instructed you how to do it, by God's aid. Go to God for help; he can help you, and you, as well as I, must believe he can do that. But some believe He will not help you, that He will at last save you in your sins, but that He will not exert for you His Power, or His Love, till the day of judgment, or till you have at least passed from this mortal body. Vain man! to think that you can serve yourself all this life, and in the next enjoy at once the happiness of serving God? If it is such happiness to serve Him, why not do it now? Ah! you think that then you will have no bodily temptations. But you think you will still be yourself, and that you will retain the knowledge of the deeds done in the body, and that the impress of all your actions in this vale of selfish indulgence is not sufficient to eradicate good desires, and that you can, for all that, be pleased either with sitting down listlessly, and lazily singing eternal praises to God, or that you can go on to all eternity, praising and glorifying Him, and serving Him exclusively, and call it happiness. And yet you do not want to do either, but you want to serve only your own desires, and consult always your own temporal good. Be assured, oh, man! that there is no repentance in the grave. As the tree falls, so it lies. Atonement only can eradicate the evil that accompanies self-love.

CHAPTER VI.

THE LAST SUBJECT OF THIS WORK, RECONCILIATION WITH GOD.

PART FIRST.

The Law of God Written on the Heart of Man, in the Body, and in the Spirit.

§ 47. The last part of my subject is the most extensive branch of it, and I shall have to devote to it a large space, and still leave it imperfectly developed. It is the memory of the Past Life which returns to man in the Third Sphere, and continues to remain in him to the end of Eternity, if that were possible to have an End. But Eternity has no end, neither

has Memory. In the body men forget, but in the Spirit-World they not only retain, but recover what had been lost. But did you not tell us, spirits could leave behind them such memories as were disagreeable? I did, in the Second Book of my First Series. But I did not mean that they would by this be unconscious of what had occurred, only that they would not recur to it with horror and loathing, that its evil might be supposed to induce. This is the first part of this branch of my subject, and I must endeavor to make you comprehend the nature and effect of this memory, and the means by which its shame is removed. The first instance I will take shall be that of a murderer.

The death of Cæsar was an event which caused the memories of many to be thus clouded, and the event being a familiar one, and the actors removed long since, I will take that as the fact affecting the individuals who assisted in it, and bring them forward to declare their experience in the Spirit-World.

§ 48. Cæsar was ambitious, and he died by the hands of pretended lovers of liberty. Really, he died by the hate of a party, who desired not the progress of freedom, or the good of the people, but their own advancement to power, and their elevation to his position of ruling the whole world of Rome. His death, then, so far from being caused by his ambition, was caused by the ambition of the conspirators, many of whom were bound to him by ties of gratitude and his unmerited regard. They murdered him, as an obstacle to their design to secure the power, patronage, and wealth of the Roman Empire. They murdered him from the same motive that impels the highwayman or prompts the thief. They added to the crime of murder the sin of hypocrisy, and, supported by their adherents, proceeded to seize by force (which the friends of Cæsar, and many sincere lovers of Rome, resisted), the Supreme power of the Roman State. They desired to rest its foundations rather upon the nobility, or Senatorial order. Cæsar, and Antony, and Augustus, aimed more at the consent of the plebeians, even the poorer classes of them, and the allies of Rome, whom they admitted to share in the honors and fortunes of Roman citizens. The one opened the door for tyranny, by confining, or endeavoring to confine, the ruling class to a few. The other equally prepared the necessity of tyranny, by spreading the repository of power so as to be unwieldy, and creating the necessity of its delegation. According to the knowledge of those days, they could only intrust to one what the whole body found unmanageable. But when these conspirators had passed from the body to the spirit existence, think you they found any comfort to their recollection of the motives that really impelled them, by seeing, or knowing, the motives and designs of Cæsar! Not any. For no well-instructed man can find in another's sins any excuse for his own; nor in another's hate, or evil disposition, any excuse for his departure from God, from justice, or from love of his fellow-men. But we will leave this to the reflective mind to pursue the argument, and profit by the hints that it affords, as to the rules that should govern a man's actions, and not merely his actions, but his intentions; and not merely his intentions, but his motives; and not merely his motives, but his fountain of motives, his character, or resulting manifestation of the combination of all his desires.

PART SECOND OF CHAPTER VI.

The Laws of Recompense by Future Manifestations.

§ 49. Let us now view the case of Alexander the Great, as historians have designated the Conqueror of Persia, and its only conqueror from the West. He led an army of Grecians, animated by a desire of plunder, rather than by patriotism, to the fields of his glory. He enriched them at the expense of the spoils of a conquered kingdom, which was, in fact, governed by justice, though with unlimited prerogatives vested in the sovereign. He was rewarded by all that power, and wealth, and fame, can give to their possessor, and he died a drunkard's death. The intoxicated reveller who makes the streets of his native town the scene of his orgies, is hooted at by boys and derided by his companions. Was Alexander better than he? Was it presumed to be any excuse that he had an army and a conquered nation reverencing him as superior to other men? Did his greatness, or his honorable position, cause him any relief from the remorse that ought to follow for opportunities of usefulness wasted, for means of doing good neglected? for every one of these came up before him for judgment. He himself passed judgment on himself, as I have stated that all spirits do, at the proper time in the Third Sphere, as you may find in the Third Book of The History of The Origin of All Things. Alexander was a splendid wreck of a noble nature. A man capable of the most exalted deeds, and able to have benefited mankind more than almost any king who has lived, died a drunkard's death! leaving a distracted succession of events to destroy, in a great measure, the good his life had accomplished. For his life was beneficent to the world. It did advance the coming of the Millennium. It was prophesied of by Daniel. But for the good he did, who shall have praise when his actions are judged by himself? When he sees that all the good was incidental, and accidental, and the evil was wantonly, or carelessly, done. When he sees that his desire was not the good of others, or the glory of God, but the good and the glory of himself. Will he then say, *I was Alexander the Great, the son of Ammon?* No, he must atone for such a course of self-gratification by serving God in the Spirit-World, by serving other men in the body, and in the spirit. Herein is wisdom. Let him that readeth understand, for the number of his name is six hundred and sixty-six.

§ 50. What, then, is the meaning of this applied to Alexander? I did not suppose John the Divine applied that number to one who lived before, but that it referred to one who was to come after his prophecy; and in common with other Protestants was inclined to suppose the Pope of Rome, or the Papal power, was intended to be designated by that number? The number is mystical, but I can explain mysteries. The meaning has been guessed at, but I can declare it authoritatively. But shall I do so now? Is the world prepared to believe me when I announce it? Is it asking me, or my medium, to tell more, or is it finding fault that I have already told too much, that a large part of my revelations are unsupported by evidence? that other spirits, or mediums, had not said any thing about this matter, or had told that somewhat differently, and that, therefore, I must give

proof, more proof! Go to other mediums, and ask other spirits now, in the sincere manner I have told you to, and you shall have proof enough to satisfy your reason, if you will exercise it, and your nature will be so improved by the reception of the truths that I have declared, that I can tell you more, with profit to you, and pleasure to me.

§ 51. The number means that the letters of the name, taken in the original language, mean, or express, so much as that number. Thus, the number is 666, and the letters in the Greek express numbers, that added together make up also 666. And what has this to do with him? It shows his correspondence, or connection, with the Pope, or Roman Empire or Man; but not that he is the number of the man alluded to by John. He has a correspondence with the Roman Man, but is not he. There is another correspondence, but we will leave that for another occasion. Where correspondences exist, it is because the events, or facts, or men, are connected in the same special scheme. God's plan for the introduction of this very period now commencing, the Fifth Monarchy, the reign of Jesus Christ on Earth, commenced thousands of years ago, and has been thus gradually unfolded by various agents. The men who have greatly forwarded the work, have been generally unconscious that they were acting for Him who rules all, but governs through instruments of His Will.

§ 52. What shall we take for another instance of great misconstruction by History? There has been of late years much progress in some minds, respecting the characters of prominent personages, and many have seen that rank among men, so far from excusing vice, but gave greater punishment for its existence. That instead of, "The king can do no wrong," being the law of God, it is the king who should set an example to his subjects, and do as he would have them do. He should seek the good of others, and sacrifice his ease, comfort, and pleasure, except as it is a comfort and a pleasure to do the Will of God. God-fearing kings have existed, and will exist hereafter, for the form of government is not of so much consequence as that the government should be just, and founded in a desire to promote the happiness and general welfare of the population governed. The republican form of government has its advantages when accompanied by a sufficient enlightenment of its citizens; but power placed in the hands of ignorance must, of necessity, be illy exercised, if not abused. Education of the class, or individual, who is to rule with justice and propriety, is indispensable; and that the rule should be approved by God, it is necessary also that the persons possessing the power of rule should be His servants. Do you, oh, people of the United States, bear in mind these self-evident truths? Do not disregard them because they are trite, and do not wait the one for the other to begin. Give in your adhesion to God, and to me, each for himself, and without asking what this man does, or what that man shall do.

> "Act well your part; there all the honor lies,
> And give to God each moment as it flies."

§ 53. Let us be ever watchful to have no enemy of God acquire power, either in our hearts, or our civil polity; let us be ever watchful that no man take from us, or persuade us to surrender, our crown. For as free

citizens of a republic, democratic in its character and tendency like this, every citizen is a sovereign, and entitled, as such, to be crowned with glory and honor. But he must receive his crown from God, and it will be the reward of acting in the spirit of the precept I delivered for kings, that they should act for the good of others, and sacrifice their own ease, comfort, and temporal pleasure for the good of those who compose the great whole of the nation, and not merely for the good of their own nation, but for the good of mankind, as a race who are all connected by ties of blood and common descent, and who are all to be hereafter so united as to be joined in one circle, where they will be joint heirs with Christ Jesus, Sons of God, united to Him by the most intimate relationship, and all having one will, and one thought, and one desire, which will be to give to God the Father, Almighty, the glory, honor, praise, thanksgiving, and high renown of all his Mercy, Kindness, and Love, by which he has ever benefited his children, and bestowed on the just and unjust unmerited favors. Then follow me, and Be ye perfect, even as your Father in Heaven is perfect.

§ 54. Let every nation seek God, for He is ready to be found, and let every individual make the beginning himself, of subjecting his nation to God, by himself submitting himself to God. If five righteous men could have been found, the cities of the plain, now covered by the Dead Sea, would not have been overwhelmed. Do you, then, at least, save your nation, by submission to God yourself, and trust in Him that four others will make the same sacrifice to Him, by offering their wills a sacrifice to God, and placing themselves, by prayer and profession, under the rule of Jesus Christ, as God's Vice Regent, as King of Kings, and Lord of Lords; and as the king whose coming was foretold, and who should rule his people with a rod of iron. What does this expression mean? It can not mean that he will rule them by fear, or stripes with an iron rod, or that his burdens will be so grievous as to be compared to being bound, or restricted by such rigidity? The rod of iron is a rod of power, that shall not be broken, that shall never decay. It shall be incorruptible by use, or indestructible by war. But would not gold have been a better symbol? Gold, though a purer and higher metal, is rather the symbol of splendor, than of power. Iron is the symbol of power and of simplicity. Let us all, then, resolve to be God's servants and subjects; and inasmuch as He has appointed me to rule all things in heaven and earth, do you become my subjects under His supervision.

§ 55. Let every soul magnify the Lord,
For He is mighty in Power,
And greatly to be feared in wrath;
Let every soul be reconciled to Him in the day of Mercy;
Let each of the inhabitants of the earth know the Lord.

Oh, God! who art Most Mighty,
Oh! Thou who art Most Loving,
Be Thou to us Most Merciful,
For out of wrath cometh Love when thou smilest;
And out of Love cometh Mercy when we turn to Thee.

Oh! Most Merciful, Kind, and Loving!
Oh, Thou! who hast no wrath, but Pity!

Oh, Thou! whose Pity leads us all to Thee,
And calls us all in Thy Holy Name; be Merciful,
Very Merciful, oh, Lord God Almighty, Father and Friend.

Oh! Thou mighty king of Saints;
Who rulest now, as Thou hast ever done,
Who savest now, as Thou hast always been willing to save.
Have mercy upon us, who now seek Thy Loving Mercy,
And pity us who can not call upon Thee, because of our wrath.

Our hearts would turn to Thee,
And our souls desire to seek Thee,
Oh, Most Holy, and Merciful God!
But temptations assail us, and ignorance betrays us,
So that we can not love Thee as we would, or seek Thee as we should.

But oh, Most Loving Father!
And Most powerful, constant Friend;
Help us, and lead us, and force all evil from us;
For we desire to know Thee, and to love Thee, and worship Thee,
As we ought to know Thee, and love Thee, and worship Thee,
The ever Living, and ever Loving God,
Whose Mercy endureth forever and ever,
And whose Kindness and Pity has no end.

§ 56. Let all who love God, and who love Me, the Son of God, sing His praise. I am with God, and God is with me. But God only is God, and I am His Son. Worship God. Love me. I love you, and God loves me. But God loves you most, because He is Infinite, and I am finite. Love God, then, and seek Wisdom. He that seeketh, shall find, and to Him that knocketh, shall be opened the gates of Everlasting Mercy.

PART THIRD OF CHAPTER VI.

The Last State of Mankind, and the Future Hoped for.

§ 57. Let us now view the course of events since the commencement of Christianity. While the purity of my gospel was preached, it made rapid progress. Churches, or associations of believers in me, as the Messiah, were formed in almost every Grecian city, and Grecian cities then were existing in all the countries subdued by Alexander the Great. Numerous as were these cities in that age, none were left without evidence and a call to believe. Even beyond the boundaries of Alexander's conquests, to the farthest extremity of the Roman dominion, my servants obeyed my command to preach the gospel of Jesus, as the Messiah, as he who was to come; who had long been prophesied of, and had come, and done many wonderful works, and been visible to many thousands and tens of thousands of people. That I had by wicked men, swayed by a desire to keep up old institutions, been crucified; but that I had triumphed over them, and over all opposition, by reappearing from the grave with a celestial body, and confirming and establishing before many witnesses, the great truth, that after the life in the body, there was a resurrection and an as-

cension. That I had promised to all who should believe my preachers, and believe me to be the Messiah, Eternal Life; and not only Eternal Life, but union and residence with myself, who was with God, the Father of All, and the Dispenser of every blessing to mankind, and not only that they should be with me, but that they should be joint heirs with me to the kingdom of Heaven. Joint heirs with me to all the glorious gifts of the Great Giver of All Good, the High and Mighty Ruler of the Universe. That as such joint heirs, they should be one with me, even as I was one with God, and that being one with me, they were one with God in His Power, Glory, Honor, and Love. That being one with me, they were the children, or Sons of God, even as I was the Son of God. For God is one, and he who would be one with me, must seek Him through me, the only name given whereby men could be saved. That is, there was no other teacher that had taught such doctrine, or any doctrine that gave to men this glorious hope, and true knowledge of their relationship to God; and inasmuch as they could not find out God by their own reason, or know Him by a lost tradition, so they could only now (or then) know Him by my revelation, and, therefore, could only come to God through me, who came to be, and was, and continues still to be, the Way, the Truth, and the Life; and the only name given among men, whereby they can be saved with an eternal salvation in this life, the only way and guide by which they could get into Heaven in this life, and all who should strive to get into the bliss of being Sons of God in any other way than through me, and the way I had declared to be the only true way, were like thieves and robbers, entering when they were not invited, or authorized to, and taking, or endeavoring to take, that which was not offered them, and for which they refused to pay the price I had fixed, as the only one acceptable by God from sinners, and that price is, as I have again and again declared, *the heart.* No other sacrifice is acceptable, no other price is sufficient to purchase Reconciliation with God, and all who do not now choose to pay this price must still be excluded from that union and communion which you can only have through me, or the Sent Spirit of God, and which is the foretaste and pre-realization of the joy of Heaven, and the bliss of God's kingdom, to which He invites you to enjoyment and subjection. No other way can it be reached than by paying the price of admission. It is only your heart He asks for, it is only that you sacrifice your own will, and undertake to do that of your Heavenly Father. If you will not now, or in this life, resolve to make this sacrifice, and continue to make it daily and hourly, you will have to make it in the Spirit-World. But you will not be in Heaven till it is made; for being in the Spirit-World does not of necessity place a man in Heaven. There is a long course of instruction and education of the passions to be encountered by all rebellious sons, or such as have tried to break in, in some other way than by this one price which I declare to be required from all; and though the Mercy of God is yet sufficient in its Infinity to save you from your iniquities, and from your sins, yet He will not force you to make the sacrifice in any way, but by persuading you to Cease to do evil, and learn to do well; and to Learn of me, who am meek and lowly, and, when in the body, had not house, or property, to live in, or upon, but trusted to God, who was, and is, and

will be, able to save and support all those who put their trust in Him, and give Him the glory, honor, praise, and thanksgiving, for all His wonderful works, and for all His loving kindnesses, and for all His Everlasting Mercy. Amen.

CHAPTER VII.

THE CALL TO ALL MEN TO BE CHRISTIANS.

PART FIRST.

Let Every Man Look at his Foundation.

§ 58. Let us view the Past, and see if men have profited by the teachings and precepts I delivered when in the body, or preached through my inspired servants, in the days when the foundations were laid of the churches which now claim to be mine.

When the time was, that the morning stars sang together and all the Sons of God shouted for Joy, I declared; and that it was when the Earth appeared as a fit habitation for Mankind. The Sons of God were those who had passed through bodies in other planets, and had thus previously been raised to a knowledge of God in a bodily existence. For, as I have stated, the spiritual body does not clothe the soul till it has entered into the natural, or earthy body. But when the time came for the foundation of the church of Christ to be laid, again the sons of God shouted for joy, and those whose glory was like that of morning stars, also joined the great shout that declared the joy of Heaven and the bliss prepared for all men. The shepherds who watched their flocks, heard the sound, and immediately sought for the child thus born with testimony that he should be a Savior. Think you they were not disappointed, when they found this Prince of Peace, this King of Glory, in a stable, in the suburbs of Bethlehem, wrapped in coarse and unsuitable bandages, and in the arms of a poor woman? Certainly they were disappointed. The miraculous call they had received, the eloquent music they had heard, and the glorious annunciation of Glad Tidings, of Great Joy, were all together insufficient to persuade them that out of such lowliness would come forth a Messiah. Accordingly, we do not find that one of these shepherds, or a child of them, is afterward mentioned as being in expectation of the Messiah from that cause, or as believing in the preaching of Jesus, when he had entered upon the fulfillment of his Mission. So it was then, so it is now.

§ 59. The people of the present day, aroused by the manifestations of spirits, by mysterious sounds, and strange communications, so far from believing in the doctrines shadowed forth by them, deride the miraculous nature of them, and call them delusions, or works of evil spirits. As if evil spirits could have so much power to lead men astray, and to annoy

those who would not be led astray, and yet have not before, nor at present exercised it for such purpose! As if they would preach salvation to all, irrespective of belief, if they desired to corrupt men, and bring all, or a large part of mankind, into subjection to evil! As if they would urge men to believe in God, and in the constant care of spirits in unison with him, if they desired to have men believe that they were to be worshiped instead of God, and that Heaven and Hell were delusions, and life beyond the grave non-existent! Reason and revelation both assure you, that evil does not so present itself. Every spirit that confesseth not that Jesus Christ has come in the flesh, is not of God. This is the rule the beloved apostle of God, and of His Son Jesus Christ, gave, not for a time, but for all time, and if any man preach any other gospel than this, let him be accursed.

PART SECOND OF CHAPTER VII.

Let Every Man be Fully Convinced.

§ 60. Let every man be fully persuaded in his own mind, was the advice, or direction, of Paul. What, then, is required of men, but investigation, calm and unbiased, and judgment founded on their investigation? Nothing can be imputed to a man who has done this, but ignorance. He sins not; but he may experience destruction of happiness, and loss of that which he has not, and has, perhaps, never had, but might have, if he would accept it; and that is, Reconciliation with God, union with Him in Love, and union with Him in Power, to do His Will. What, then, shall we say of the man who investigates, and concludes that all this is a delusion; or else uncertain vaticinations of beings little above men, and no more reliable, though assuming to speak with Power of God? We shall say, they are poor blind followers of blind leaders, and that, with their leaders, they shall be led to see the absurdity of their positions, ere long, and that they will, at last, bless those who have now sacrificed their feelings and their social comforts to the cause of Truth and progress, and in coming out from the same beaten track that multitudes walk in. For the way is broad that takes the general travel, but straight and narrow is the path that leads to God, and to a knowledge internally, or spiritually, of His Revealed Will. Shall men be allowed to go so astray, when they seek to find the Truth? They shall not, for it is not the real seekers who are thus left to follow blind leaders. It is only those who, unwilling to follow wherever God may lead, desire to have some certain landmarks kept ever in view, though those are only the marks of men. The true sailor desires only to know where he starts from, and whither he would arrive; and trusts to God's winds, and his compass pointing always in one direction. So, the true seeker is willing to be blown about by God's trials of his faith, and to preserve, as his compass direction, the guiding star o. Truth. He starts with the knowledge that he is disobedient and sinful and he seeks to arrive at the haven of Peace,

> "Which nothing earthly can destroy;
> The soul's calm sunshine; Virtue's joy."

Guided by these, he does not ask to keep his church's creed, or his minister's construction of the Bible, ever in view. He is willing to take a bold departure from all he has known, and view the boundless expanse of heaven above, and the heaving ocean of Time below, till the favoring breath of God's Love shall bring him safely to his desired haven. Shall this seeker be disappointed, shipwrecked on unknown rocks, sunken reefs, or inhospitable coasts? Not so; he has that compass that does not deceive, he seeks that port toward which the winds of Heaven always blow, and resistless is the force of the impulse which he thus receives, and joyful is the welcome that awaits him on that distant strand.

§ 61. The last notice I shall take of the unbeliever's arguments in thi book, is of one which has first presented itself to my medium to-day, (July 3d). He has wondered, and desired to know, though he was too submissive to ask to be informed, why the spirits of lower spheres, who sometimes write upon paper, or parchment, with ordinary materials, and in their accustomed hand, as used in the body, are not better mediums than he for my communications, seeing that they are at least possessed of more knowledge, and probably farther advanced in submission to higher spiritual influence, than any men in the body? And then, one step more he would go, and inquire (if he made any inquiry, which I am pleased to be able to say he does not), why it is that I, possessing, as I have stated, all the powers of the circles lower than my own, and therefore in their power, if not in my own, capable of writing with outward materials, in an outward book like this manuscript; I say he would be glad to know why I do not write myself, instead of delivering the words through his soul, to be written down by his will, and subject to disturbances and suspicions, sometimes of himself and ofttimes of others, that he has diverted the pure stream of revelation, or troubled, at least, its equable flow! But the answer to these questions will involve a long consideration of the condition and means of action of spirits, and I shall leave for the next Book, soon to be commenced, and intended to be published with this, a full explanation of this very reasonable inquiry. All reasonable doubts shall be answered, all reasonable hesitation is allowable. But a man should let his reason tell him when he is convinced, and when the evidence for the new preponderates, and not allow the power of his will to overcome the impulses of justice and the power of truth, to guide his reason to the harbor of Peace

LET US PRAY.

§ 62. Almighty God, who dost from Thy Throne behold all men, and their inmost thoughts, may it please Thee to look with mercy upon this humble servant, or would-be servant, of Thy Will. Let me be taught by Thee to know right from wrong, to follow Thy teachings, and be preserved from error. Oh, God! Thou knowest that I have no desire to appear before men as Thy servant, or as a medium of Thy revelation; but, oh, God! help me to be willing to follow wherever Thou wouldst have me follow the guidance of Thy Holy Spirit; and suffer me, Oh, God! not to be led astray by any desire of my own, or to be influenced by any unworthy motive; and strengthen me to bear all that the opposition of mankind may inflict, and to know that I am obeying Thee; for Oh, God! I

desire not to go too fast, or to be holding back from Thy work, but to be submissive in Thy hands to Thy Holy Will, and passive in the hands of whatsoever spirit it may please Thee to have control me. For thou, oh, God! canst always save me from evil, and deliver me from the enemy of Thy Truth; Thou canst help me with Thy Power, and establish the knowledge of Thy Truth to shine like a city on a hill. Be Thou, oh, God! kind and affectionate toward me, as I know that Thou art, and must be, to all Thy children; and let no man overthrow Thy work, but may it please Thee to establish it as it may seem good to Thee, and in Thy own time; so that whatever I do may be of use to my fellow-men, and advance the coming of Thy Great Day, which Thy prophets have led men to expect, and which Thy mediums generally have declared near at hand; for to Thee shall ever be praise, honor, glory, and thanksgiving, now and forever, world without end.

§ 63. Almighty God, who dost from Thy Throne behold all the dwellers upon Earth, and all the thoughts of the inhabitants thereof, be so merciful as to pardon this medium all his short-comings, and all his errors of judgment in punctuation of the books I have directed him to publish, for he was actuated by a sincere desire to know and do my will, but I withheld from him all outward proof of his connection with me, in order that he might be spiritually advanced and drawn away more and more from the outward manifestation, to the inward one; so that he might give the more glory to Thee, the One True and Living God, and be one of those blessed ones who have believed without having seen, and receive his reward accordingly; and this, oh, God, and Father! I ask of Thee, though I know that Thou hast known and granted my prayer before; but I ask it because of these readers, who have not faith in me, and in Thee; in me, the Son of Thy Love; and in Thee, the Father of All. Grant then, oh, God! what Thou hast granted for my sake before, now, for them; and to Thee shall they give praise with me, for all Thy Love, Kindness, and long-suffering Mercy; which, nevertheless, is so Untiring that it endures forever, and to the End of that Eternity which hath no Ending.

LET US PRAY.

§ 64. Oh, God! who art ever present, and ever acting, yet always at rest in Thy Heavens, and upon Thy Earths, look down upon this world of sin and of sorrow, where indifference prevails, and narrow-minded jealousy of innovation threatens to tire out the patience of the believers in Thee, look down, oh, God! on all who have any desire to know Thee, and impress them with a knowledge of the truth of this book, and all that I have given before through this medium, because, oh, God! I revealed it by Thy Will, and found so few willing to receive it. Let me, oh, God! fulfill the promises I have made, through this revelation, of miracles to establish, and mediums to confirm it, because I made the promises in Thy Will, and I know, oh, God! that Thou wilt establish and fulfill; yet, oh, God! I ask it for the sake of the readers of this and other books, thus delivered, so that they may glorify Thee when the promises are fulfilled, and the Truths established out of the mouths of many witnesses, as was for

merly declared on a similar occasion; and to Thee shall be praise, honor and glory, now and for evermore. Amen.

§ 65. Almighty God, rule us in justice, and in Thy Mercy cut not off mankind in their sins. For they shall repent, and give to Thee glory, honor, and praise, when my kingdom shall be established in its Power, and men acknowledge me to be King of Kings. Let all Thy Holy Angels, and all Spirits of Departed from the Earth, Saints, and all the lower spirits, who seek by good works to atone for the evil of their life of Experience, or probation upon the Earth, help to establish Thy glory, honor, and praise, by testifying that this Book, and those which have already been given, are what they purport to be; and grant that they who read may understand, and that all shall stand in their places in the Last Day; and to Thee shall be glory, honor, thanksgiving, and praise, now and forever. Amen.

§ 66. Almighty God! bless us Thy unworthy servants,
And let us all seek to know Thy Holy Will.

For every son of Thy Love is the judgment prepared,
And for every son that Thou hast, dost Thou give forth Love.

Let every creature, and every procedure, give thanks,
And let every soul be Reconciled to Thy Holy Dispensations.

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§ 67. Lo! every one that thirsteth, shall be refreshed;
And to every one that hungers, shall be meat;
For God's riches are not limited, but Infinite,
And all that love God shall have a full return;
For His Mercy endureth forever, yea, for evermore.

Lo! here we are, oh, God! offering to praise thee with our lips
Let us, also, oh, God! join in with our hearts;
And let us never cease to praise Thee here, or hereafter;
For out of Thee proceeded always Good, and Loving Mercy;
And unto Thee shall be honor, and praise, Evermore.

Let all that is within man testify of Thee,
And let us all know Thee, the only True Guide;
And let not any go astray, who desire to reach Thee,
But save us all with an everlasting salvation;
For Thy Mercy is unbounded, and endureth forever.

Let every creature here, and in the Holy Heavens, know Thee,
Let every life, and every soul magnify Thy Holy Name with glory;
Yea, let all that is within, and all the outward praise Thee evermore;
For Thy Mercy, and Thy Love, and bountiful favor,
Are ever present, and will bless All men forevermore.

PART THIRD OF CHAPTER VII.

Let Every Man make a Sacrifice to God.

§ 68. Wherewith shall man come before the Lord God? Shall he offer outward praise, or outward sacrifice? By no means. The earthy is the Lord's already. But one thing God hath bestowed upon man, so that man has a possession to offer to God, a sacrifice he can make, and an acceptable one to God. For God gave it to Man, that he might make then a sacrifice, and an offering acceptable. There is nothing else that is man's; all else is God's already. And, although this came from God, and He has the power to resume it, and take it from man, yet He has in His Wisdom ordained that He would not, and that man should not be compelled, but only persuaded, to make the sacrifice of his Heart, that is, of his Free-Will. The crowning gift of God to man was Free-Will. This I have shown you in my enumeration of God's Fifty Gifts to man, constituting man a being, in the image of God. Reader, can you sacrifice this possession to God? If so, my teaching has not been in vain. If so, I have not labored for you faithlessly. For out of the past, and out of the present, and presently out of the future, will come one united voice, one trumpet song;

> Great and marvellous are Thy works, Lord God, Almighty;
> Just and true are all thy ways, Thou King of Saints.

Oh, Reader! be prepared to join in this song with fervor. But so long as you do not sacrifice your Free-Will, you can not sing this song as it should be sung, and as it is sung in Heaven. The angels of God that stand nearest to God sing it; and the angels of the Fourth Sphere sing it understandingly. Even spirits of the Third Sphere can sing it musically, and enjoy it; but angels, or spirits, in the lower Circles of the Second Sphere are unused to it, and do not enjoy it. Self-Will must be sacrificed, and he who has sacrificed it, and daily and constantly does do it, shall be passed quickly through the Second Sphere, and introduced to that great Third Sphere, where he comes to know all that has been with him, and, at last, with all others that have gone before him.

§ 69. You may say you do not know how to sacrifice your Free-Will? I will aid you to find out, though I can not give a general rule that will answer for all cases in words; neither do I desire to tell you in that positive manner, but rather that you should work out your own salvation with fear and trembling; but not with fear that you will not be eventually saved, but with fear that you have not done enough for speedy salvation.

Make your reason subservient to your Free-Will, by bringing it into Divine Harmony with a desire to know the Truth without regard to its effect upon your former associates, or the opinions you may have long cherished, or even preached. Fear God's displeasure, if you do not this. But can God be displeased, or is He equable? God pities, as His displeasure. God raises and comforts when He pities, and so He will raise and comfort you if you will be obedient to this plan. He will be the Captain of your salvation, if you will elect to follow Him in His dispensations, which may greatly try you; but be steadfast, immovable, un-

shakable; let every thing pass by heedlessly but God's calls upon you to be industrious, faithful, ever watchful, constantly calling upon Him to keep you in the right path if you are there, or to bring you into it if he has not done it, or you have not reached there seemingly by chance, or industriously seeking God in some other way. Keep a single eye to the end for which you are placed in this state of existence, here in the body. It is that you may experience Good and Evil; that you may be purified by trials from the Evil, and brought back to Good by Love for God manifested in your love for your fellow-men; that you may know the bliss, by its contrast with misery, to be great; that you may enjoy the Spirit-World by having this to compare it with, and that you may give to God thanks continually, both now and forever, for every dispensation, whether it appear now Good or Evil, justly believing that all God's gifts are for the good of the recipient, and that *He* gives them whether He gives them as consequents of yours, or others' acts, or whether they are rewards of faithful servants and glorious sons. Such is the object of your sojourn in the body; and though you may accomplish the design without sacrificing your Free-Will, and enjoying here God's Peace, the Influence of Heavenly Bliss, yet you may be left for a long and comparatively wasted time in the lower Circles of the Second Sphere, through which your progress may be so slow that all but Heavenly patience will be exhausted, in your obstinate resistance to the persuasions of those better knowing, higher-experienced, more fully progressed spirits, that continually urge you to be Reconciled to God, by offering to Him the only sacrifice man here in the body, or hereafter in the Spirit-World, can offer to God, as truly a sacrifice of his own passion, and that is your *Free-Will*. That must be surrendered before you can act in, or exist in any way, in God's Will, and little by little, or all at once, as it were, and continually, and forever afterward, it must be freely surrendered ere it will be accepted. Give, then, to God what He asks for, and what He will eventually persuade you to give, the only thing you in fact really can call yours, your FREE-WILL. AMEN.

§ 70, Let all the people praise the Lord,
Yea, let all the people praise Him,
For His Wonderful works, and for His glorious Revelations.

Yea, let all the people praise Him,
For His great Mercies, and Loving Kindnesses,
Yea, let all the people praise Him, for His great and abundant Mercy.

July, 3d, 1852.

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THE

HISTORY OF THE

ORIGIN OF ALL THINGS.

CONTINUED FROM

THE PREVIOUS SERIES AND BOOKS ALREADY PUBLISHED.

BEING PARTICULARLY

A History of the Relations of Matter to Life,

AND

Of Bodies to Spirits and to God.

IN TWO PARTS.

PART FIRST: THE RELATIONS OF MAN TO THE SPIRIT-WORLD.

PART SECOND: THE RELATIONS OF MAN TO GOD'S MANIFESTATIONS.

WRITTEN BY

THE LORD JESUS CHRIST,

FORMERLY JESUS OF NAZARETH;

THEN A MAN, NOW A SON OF GOD.

DELIVERED BY HIM IN HIS OWN WORDS, AND SPEAKING IN THE FIRST PERSON,

TO

L. M. ARNOLD.

THE SECOND BOOK OF THE SECOND SERIES.

IN THE YEAR OF GRACE, CALLED BY MEN,

1852.

INTRODUCTION.

I have in this Book undertaken to show not merely the physical relations of bodies to souls and Spirits, but the relations of matter to life. In the next Book, the Third of this Series, I shall show the course of Spirit existence more fully than I have yet given it. The last part of that Book will be a full refutation of many slanders upon God's government and plan of redemption, which have been produced by the reason and will of man operating on the impressibility of spirits in lower Circles.

PREFACE

TO THE SECOND BOOK OF THE SECOND SERIES.

THIS Book is intended to help men much and rapidly in the way of Salvation. But no man is saved without his own effort. Be, then, desirous to be saved by the help of this Book, and in the way it points out, because that way is God's way, and God's way is the only one that man can be saved by. Read with a desire to profit by reading. Read with earnest reliance on God's help, for He will not refuse His servants their petitions, or His sons their wants. Ask, then, for what will be eternally profitable, rather than for the evanescent things that are visible, or palpable. Be always desirous to know the Truth and serve God. Be never doubtful of God's care, and ability, and Will, to help you. If any thing is clearly set forth in the precepts of Jesus, it is, that God regards with interest the actions and desires of Man.

FIRST GRAND DIVISION.

CHAPTER I.

OF LIFE IN GENERAL.

PART FIRST.

The Creation of Bodies for the Reception of Life.

§ 1. When the World of Matter was made, the Word placed it where it was directed to be placed by the Will of God. But the place was not one place; but all was as one, because it was in unison, or harmony, wherever it was. But wherever it was it was without form, and void. That is, void of form and of life, or action. It was passive, and gaseous in a most attenuated degree. By the Word was imparted to it another quality, that of action by condensation. The cause, or process, was the addition of a law respecting it, by which it was impelled to act upon itself, so as to combine in various ways its various elements, or original or ultimate particles of different essences. There are not many of these ultimate essences, but their combinations with others, being first united in pairs of various proportions, are numerous. These pairs of first union are held in connection by so strong an affinity, that science will never be able to separate them. Nothing less than Wisdom of God can do it. This, High Spirits have, but do not exercise except in His Will. The first principles, or ultimate essences, of matter are four, of which three belong to earthy matter, while Spirit matter has, as I have already stated, another, called Od.

§ 2. Od is the distinguishing feature of Spirit matter. It is intangible to men, except by its effects. Sensitive persons can feel its effects, and witness also some of them, but in general, mankind are unable to perceive its primary effect, and can only ascertain, or know its existence, from the evidence of others, or from the secondary effects, which are manifested from its primary actions upon Earthy matter. Magnetism is a quality, or essence of Earthy matter, which does not exist in pure Spirit matter. Spirits are not influenced at all by magnetism. They know what it is, because they can perceive it by the powers they possess, and can witness all the phenomena which it produces by its various combinations. Caloric is another ultimate essence, or base. It belongs exclusively to Earthy matter, and does not affect spirits. If it affected spirits, they would feel its loss, as men do, by sensations of cold, or its excess, or increase, above its average state, or

quantity, by the feeling of warmth, or heat. Heat is not caloric any more than cold is; it is only an effect of caloric; so is cold an effect of caloric, because it is such a condition of surrounding matter, or substance felt of, as abstracts caloric from the human system. Caloric pervades all bodies as fully as Magnetism, or Od. But it also exists uncombined, as also exist Magnetism and Od. Od, indeed, does not combine with Magnetism, or Caloric, or with the third unknown and unnamed substance of earthy matter. Od pervades all earthy matter, but does not combine with any of it. The third substance I will name BODY of Man, or, as sufficiently explicit, Body. By this, I do not mean flesh and blood, or the form of earthy matter that conceals, or confines the spirit, or the soul, of man. But I mean that fourth ultimate essence which is the foundation, as it were, the great base of all the solids, or visibilities of earthy matter, and which, though never seen uncombined, as Magnetism or Caloric are, is yet so combined with these other two substances, that it may be ultimately appreciated by men as a substance. It is not capable of separation even into its original first, or ultimate combinations, which are, as far as the powers of men are as yet awakened, unappreciable. These first, or ultimate, combinations are many, and all were originally gaseous. The whole of this substance, or essence, was at once combined thus inseparably with Magnetism and Caloric in various proportions, yet definite and by order, not by chance. The affinity for these other essences is so great, that the combinations are irresolvable by any power less than that which caused the affinity and combination.

§ 3. Having now given you a brief outline of the manner in which earthy matter is formed, I will in the same brief manner state that Spirit matter contains three substances, or essences, of which Od is the substance that pervades all Earthy matter, and is also in every combination of Spirit matter as one of its constituents. Od is, indeed, the grand base of Spirit matter, as Body is of Earthy. The other two substances, or essences, of spirit matter, are in the same relation to Od, that Magnetism and Caloric have to Body. But the different nature of these substances from any thing of Earthy nature, which alone is cognizable by men in the body, will prevent a further disclosure at present respecting them and their combinations with Od, except that the past furnishes a proof that man may advance in capacity to receive by receiving. The ignorant man must receive little by little of the most familiar kinds of knowledge. Those who have much, also receive in small quantities compared to the whole they have received, but inasmuch as they have already received a hundred or a thousand fold more than the ignorant man, they can add to what they have, a hundred or a thousand times as much at once. To whom much is given, much is required, and to him that hath, shall be given, is true in both physical and spiritual things, as well as in mental. What, then, shall we do to make you acquainted with the Spirit substance, or matter, at this time? We will leave you to digest what you have been told. If you can not receive this, you can not have more, because more could not add to your knowledge, unless you have faith in what is already given. Such is the law of progress here and hereafter. So is one law sufficient for all mental, or intellectual progress, and for

all Divine progress. This one law is Divine in its origin, though promulgated through the Word. It is the law which gives progress to soul and spirit intellect (which is a different thing from soul), and to mental, or earthly intellect (which is a different kind from spiritual). But in the earthly intellect Magnetism is the active agent, the essence which is its base, and which never leaves it inactive. In the Spiritual intellect, it is a higher, or more refined substance, or essence, which has the same office to fill. So there is a correspondence between the earthy and the spiritual.

§ 4. But in the Soul, or attached to the Divine essence, or substance, is also an intellect, or perception, which is, indeed, a kind of mind; but it is the Divine Mind which pervades all Divinity. It is Wisdom of God, which, by virtue of the unity of the Sons of God with his Divine Nature, becomes a part of, or a possession which is shared by the Son. So the Divine Mind becomes the fountain of Wisdom for all His Procedures, or Adams. Again, Adam, or Adamic Force, is the substance, or essence which, as I have stated, pervades all Earthy and all Spiritual matter. It is a substance possessed by God, even as He possesses all things created and uncreated; but the Adam is a procedure from Him of a part of His Divinity, combined with a created substance, which is properly the distinguishing feature of the soul of Man; and which, in Paradise and in the Seventh Circle of the Seventh Sphere, forms the body of the soul, or Procedure. But though this base, as it might be termed, of the soul, is created, it is not perishable, and needs no renewal. It is that part of the soul, or of man, which distinguishes it from Deity, and it is this essence, or created substance, that God can annihilate, and if He did annihilate it, would leave unexistent, memory of the past, and, what is inseparable from that memory, consciousness of individual existence. Individuality is its feature and quality, which I will use hereafter as its name. Individuality, then, as well as Divinity, pervades all matter, and it is by this pervasion of Individuality existing in all creation, or all combination of created things, that Sons of God in the highest circle act upon and control all created matter. But Divinity also pervades them and all created matter, and thus, Divinity is that quality, or essence, of the Deity, who is One, and unchangeable, which is the means of His control of all His creation. God is All in all. He is the Creator of all, and the *Pervader of all.* It is by pervading all things that He controls all, and it is by controlling all that He sustains all, and maintains all in harmony and order. Such is Creation.

§ 5. But where is the Word in this scheme! It is not assigned a place, and yet by it all things are made that have been made. It is the Word which pervades all things created, or proceeding from God; for the Word is God. Yet though the Word is God, the Word is not the whole of God; as I have explained in the First Book of the First Series. God is not the Word in any other sense than that He is every thing. The Word is God though, because it is uncombined with any thing else, and is a procedure from God without combination, as the Soul of man is a procedure combined with Individuality. Then, does not the Word possess Individuality? Not as a part of itself. The Word has Memory of the Past, by pervading all it has created, and when any part of its creation is anni

hilated, the Word no longer possesses a memory of its having been. The, Word is that part of God, then, which pervades every part of creation, every created thing. The Word of God is God, but not the whole of God. The Word is Divine, it is Divinity. The soul of man is Divine in part. All that is immortal is Divine. The soul is Divinity and Individuality combined, in that intimate, irreducible combination which I have stated to belong to all primary combinations. Nothing but the Will of God can separate the two essences, which form the soul. But, besides the combination of the two essences forming the soul, there is a pervasion of the Soul by Divinity, or the Word of God, in an uncombined state. You are requested to note, or bear in mind continually, the exact meaning of words now, for otherwise you will not obtain an understanding of the high and holy revelations I am making. Combination and pervasion, are different, as you know, or may ascertain. Divinity is combined with Individuality, forming the Soul of man, or the real man. Divinity also pervades the soul in an uncombined state, and it is by this uncombined Divinity that the Word, which is Divinity, acts upon Man's soul. And, although God also, in His Fullness, pervades all things, it is chiefly through the Word that He acts on men. He may act directly because His Power is Unlimited. Should He act directly, it would be by means of His pervasion of the Soul (and all other things) by His Fullness.

God, then, is All in all. God is All, but all is not God. So, God is the Word, but the Word is not God. This now explains the darkness that you thought was in my first description of the Word, in the First Book of the First Series. Then the light shone into the darkness, but the darkness comprehended it not. Now the light is comprehended by those who have desired to receive it, and read attentively with that desire to understand, or receive.

§ 6. There is, then, First, GOD, ETERNAL, INCOMPREHENSIBLE, (except to Himself), INFINITE, UNCHANGEABLE. He is One. He is All. There is nothing but God, except as He Wills it to be. There is nothing that He has not, and does not continue to will to be. If He willed it not to be, it would cease to exist; and if He willed it to utterly cease, even all memory of it would go out of existence. He is the One True God, whom the Antediluvians worshiped. He is the God of Adam, of Noah, of Abraham, and of Christ. He is the God in whom you and I live, move, and have our being. By Him we exist, and without Him we become more than dead, we become as if we had not been. For though the Divinity in us is immortal, and therefore imperishable, yet when its Individuality is separated, and non-existent, the Divinity is purely God, and is as united to Him as if it had never been separated. It is thus that man is Immortal. But he has also a kind of Immortality in the Unchangeableness of God, in the consequence of which he will never be annihilated, but be ever maintained as a glorious manifestation of the Power, Wisdom, and Love, of Deity.

§ 7. In the beginning was the Word, and the Word was with God, and the Word was God. There was a time when the Word, now separated from God by being a Procedure from Him, was in God not only, but with God, and was God. But now the Word is with God only as co-existent,

and as being pervaded by God. The Word is quick and powerful; sharper than a two-edged sword to the dividing asunder the joints and marrow, the body and spirit, the spirit and soul of man. But the Word is acting ever in the Will of God, and never had Free-Will, or a Will of its own. It has, therefore, always done the Will of God, and will always continue to do so.

The Word, then, is the Highest Procedure from God, and the most like God, being, indeed, a part of God, without having any combination with any created substance. The Word is of one substance, or essence, uncombined; which substance is Divinity, which Divinity is a part of God Is God, then, composed of combined essences, or is He all Divinity? *He* is *One*, and *He* is *Incomprehensible* to man, and to Spirits. God is One, but yet, besides being Divinity, He is Love, Power, Wisdom. These are His attributes, besides others. The *Word* is *Divinity*, without these attributes. What, then, is Divinity? Divinity is Deity, but Deity is not merely Divinity. Divinity is Power, but Power is not merely Divinity. Divinity is Love, but yet Love is not merely Divinity. Divinity is Wisdom, but yet Wisdom is not merely Divinity. Divinity is that part of God which by His Will became the Word. It is the Word, and is that quality, or essence, by which the world and all else was made, though not unassisted by God, the One Universal One. The ONE WHOLE, UNCOMBINED, UNSEPARATE, UNSEPARABLE *Being*, who is, and was, and ever will be, INFINITE in *every thing*, and that is thousands and tens of thousands of qualities, or faculties, which never have been, and never can be, in the First Sphere, imagined, or conceived of. GOD is ONE INFINITE. The WORD is *One Finite*. The *Word* is GOD, but GOD is MORE than the *Word*. And from this brief recapitulation of what these Beings are, and are not, you may get in your mind some idea of them; but though the Word is finite, your nature is now so obscured by the fetters of earthy matter, and the also prison garb of spirit matter, that you can not conceive of the high nature and attributes of the finite Word. Let us, therefore, leave that, and briefly recapitulate the relations of the different parts of creation to each other, to the Word, and to God.

The Deity caused the procedure of the Word from Himself, in that very remote and incomprehensible time called the beginning. The Word existed a long time in the Will of God, inactive. But when God resolved to have a creation of matter, He willed to have it, and the Word proceeded to execute God's Will. It created matter as I have described in the First Book of this Series, by creating, by God's Power from nothing, certain substances, or elements, or essences, with which It should act ever after, as long as God is pleased to have It exist. These substances, or primary essences, I have described to you in this Chapter.

§ 8. The essence that, combined with the Word, or Divinity, forms the *soul* is Individuality. It is a combination of the two essences, having by the law of the creation of Individuality, an extraordinary affinity to combine in certain relative proportions, definite, and when combined, irresolvable, except by the action of the Word, or of God. When combined, there can be no change of the combination by an addition of the one, or the other part, without a resolution of the combination. But the combi

nation may be pervaded by either substance in a greater or less degree, except that Individuality, having no uncombined existence, because of its affinity for Divinity, none exists uncombined, and therefore, soul, or adam, is only pervaded by God, and the Word or Divinity, except that other separate, or determinate combinations, or souls, or adams, may also pervade the soul of man. Now, it is by this pervasion that *I* act upon the soul of this medium. It is also by pervasion that the WORD of God acts upon the soul of any man. It is also by pervasion that GOD acts upon the soul of any man, or spirit, or upon the Word. The WORD pervades the soul *always*. *I* pervade it only *specially*. The action of the Word is above my action, and the action of God is above the action of the Word. Why, then, should you listen to me, when you have the Word ever present in you, will be one objector's cavil; and why should you listen to me, or the Word, when you have God ever within you, will be another objector's cavil. You should listen to me, because I would not ask you to, except it were God's will that I should speak to you thus, and because He chooses to have His Revelation made in this way. He never has revealed Himself directly to His creatures, nor is resolved to do so now. He has never acted unnecessarily, and He ever acts by the best means He possesses, and He always has such means as He chooses to have. Let us all endeavor to be willing to hear Him through His chosen servant, whoever or whatever it may be. If we can not succeed in this endeavor, it is because we do not try, and we shall, in consequence, be left without the blessed knowledge of His Revealed-Will. Be then desirous to know God, and to know His Will, and to do it. So shall His Will be done on Earth as in Heaven. So shall you be reconciled to God, and till you are reconciled, you can not be at peace with Him. When you are at peace with Him, you will enjoy that peace which the world can not give nor take away. May you earnestly strive, and perseveringly seek to obtain this Heavenly blessing, is my prayer. Amen.

§ 9. Next lower in the order of Creation, as to quality, or dignity, is Spirit matter. Individuality might be called matter, as it is created and destructible, but inasmuch as it is unchangeable in its relation, or combination with Divinity, it may be well called by another name, and regarded as Immortal, or Eternal. If called matter, then it should be called Immortal, or Eternal matter; while Spirit matter should be called incorruptible, though changeable matter; and Earthy matter corruptible, or perishable matter. Not that Earthy matter is truly perishable by decay, but that it changes its form by decay, and by change of combination effected by action of itself upon itself. Spirit matter changes only by action upon it of Divinity, or Adam, or Soul.

Spirit matter is a combination of Od and two other essences, or primary substances, which exist in various relations and combinations, and is pervaded by *adam*, by DIVINITY, and GOD. It is pervaded by adam specially, and by Divinity and Deity generally, or always. Spirit bodies are formed by action of Word upon Od, causing Od to combine with the other substances forming spirit matter in definite, but variable proportions; and as Od pervades all Earthy matter, whenever a Spirit is formed in a body, it is by the Word having established the law under which the Od in the

Earthy body combined with the two undescribed substances, and forms a spiritual body in the form of the outward, or earthy type. Not precisely in the form of the outward body, but in such form as that body should have, to be perfect. Thus the spiritual body has none of the imperfections, or deformities, of the earthy body, though it sometimes chooses, in its separate existence, to manifest its identity by assuming, or manifesting an assumption of them. So are fears of men acted upon by apparitions, and their apprehensions excited that they may retain, in the world, or state to come, the defects of bodily organization.

Let us return to the organization of spirit-matter. Od is the base; but though it is always this which at least is present, it has not that affinity for other spirit substances which causes it to seek them and combine with them, unless impelled by Adam, or soul, or some kind of Life. Spirit is no more Life, or alive, than Earthy matter; and it requires the impulse of Life to combine and sustain it. Without Life being in a sustaining relation to it, it dissolves into its constituent materials, which, however, do not thereby perish, though they cease to act upon each other. The two unnamed substances are extremely subtile in their nature, and having no relations, connections, or combinations with Earthy matter, can not be discovered by Earthy perceptions. They are to Od, what electricity, or magnetism, is to Body, or the gross, or visible combinations and forms of it. When set free, they mingle into the Spiritual atmosphere, which has existence in the Spirit-World, in a manner analagous to the atmosphere of Earth; and as Oxygen and Nitrogen form the atmosphere by their combination, so these two substances form the spirit atmosphere by their combination in a certain definite proportion. One of these substances combines also with Aura, and it is by that affinity and power, or susceptibility of being combined, that spiritual bodies can pass from planet to planet, from system to system, and from cœlum to cœlum, and so on through all the illimitable creation. Aura *is only another name for* Word, which, as I have said, pervades all things, and exists throughout the whole Infinite Creation, and even beyond the Creation as far as God extends, which is Infinite, and beyond any thing that Finite beings can understand, or imagine, or suppose, in the most remote approach toward conception of. Aura being the Word, and the spiritual substance combining with It, It can act with, and upon the spiritual substance, so as to be its controlling medium in a double manner. *First;* by pervading Od, and all substances and forms. *Second;* by combining with what we will call Magnetic-Od, that is, one of the substances that combines with Od; and the one that is capable of certain kinds, or forms, of combination with Word, or Aura. Word, or Aura, thus possesses a double relation to Spirit matter, the one general, the other special. The one derived from pervasion, the other from combination. The one It has of Itself, the other by the Will of Spirit-Intelligence. For the combination with Aura is always made like all other Spirit combinations, under the influence of Life, and this Life can only be derived from God, and only exists in His procedures, or adams, or souls. The other substance might be called Magnetic-Od, too, but that it is grosser, wanting the power of combining with Aura, and therefore we will name it to men as Electric-Od. For

electricity is to magnetism, as magnetism is to od. And electr.c-od is to magnetic-od, as magnetic-od is to Aura. Electricity may combine with magnetism, but not with Od; but magnetism may combine with od, under the influence of Spiritual-Life, or Mind, or Intelligence; which, in fact, is sustained and established in being by adam, or primarily by Divinity, which is Word, or Aura. For these three are one, being different names for one substance, manifested in different ways, yet having always one nature.

Spirit-matter, then, exists generally uncombined with od, or itself, except that magnetic-od and electric-od are generally combined into a spiritual atmosphere, when not in combination with od. Od is the base of all spiritual bodies, or what may be compared to earthy fluids, or solids, or visibilities, while the other two are like earthy gases, or atmosphere, compared to solids, or visibilities. Od, pervading all earthy-matter, is ever ready to be acted upon by Life, and when the soul, or adam, enters the newly-born child, the action of its entrance causes the immediate affinity of od for magnetic and electric-od to take place, and the moment the affinity exists, the Aura also pervading all substances and all space, transmits to the affinity, or desire, of Od the desired, or required, quantity of the other two substances, which are as readily transmitted as electricity by an insulated wire, and far more rapidly. The body is then formed immediately in the perfection to which it is entitled, and is retained so long as the laws of its sustaining life requires. There is no possibility of its disruption, or dissolution, because the law of its existence depends on the affinity caused by the life, which, in the case of a spiritual body, is an involuntary action of the Life, and beyond the power of the Life to pretermit, or intermit. The *Spiritual-Body*, then, is formed of a combination of *Od*, *Magnetic-Od*, and *Electric-Od;* united by the affinity produced by the contact of *Individuality*, or its combination with Divinity, called *Adam;* and pervaded by *Adam*, or *Soul;* by AURA, or WORD; and by DEITY, or GOD.

So, too, *Earthy-Matter* is composed of combined *Body*, *Caloric*, and *Magnetism;* pervaded by *Od;* by AURA, or WORD; and by DEITY; and in special cases like human bodies, by LIFE, (or the combination of AURA, or DIVINITY, and *Individuality*.) But how is the life of animals distinguished from that of the human form? This question I will answer in my next division.

PART SECOND OF CHAPTER I.

The Qualities of Matter, in Relation to Life.

§ 10. Animals are well known to be of various degrees of development. The chain of existence has been perceived, by man's reason, to extend from him to the lowest discoverable attribute of life, in regular gradation. From this many have supposed Life was spontaneously produced from inanimate matter, or that all matter was endued with life, and that consequently, life was only a manifestation of a property common to all matter, and always existing, never ceasing, only changing from one object to an-

other. The belief in metempsychosis of the soul is only a consequent, or analogy, drawn from the assumption that Life belongs to matter, and therefore, does not perish as long as matter remains for it to combine with.

Animals differ in their life from each other, and they all differ from vegetables, while vegetable life can scarcely be said to include all that animal does not, for there is a kind of mineral life difficult to discover and prove by reason, yet suspected and believed in by some, which really exists. It is mineral life. The popular, or once popular opinion, that rocks grow, is not altogether without foundation, though it is very different in detail from what was supposed.

The difference between animal and human life is, that to the former is added a soul, or adam; and I have explained that the soul causes the existence of the spiritual body. Animals have only earthy bodies, yet animals have life, and the life of the animal body is the same as that of the human body. It is only a limited intelligence, unreasoning it can not be called, yet reasoning loosely and incorrectly on most subjects, and guided far more by instinct, than by it. Instinct, too, is a species of intelligence which animals and men both possess. The instinct of some animals is superior to that of man, but yet man has a large development of instinct. It is instinct that prompts many actions and opinions under which men reason and act, besides those of infancy with which all are familiar. But instinct is a peculiarity of animal life. There is an intelligence, or definite course of action, in vegetables, which resembles instinct, as much as instinct resembles reason; but it is no more instinct than instinct is reason, or reason the true intelligence, or mind, of man.

§ 11. Life in its lowest form is a quality of matter dependent upon electric action. It is inherent to a certain arrangement of particles, or ultimate atoms and combinations, of the magnetic and electric elements, with their base, or Body. It is produced, like all other things, by the Word. But the Word produces it by certain laws, which ever exist, and continue to act to produce it, or develop the circumstances by which, or in which, it is manifested. The form of life which men have most investigated is the vegetable, by which matter assumes before their observation such extraordinary changes as extension, erection, and variation in function. First, the seed is formed; the tree appears to result from it; the flower and the fruit follow in due time. The seed is cast to earth, the tree itself falls and decays; all the investigations of science but declare these well-known facts, though expressed sometimes with so many details of the process, that the ignorant are induced to believe them more knowing than they really are. Whether Life is a principle, or an effect of a principle, is yet unknown. Whether Life is an end, or a means, is also unknown. But I will reveal to my readers what life is.

§ 12. Life is, as I said before, a quality of matter dependent upon electric action, in its lowest form. In its higher form, dependent upon magnetic action; in a still higher, dependent upon odic force; and in its highest form a procedure from God Himself, through the Word. The first manifestation of life, in earthy matter, is that of compression, or gravitation, or condensation. For the inherent laws, or properties, of

earthy-matter cause it to make continual progress toward solidity, and when solid, to become more dense. Matter first exists as gas of a very attenuated nature. Its condensation goes on by changes, and various combinations, caused by its laws primarily, by its action on itself immediately, till it reaches the state in which we see it, or know it, of solids, fluid, and gaseous. It is also evident to men that the addition of caloric changes many solids to liquids, and a further addition makes the fluid gaseous. So, too, it has been ascertained that gases can be combined to solids, and that when this result is accomplished, caloric is disengaged, or set free, as it is usually termed. Caloric is, indeed, the chief agent in producing these changes at the will of intelligence, but laws of matter impel it to act continually, without the interference of any intelligence, and by those laws continual condensation continues. By these laws, matter will at last be brought into a solid and very dense mass. But the Word can set other laws in operation that will cause it to expand, and continually recede from solidity. Matter will never need to be re-created, because the Word can cause it to assume any shape it may desire, and it can as well employ this present matter as any other which it might produce. For matter does not lessen with all its changes, neither does it receive injury by any combination or dissolution.

§ 13. But how it is that Life is the result of electric action, I can hardly make known to you, for you are unwilling to believe, and what we do unwillingly, we generally do with difficulty. A law of the Word, relative to matter, is that its action must be constant, unintermitting. By that law, motion is produced, and motion is regarded, and justly, too, as a sign of life. Electricity is the agent of motion, and of change. As it continually passes from one body, or combination, of earthy matter, to another, it acts on the substances it passes through, or upon. It loses some of itself in one place, it gathers in another. But in such change of combination, an average of condensation is increased. Thus motion is the element of progress, and the immediate cause of Life. For this seed of a vegetable we have instanced, being placed in the earthy matter, where earthy combinations of solids, fluids, and gases have free access to it, receives by electric action, an impulse to combine with the earthy substances which surround it, and having had laws of Word impressed upon it, governing the course of its agglomeration of matter, it proceeds, or grows, in a certain determinate form, manifesting life, indeed, but life under great restraint, or confined to one position and a similarity of form to its parent stock. The germ of the vegetable, or seed, contains only a certain combination of earthy particles, or arrangement of ultimate atoms of Body, with certain combinations of Caloric and Magnetism, which are peculiar to a certain vegetable form, or manifestation; and that combination, exposed in this way to electric action, collects and agglomerates in a certain definite manner other combinations of earthy matter, by which the plant is produced; by which each seed produces, or expands, by agglomeration, into a vegetable whole of its own kind. Having passed all the stages of its being, if not interrupted by some deficiency of electric action or foreign influence, it dies, or decays, and returns to a more solid form than it before possessed; leaving behind it, in general, such parts of

itself, as seeds, as contain again that certain form, or manner of combination, peculiar to its species.

The principal difference between vegetable and animal life, is the power of locomotion. The same action of electricity upon the same seed, or small part of itself, containing, however, its peculiar combination of matter, exists in animals. This seed must, in a similar manner, be placed where the action of various earthy substances in all their different forms of solid, fluid, and gaseous, can have access to it, and by the incessant electric action of the germ, or seed, they are joined to, or combined with it, causing growth and development, till at last the locomotive animal appears from the germ or seed, or ova or egg, which contained its constituent, determinate, and peculiar combination. This combination evinces instinct, if it belongs to it, for instinct is unreasoning, and is only a law of affinity expanded to suit the circumstances of its action, or relation to the mass upon which it is required to operate.

§ 14. We have, however, higher animals, which appear to possess powers of memory and reason, or actions founded on previous actions, without being consequent upon the action. These reasoning powers are the result of magnetic action, combined with electric, and acting under the laws impressed upon the combination peculiar to the species, or individual. The law comes from the Word; and the Word, pervading all things, is ever present to sustain the action of Its law, if such necessity should exist. But the laws of the Word in relation to matter are self-acting and self-sustaining, as they were ordained to be.

Reason, then, as we call the actions of animals founded on past experience of themselves, or others, is a quality of matter, of earthy matter! Yes, but that is a low animal form of it. The reasoning powers of man are dependent on further combination with spirit matter, or od. It is this combination which enables him to carry his mind, with all its attendant attributes, to the Spirit-World, where only Od can enter of all that aided his animal reason. The soul, or adam, has intelligence before it is united with the body, but intelligence is thwarted in effort to act through the bodily senses, or perceptive faculties, and exists in a latent or slumbering state, while within the prison-house of the body. Its first action on entering the body, was to cause the production of the spiritual body, but that was accomplished by affinity, under law requiring, or admitting, no exercise of reason. The next perception we can have of its action, or existence, is the aspiration for something better than the bodily, or earthly, life affords, a desire for a higher state of existence, and an instinctive, or rather intuitive, assurance of immortality. This is all the soul generally gives to the intellect in the body; but sometimes it is made a medium of communication between God, or the Word, or another soul, or a high spirit of God, by which truth, or revelation, is conveyed to the mind of the earthy body conjoined to the spiritual intelligence. The soul receives and transmits to the odic part of the mind, by the Magnetic Od of the spiritual body. The odic force, or od, then transmits the communication to the magnetic substance of the earthy body, or mind, and it directs the action of the obedient muscles to execute its will. This is the process of writing this book, as I before explained in the First part of this Series.

§ 15. The spiritual intelligence, though, acts with the earthy intelligence, and though located in different portions of the brain in greater or less predominance, the two intermingle with each other, and act in con cert, by which the earthy and the spiritual bodies are connected and made one man, or being, instead of two separate beings, as they are separate existences. The nature of man is dual. *First*, by being pairital in Paradise, and in the Seventh Circle of the Seventh Sphere. *Second*, by being double-bodied on the Earth; and, *Third*, by having a Spiritual body and mind acting in harmony with the adam, or soul, in the Spirit-World, till it arrives at the last circle of it. This is an explanation of that doubleness which so influences men in this life, and in the future. A striving to do two incompatible things; to follow two contradictory objects, or courses of action; and this manifestation of man's duality is the remote cause of the doctrine of a principle of Evil, wholly, or partially, independent of God; of the doctrine of human depravity, and the fallen nature of the soul of man. This it is which has been so much in the way of man's progress, that it has now pleased God to make a new manifestation of His Power and Love in this period of time. It is this doctrine I am most anxious to eradicate, and to elevate your ideas of your God, and of your own immortal nature, so that you shall be brought to a willingness to submit to God, the Giver of All Good. Then let me entreat every man to investigate calmly, fully, impartially; remembering, on the one hand, that he must discard every desire but that of arriving at truth; and on the other, that God will require a strict account of the manner in which he reached his conclusion; and that his reward will be found according to his works. Let no man say, "Thou art an austere master, and I fear to investigate, for if I believe, I shall have more to do, more responsibility." Remember that the responsibility you already possess; and that to wrap your talent in a napkin is by no means satisfactory to Him who gave it. He asks of you not that which He gave, but its proper result; the improvement of every opportunity to enlarge the sphere of your usefulness and responsibility. Remember, then, that you are called and invited to the marriage feast, and that the Master of the Feast will have His tables filled with those who have on wedding garments; and that you must, if you do not procure the garment, be cast into darkness, where there is weeping, and wailing, and gnashing of teeth; or in other words, deep and humiliating disappointment.

§ 16. How, then, shall you obtain satisfaction? How shall you be held excused, if you do not believe after you investigate? By your fervent prayer to God, to help you to know the Truth; by your sincere desire to receive the Truth; by your ardent pursuit of the inquiry after Truth by reading faithfully, carefully, and repeatedly, the works I have delivered through this medium; and if you lack yet evidence, outward, perceptible, to your outward, or earthy mind, go to a medium and investigate, test, try to find out some earthly, or juggling means, by which responses of intelligent answers to your impertinent questions are made, because God condescends even to satisfy you so. When you believe the Medium is really a spiritual one, ask if this Book and others, through this man, or medium, are true. Ask with a resolution to conform your belief to the

answer, and if you have followed my directions above given first, you will be brought to a knowledge of that peace which cometh down from Heaven. But more blessed are they who give, than they who receive; and more blessed are they who believe without having seen. Give to others all the light, and lead them to all the Truth you can. Fear not to come out and sacrifice your friends, your opinions, your political prospects, your business qualifications, your family ties, even; if such, to human reason, appears to be the inevitable consequence of your avowal of, and public support of, the Truth. Be assured that not a hair of your head shall be touched without God's knowledge, and that none of these consequences shall fall upon you, nor the most trifling approach to them, without His notice; and be assured that He is an abundant rewarder, and a sure paymaster. He will abundantly compensate to you every loss, though they should equal Job's losses; and the first payment you will receive will be that peace which none but God can give, and which no one but yourself can deprive you of. Of the nature and extent of this peace I have before written, but I have not, and can not, describe its fulness. Man in body seldom enjoys much of it, because he is too outward in his views. He seeks and finds other enjoyments, while, if he were wise, he would seek only this, and so seeking, would surely find it.

CHAPTER II.

THE RELATIONS OF MAN TO GOD.

PART FIRST.

God's Requirements of Man.

§ 17 THERE is a sure and perfect salvation provided for all mankind. It is not by works, but by mercy. It is not of themselves attainable, but by the assistance of the Deity, who has prepared it for them. But the Deity does not act Himself, when He has agents, or sons; High Spirits desiring to act for Him, benefited by acting for Him; and under them, an innumerable company of aspiring spirits, all desirous to do the Will of God, and to serve God in any way most pleasing to Him. These lower, but aspiring spirits, having very various degrees of advancement and station, all advance themselves by attending to duties suitable to their capacity. Having, then, this inducement to serve God, which is to serve their fellow-beings, it is reasonable to suppose that they will be desirous to do so; and enjoy not only the action, or work, which is pleasurable, but the reward which is so glorious, and so sure. You no doubt think that when you are one of this joyful company, you will be one of the willing and obedient ones; and that nothing will divert your attention from your

luties, or cause you to suspend, for a moment of time, those pursuits which are thus the cause and the means of your progress, and the reward of their own performance.

But, O Reader! could you know, as I do, that even in the Spirit-World the sacrifice of your Free-Will is required, and that it is made generally with reluctance, and always by degrees; could you know how powerful is the influence of bodily experience, or habit, upon the Spiritual Intelligence, which in that World to come enchains the soul and prevents it from soaring at once to the feet of God; could you know that you will find so many clogs, so many difficulties thwarting your desires of progress, you would, after all, doubt your future happiness. And yet, after all, you will be happy at last, and comparatively happy at first, in the Spirit-World. For, compared with the Spirit-World, the Earth is dark and miserable. But yet, here on this Earth, here in this state of existence, dark and miserable as it is, you might enjoy the same progress toward Heavenly bliss, you might practice the same means, which, in like manner, would cause you the same progress in loving God, and approaching His throne and His Unity. You might now begin to do those works of good to your fellow-creatures, to sacrifice that Free-Will and to soar upward toward the feet of God in obedience to the aspirations of your soul, if you only would resolve to. Not only might you do it here, but you could accomplish more here in a year, than there in a hundred, perhaps; or even, there might be a far greater, almost infinitely greater, difference. What you think is so easy there, is far easier here; and all that man needs, to be placed in advancement on the road to happiness, here, or hereafter, is a firm resolution to do the will of God. He can only do God's Will by sacrificing his own, and when he sacrifices his Free-Will, the Victory is won. He has then fought the good-fight, and henceforth he can say, there is laid up for him a crown of eternal glory; and that crown must ultimately be his any how he may behave here. Here, though, is the place to obtain the victory easily. Life in the body is short, but exceedingly great is the reward of faithfulness here; and could you appreciate the joy of Heaven, or the inextinguishable rapture of the redeemed son of man, who sacrifices on Earth his Free-Will, you would not hesitate, though that sacrifice should entail destruction upon every earthly hope and prospect: to every earthly possession of wealth, power, fame, or even family and friends, or social position. Great is the reward, and trifling is the requirement in general. There are times when the sacrifice seems too great to make, but then the faithful servant of God can cast his burden upon his Master; for God is ever ready to hear the cry of his servants, and to administer to their every want. Far be it from me to urge you to seek God for the sake of receiving a reward in this present state, but yet I do say, that no man sacrifices houses or lands, wife or children, that doth not receive a hundred-fold in this present world, and in the World to come, Life Everlasting. Far be it from me to ask you to serve God for the applauses of Men, but yet, who seeth the righteous man trampled under the feet of the worldly, or his seed degraded in the land?

§ 18. Oh, Americans! you know not the blessings you enjoy, the ease in

which you live, the advantages you possess. Long ages did my servants bleed and die after suffering prolonged afflictions for religious liberty Long did the cause appear to them hopeless, and the heavens as brass. But now no power threatens you, no persecution endeavors to restrain you from following the dictates of the Spirit of God. Instead of persecution unto death, you have rather to fear homage for virtue, and inflation of your pride by the well-meaning admiration of your acquaintances. It is excess of consideration that endangers your path now, rather than the opposing influences of a hostile community. I do not say that the avowal of belief in the present manifestation of God's Love produces these tem poral, or Earthly rewards, but that Good Works in general, and the sacrifice of your own will to God, has done, and will do it still in this favored land. Still, the opposition to Spirit believers, though somewhat acrimonious, is, in general, tempered by the reflection, that effort to restrain, or punish, their credulity, as it is generally termed, is unavailing, and opposed to the spirit and letter of the supreme law of the land. In fact, then, you have great advantages, and God has chosen the time well, that He should now manifest His Love, and call you to return to Him that Free-Will which He conferred upon you as His highest, His crowning gift. Then, oh, Americans! walk humbly before God. Resolve not to oppose any thing that you are unacquainted with, because you think you know somewhat else. Be careful that you do not be found resisting God's work, for be assured that this work will not stand unless it cometh from God; and you all know that you can not successfully fight against God. But you say, Mormonism is a delusion, and it has made great progress? You will say, Mohammed was an impostor, and yet, his religion stands to this day! But remember, oh, Man! that you have opposed both these unavailingly, while God shall say, Thus far shalt thou come, and no farther, but there shalt thy proud progress be forever staid.

§ 19. What is Mormonism? Is it, after all, when preached in its purity, a pure religion, and a calling of men to the kingdom of Jesus Christ, that shall be established as the Fifth Monarchy? True, Mormonism has been perverted by those who should have been its protectors, as they were its leaders; but so was Christianity, as all admit, though some call one thing perversion, and some another. But after all, God will bring good out of evil; and, though Mormonism has borne bad fruit and shall be cut down, it has, nevertheless, prepared the minds of many, and those not only of its members, but of others, to receive the pure spiritual teachings; and the evil is transient, the good is permanent. The mercy of God will pardon the ignorant, the deluded; and His justice will punish every man according to his works, his intentions, and his desires. For all these, if evil, he must make atonement; and for all these, if good, he shall be rewarded by advancement in that spiritual progress we all have to undertake and accomplish.

§ 20. So, too, view the followers of the impostor Mohammed; a rank impostor, but nevertheless, an instrument of good. He receives his reward by having to make atonement for his sins, by having to suffer remorse for the success of his teachings, and the obstinacy with which his followers resist the truth. But read history, learn the state of the Church, that

called itself Christian in those days. See how the world, and its delights, prevailed over the love of God, and the Peace from Heaven. See how its Bishops contended, and even fought, for power and rank. See how the people became idolaters, and worshiped images. See how they divided the Unity of God, and dared to make me His equal. Was this a religion to be defended by miracles, and retained in power by my strength? or was it not well that the effeminate Greeks, slaves of lust, and cringing to despots, should lose—what? Not their liberty, they had none; not their religion, for no conqueror can take that from any man; and the followers of Mohammed were uncommonly lenient to an opposing faith, for that age of the world; not their wealth, for they left them no more burdened with taxes than before; but their pride was abased. They robbed them of their overweening pride, that made them esteem themselves as superior to all other nations and as the particular favorites of Heaven. Who shall say, after making himself acquainted with what history has recorded of them and their conquerors, that they were better in any respect than the Arabian! Who shall even say, that the departure from truth was greater in Mohammedanism, than in Greek religious worship? Even the statues of the profligate despots, in compliance with the old Pagan custom, were almost declared sacred by the highest dignitaries, or authorities of the Church, while the common people did actually consider them as worthy of worship. And, truly, they were as worthy as the images of bishops, or other distinguished men, called saints; which were publicly established, and treated with the same respect that the pagan Greeks, long before, bestowed upon their deified heroes. Who shall say, the religion of the Greeks is now less pure than it was? or still less, dare they say, it is less pure than it would have been, had its corruption by unprincipled aspirants for power, continued.

§ 21. But was not the Roman Church equally corrupt? No, out of that Church came a cloud of witnesses to purity and truth. To be sure they met with persecution, but the blood of the martyrs was not lost; it was good seed, and produced other crops of them. And if they did suffer in this life, who shall say, that willingly and joyfully as many of them laid down their lives, they were not happier than if they had exchanged places with the robber noble, or the pilfering priest? Who shall say the slayer was happier here, or hereafter, than the slain? and the tears of humanity, and the power of God, are both testimonies that they did not die in vain. No man sees to the end. God does. Out of evil He brings forth good; out of discord, harmony; out of wickedness and disorder, righteousness and peace. To Him be evermore praise, honor, and glory, world without end.

PART SECOND OF CHAPTER II.

Advice and Warning to Mankind.

§ 22. Let us once more return to the case of Mohammed the impostor. He preached One God. He led many from idolatry of many idols to a belief in the One True, and Living God. Though he joined with that pro-

fession of faith a declaration that he was the prophet of God, by which he made them believe and assert a lie, yet so long as they were deluded, and sincere in endeavoring to do good, they were pardoned the false belief. Though *he* was not excused, *they* were. His followers were enthusiastic, a proof of their sincerity. They were frugal and abstemious, a proof of their virtue. They were above the fear of death, a proof that they were willing to sacrifice the present to the future. All this is very well, you say, yet, still they slaughtered, burned, and destroyed? In all these, they but did as surrounding nations did, and were neither better nor worse for their belief in Mohammed as a prophet. They were better for believing in One True and Living God, and so were their enemies. For the belief in His judgments often restrained them from worse acts than they did commit; and, barbarous as were the Saracens, the Turks, and the Persians, after their conversion to Mohammedanism, they were no worse, but rather better than the Persians when Magians, or the unconverted Tartars that soon after overwhelmed Saracens, Turks, and Greeks, in one common calamity.

And now, look at Mohammedanism, and see where is its strength? look at its rulers, or governments, and see their feebleness; at the people, and see their poverty; and at their teachers, and see their ignorance. Do they now oppose any obstacle to the spread of Truth? Do they appear resolved to demolish all new revelations, or are they not looking for something to occur, that shall change them, and their faith? Not that they suppose the change will be for the better, but that it will be inevitable. It was to be, or it would not have been, they will say; and will receive my prophets hereafter, with faith, and having once submitted, will be strong in the faith.

> Great and marvelous are thy works,
> Lord God, Almighty!
> Just and True are all Thy ways,
> Thou King of Saints!

Did not my servant John prophesy that the delusion should come, and that the deluded armies of scorpions should overthrow, and scatter, and destroy; and that the third part of the earth should be destroyed by them! And if God foresaw it, could He not have guarded against it, if He had desired to; and was He not bound to, by His own nature, if their coming and conquests were not for a good purpose? My friend, the question is not what you would have done; but what did God do? He may have arranged matters very differently from what you would have considered wise, but yet, I doubt whether you are prepared to say, He made a mistake.

§ 23. Where is the day of joy, and where is the time of trouble, such as was never seen before? The time when men should call on the mountains to cover them, and the hills to hide them from the face of the Most High God? The mountains and hills are the sects in existence. In these, men will try to be hidden from God's revelation of His Will, which discloses His attributes under a new form, or aspect. This is the time of trouble, such as the world never saw, when many shall run to and fro, and knowledge shall be increased. But the signs are not so evident, as you supposed they would be; you expected there would be signs in Heaven

and mighty deliverances on Earth. So there are, now. Heaven sends forth its armies, and the powers of the world are mustering theirs. Romanism is making a desperate effort; it has emptied Ireland of so many of its adherents, that it totters there to its fall. They now begin to fear, that in grasping for America, they have lost Ireland. They now desire to stay the flood, the mighty river of population, which so unprecedentedly rolls from that fertile island, that might be the garden of the world, to the comparative wilderness country of America. But the flood will not be stayed, the people will escape from the hands of the priests, for here they can not prevail. Another flood now begins to rush upon this favored land, bearing with it wealth and strength; and rivalry of the two floods shall be the safety of my kingdom. The fusion of the two with the Anglo-Saxon, shall again restore the purity of the type, or people. The combination of Irish and German, will make Americans most inevitably. Power will be proportional to population where freedom prevails; and so long as freedom of discussion prevails, truth fears no overthrow. True it is, that Orthodoxy, as its professors delight to call it, fears Catholicism, as the Roman believers like to call their profession. But, though Orthodoxy is weak, I am strong; because I work in God's will, they work in their own. My revelations shall be established, and men shall know me to be the KING of KINGS, the long-expected, long hoped for, long prayed for, PRINCE OF PEACE. My kingdom shall be established, and all shall join in giving to God the glory and honor of the victory He will have obtained over the powers of evil. Let no man take thy crown, Reader. Thy crown is thy Free-Will, the crowning gift of all thou hast received from God. Let no man take it, let no church, or association of men, take it, for I claim it. But I claim it only as King of Kings, and Lord of Lords. I ask you to be my subject, and I promise you in return for your obedience, advancement in that glorious path of progress toward the Mansion of Everlasting Bliss. I promise you Eternal Life. And all the promises I make, I am authorized to make by God Himself, and to Him will I lead you if you submit to me. But you will, perhaps, say you would rather submit to God, and not submit to me? I do not object, but yet no man knoweth the Father but by the Son; and he that hath seen me, hath seen the Father. I am the Way, the Truth, and the Life; and if any man come unto me, I will be his guide, his helper, and will lead him to fountains of bliss and mercy; to fountains of the living water of God's Love, which shall be manifested as His Peace, that shall be with the man evermore, so that he shall thirst no more.

§ 24. Come unto me all ye heavy laden, and I will give you rest. Yea, rest from your labors. The grievous burdens of the popular theology are too heavy to bear. The priests themselves dare not preach the creeds of their own sects. They are much farther from believing than from preaching them. From preaching them, they are restrained by the fear of men's opposition; from believing them, by fear of God's displeasure. How can this be? you say. Is not the last a sufficient fear for both? and if God's displeasure is feared so as to prevent their belief, would it not also prevent their preaching what they do not believe? No, Reader. The heart of man is corrupt, and scarcely knows its own motives when it

seeks to know them; but when it seeks to conceal them from others, it generally begins by concealing them from itself. So the priest begins by refraining from preaching doctrines too dark and cruel for an enlightened and benevolent audience, who have, by free inquiry in political and civil affairs, learned to dare a little free inquiry into religious doctrines. The priest fears to shock his people's benevolent ideas of God, by too much dwelling upon his dark points of doctrine; such as the vast proportion who must be doomed to Hell by the sect's creed; the enormity of the offense of those who do not believe what the founder, or founders of his sect did and as a consequence, the well-merited punishment which those should and must receive; and the exclusiveness of their position by which they have secured the favor of God, and can pass from this to the next state, unfearing, and with confidence. But alas! his own fears betray themselves, for he is too apt to portray the horrors of that passage from time to eternity. He loves rather to avoid exciting the apprehensions of his hearers, by dwelling upon the goodness of God, and the gratitude we owe to Him, and the pleasures that God has laid up for His children. Having thus denied, in effect, his sect's creed, for fear of offending men, he soon begins to see, that such a dark doctrine must rob God of His Beauty and Holiness, and He finds that He can not believe even so much as he must continue to preach, because he gets beyond his congregation in enlightenment; but yet, his convictions are not strong enough to prevent him from trying to please God, and his congregation; to please God, by acting as if all men were to be his companions in a future state; and to please the congregation by complacently assuring them that they are the especially favored people of God. Having thus reconciled to his own satisfaction God and man, he acts in the fear of one, and cultivates the good opinion of the other. But you may say, it is necessary that he should dissemble some to his congregation, that he should imitate Paul, in being all things to all men, in order that he may at least save some? But I would have him also imitate Paul, in that he would not overlook the short-comings of a single hearer of preaching, but would urge all to serve God by doing the works of repentance; and the works of repentance are restitution to God of the heart, undefiled by any desire of doing aught but God's will. I would have him, like Paul, seek no counsel but of God. Ask not man, or men, what he shall declare to the congregation; seek God's guidance, and follow it wherever it may lead. It may be that some will refuse to hear unwelcome truth; but the consequences must be left to God. Do His work, leave to Him the future; and if each day has its duty, each will also have its reward. Imitate the independence of Paul, as well as his willingness to assume the character most agreeable to his hearers. Depend not on men for support, for bread, but rely on God; and in trusting to Him feel as much confidence that all will be well here, if you do your duty and obey His will, as you do, or profess to do, that He will reward those who serve Him, in another place or state of existence. God is not a hard master; and I have before told you that the sufferings of the martyrs were rather apparent than real, inasmuch as the body can be sustained in endurance by the mind, and though health is certainly a great blessing, peace of mind is, beyond comparison, greater. Reader, do

not apply all that you find in this book to others, when I warn, or threaten, or expose. But take that part also to yourself, and try yourself by an impartial judgment; and remember, that with that judgment, or measure, that you establish, or declare for others, you yourself shall be judged. The promises are for you, too; but remember the conditions of the promise; and believe that you need reformation as well as your neighbor, and that you are as sinful as many a one you regard as being as far below you in spiritual advancement as was the publican in the estimation of the pharisee.

CHAPTER III.

REVELATION; PAST, PRESENT, AND FUTURE.

PART FIRST.

Revelation to Mankind.

§ 25. THERE is a great work to be accomplished in this present time. All men who have desires to love and serve God are called on to help. Not because God will be benefited, but because he will be pleased with the evidence thereby given, that the man desires to serve God, and because the work is serving his fellow-men. It is nothing less than subjecting all to God. It is nothing less than bringing men to regard and obey Christ as their great Head, spiritually, temporally, politically, and socially. Christ is King of Kings, and he is now ready to take the government upon his shoulders. He already has invited you to submit to his rule. He continues to do it. I appeal to you to be my servants, for this is the day of my power. Let each man subject himself first, and then enlist in the army of Heaven, in the legion I will lead against the powers of darkness and ignorance. On my sword shall be written, THE WORD OF GOD, and legions of spirits, or saints from heaven, shall follow me. Walk humbly; be willing to serve as a private. No man shall be promoted to command my followers because of his desire, or his social rank, or his knowledge, after the manner or education of man. I will raise up such as I will have raised, and they shall be such as are faithful witnesses of my coming into their hearts, and who give me the glory of causing their success over the corruption they had rioted in. I will bring forth in them the works of repentance, and of faith; and they shall be willing to lay down all earthly possessions and employments to follow me. Yet, it will not follow, because they are willing to do it, that I shall call on them to do it, for though I love a cheerful giver, I return many fold all I accept. I want the Will sacrificed, the willingness once accorded to me, and con

tinued to be accorded to me, and I accept the will for the act. I come not to destroy, but to fulfill all righteousness and peace, and duties performed by my servants will be the plain requirements of common sense, and such as reason, if unbiased, would direct a man to perform for his temporal good.

§ 26. I desire to have all men seek to know God, and me His Son, the Lord Jesus Christ, by prayer, and by receiving, in answer to that, a revelation of truth. I desire to have you seek for this revelation, each for himself, and each in your heart. For *if* God has power to speak to man, He will exercise it under such circumstances. You many of you believe or profess to believe, that revelation ceased long since; but you can not find any authority for it in the Bible. You judged rather from the fact that it did not come with outward signs, as formerly. But the power of God is no less, and however long the rain may be withheld, it comes at last, and is to the parched ground received joyfully, and a return at once made by the springing up of plants in the before barren places. Thus it should be with men spiritually. There has been a drought of revelation. For a long time it has been restricted; not by the will of God, but by the perverseness of men. What men did not desire was not given. Too many yet say on one side, the Bible is sufficient for us; and on the other, amplify it by a commentary. On the one hand, they say, Inspiration has ceased; on the other, they pray to have it for their assistance in writing or speaking their sermon, or conducting their affairs. They ask God's help, well knowing that He has not outwardly, or visibly laid hands upon matter, or men, and helped in that way; well knowing, that if God ever helps, it must be by working upon man's internals, or by influencing their own, or other men's opinions, or thoughts. How is it, then, that inspiration has ceased, and yet you pray for it? How is it that Holy Ghost is regarded by you as a part of God, and as God, and yet that you would deprive the Spirit of God of all power, or of the use of the power to address you in the heart, in the mind? How is it that you would declare that what is declared by the Holy Spirit is unworthy of belief, and that you must not alter any opinion derived from tradition, or experience, that the Spirit of God within you shall declare to be wrong, or that it would lead you gently away from? Are you not unwilling to be guided and governed by the inward Light that God causes to be manifested in your heart, in answer, too, to your own prayer for enlightenment? Oh, man! how hard it is to surrender your will! How easy it is for you to resist the Holy Influence that God in His benevolence and mercy casts about you! He asks you to surrender your Free-Will as an acceptable sacrifice to Him, and you reply, that it is not reasonable that you should do so! That if He would have you obey Him, He must only ask of you what your reason approves! Then He can only ask you to follow your own inclinations till you find that reason can not save you, and that it is not a sure guide, and that you get no better in your heart, because you submit to reason, and follow your own will. But, you say, we have the Bible for our guide; and if what we receive in our hearts is any thing different from what we find there, it must be error, for the Bible is truth; and then, as the Bible is truth, and all else than it must be error. we may

well dispense with looking within ourselves for a guide, inasmuch as we ought not to follow it, if it does not lead us as the Bible would, and we need it not, if it only undertakes to lead as the Bible does!

§ 27. Having thus stated your best argument in your strongest presentation, let us look at your inconsistency again. You ask God to help you understand that Book whose teachings are your infallible guide. You ask him to help you preach correctly in elucidation, or enforcement of its doctrines, or declarations. If now the Bible is your sure guide, would it need reason, or revelation, to insure its reception by all, or its being understood by those who read it? Does not its incompleteness become apparent, when you find it necessary to add so greatly to it, in order that it may be understood by the laity? If incomplete, would not inspiration, or revelation, complete, or perfect it better than reason? And if incomplete, would not prayer to God to help you understand, and to enlighten your dark minds, be heard? And how can He answer you but by inspiration, or revelation? If He answers by the latter, would it be too much for Him to have some willing man record his revelation, and publish it to the world? By no means. You will, then, admit the *possibility* of revelation at the present day? But, you say, there can be no necessity for it, or God would have given it before? God has given it before, and the knowledge was lost, as I have told you in the Second Book, First Series. Then God caused Moses to publish all he could collect. But much of that was lost in the captivities and idolatrous departures of the Israelites. Again, by prophets, God made revelations; as much, or more than the people could bear; and that it was so much as that, is proved by the fact, that the prophets were generally slain, instead of honored, by the ruling powers. Then came the revelations I gave when in the body, only a part of which were even recorded in memories of men, and only a part of what was remembered was written down in after years, and of what was written down, but a small portion has reached the present time, and you would persuade yourselves and your brethren, that that little is enough for you. In one sense, it is enough; for you do not practice the precepts recorded as mine, and, being unwilling to receive as your guide what you have, do not deserve more. But God gives to the undeserving. If He did not, none would receive mercy. So, He at this time, in mercy and love, reveals to you more through this outward book, and He is also ready to reveal to you each and all, inwardly, and specially to suit your own case and circumstances. I ask you to listen to this. It was this I asked the people to listen to, when I was in the body; and it was because they were so outward as to be unable and unwilling to turn to their own internals, that I declared it was expedient that I should leave my followers. After my departure they sought and found inspiration. But soon it was lost by slavish dependence on other men. Since then the world has not been in a state to receive another written revelation with benefit. I have told you that disobedience to God's known will is sin; an unpardonable sin; and this being so, God has not added to the condemnation of mankind by revealing more of His will. Whenever men did turn within, with sincere desires for light, they received it; sometimes knowingly, and sometimes unconsciously. But because many received

inspiration without appreciating it, or even being aware of it, though, perhaps, they acted on it, you must not suppose God could not cause them to distinguish inspiration from reason, or imagination. And revelation is a more perfect and distinct declaration than inspiration, or impression.

§ 28. Therefore I assure you that there is no difficulty in my medium distinguishing what I give him, from the results of his memory, or reason or imagination. Not only from the results of his will upon these faculties, but also from what may be called the involuntary action of his mind How he can do it, is not easily explained to those who have not experienced something analagous to it; and those who have, ought to believe that others can distinguish as easily as they what comes from a foreign source, and what originates in themselves; and they ought further to believe that God has power to make some, or all, even more sure than they have ever been, by more unmistakable differences, or distinguishing features, that they receive from a Divine source.

I have already, in previous books, given you much light upon the manner in which I deliver this revelation to this medium; and how he can, and does, distinguish it from his own mental action. But I propose to now declare that he is not liable to any important error, because I can call him back to it should he make one. It is a part of his education and training by me for this purpose, that he has made immaterial discrepancies, and corrected some of them in the manuscript copies. But these manuscript copies are the best evidence how few they are, and of the cause being a desire on his part, perhaps unconsciously, or thoughtlessly, for communications, or revelation, on some particular point. These copies in manuscripts will be preserved as evidence, to those that seek such, of the real character of the delivery of these books.

But I will also explain why I did not, in some other way, deliver this revelation, as I promised in the First Book of this Series. I might have had it written by a medium whose hand was controlled like Hammond's, when he wrote "Light from the Spirit-World," and "The Pilgrimage of Paine." But all such mediums are physical, and have been, and may be, used by lower spirits. Not that I could not separate such from the influence of lower spirits, but that they in general are unwilling to be separated from lower spirits, as they are desirous of yielding control to those they have known personally, or by reputation, and without regard to their fitness for revealing entire, or perfect, truth. I could, perhaps, have trained them to a different course. But as I have told you, no man is forced to be a medium contrary to his will; though many are selected who have not formed a desire for it. But many mediums have declared they did not want to be such! These had times when they desired manifestations, and when they were willing to serve God, and yield their own inclination, or will, to His. At such times the spirits of lower spheres operated upon them, and advanced them in the work appointed for them. These mediums, though, did not possess all those qualities of mind and position that this one did, and I deemed him the best subject that offered a willing mind for the reception of truth; and though, as I have said, a better is wanted and may arise, I shall use him as the best at my command at present. This is not because he is the best, or most perfect, physically

mentally, or morally; but chiefly because he is the most passive and submissive to me, while he is to men the most impassive and uncontrollable. He is thus impassive to conviction by argument, or persuasion, of men. Some men knowing a thing can be reasoned out of it; others can be persuaded out of it; some yield to one influence, some to another. Others are psychologically influenced by other men. This medium has never been, and can not be, magnetized, even slightly, by men. He is, therefore, impassive to men, and unsubmissive to them. These qualities do not make him a better man, morally, or save him from errors of judgment, mistakes in argument, or deficiencies of conduct. He may be, with them, unpleasing in deportment, and unskilled in art. But they are valuable to him for this work; and having caused him to be in a social position neither too high for usefulness as an humble instrument, nor too low for respect, or credit, among men; neither so rich as to be independent of the world's frowns, nor so poor as to be unable to command all the means of serving me in the publication of what I deliver to him for that purpose, I chose and called him; and though a considerable period of preparation passed away before he was ready for the work, the same qualities that were most resistent to my influence and will in the beginning, are now the safeguards of his convictions, and the maintainers of his position as my medium. What next I shall have for him to do, I know not; but he will undoubtedly do it. You see that last sentence? He wrote it to the end, though he perceived it was contradictory of what he believes to be the knowledge possessed by me. This shows his passiveness and submission. But have I told a lie to make an example of that passiveness? By no means, for I do not know what I shall have him do next. He is free-willed, though voluntarily subjecting himself to God. So are other men. What other men may need, and what he may resolve to do, I can not tell. I can, as I have stated, form a judgment, founded on my knowledge of all the physical and social influences that have affected, and that may affect them; and knowing the future perfectly, and the present in every ramification, I can tell with small probability of error, or mistake. But man is a Free-Agent, and though free-agents are accountable, their acts can not be foreseen. They can be controlled by Divine Power; but when controlled by that Power, or any other, they cease to be free-agents, and cease to be responsible for the acts they then perform. But I can control circumstances so as to cause effects, and influence actions of men, as I have said. And these auxiliaries are not only at my service, but used; and I am, therefore, most unlikely to err, or mistake, in my conclusion respecting even the course of a free-willed being, like man. For all that, though, I do not know what I will next call on my medium to do; and I am not obliged to form any plan; because whatever I do will be in God's will, and His Will is always the result of, or in accordance with, His Perfect Wisdom.

§ 29. There is yet to be answered the two questions, why I do not deliver this book by spirits of lower circles, writing with outward materials, as they have written; or by myself writing with them, and delivering the manuscript complete and perfect into the hands of some man, or body of men.

The spirits in lower circles, whose province it has been to use outward materials, do not wish to act so, and are not so submissive as to desire to serve God entirely. They are less controlled by circumstances than men, and freer to act their own wills. The spirits of the second sphere act in their own will almost entirely; though they are restrained by laws, unperceived by them, from doing what will harm others, or make them more evil. God leaves them to have every wish gratified, till the knowledge that their own desires, when fully gratified, are enough only to satiate and tire them without giving them happiness, leads them to submit more and more to God, as I have described, and to receive more and more from His bounty and His mercy, till they progress to the highest circle of the Seventh sphere. Then they act entirely and perfectly in God's will; and then they may write such a book, in such a way, and have it perfect. Till then it would be filled with errors, arising from the operation of their own will and imperfect opinions.

But why I do not write myself in the usual manner, and leave the manuscript with this, or some other man, or body of men, ready for the printer, is the final and strongest question you can put as an objection to this mode of communication. I will answer you conclusively, I think, to your reason, as well as to your faith. The answer to faith is simply, that it is better thus. To reason, a longer course of argument is necessary. First, then, should I do so, there would be the same objections to its belief that now exist; for you would, of course, see no miraculous appearances in what was prepared after the manner of men. Second, you would find what you would think were errors in it then, and search, as successfully as now, for discrepancies or contradictions. Lastly, even my medium would be suspicious of imposition. For he could not have the same positive knowledge that it is not the work of any visibility that he now has. His belief in its authenticity would then, if it existed, be founded in faith, produced by some other manifestation than the mere finding the prepared manuscript. At best, it would only pass with many as an imitation of the finding of the Mormon Bible, or Golden Legend. But, could I not assume a bodily form, and deliver it to some body of men? for instance, some church assembly, or congress of church or sectarian delegates? Would they receive it, think you? or would they not at least a majority of them, treat it as a work of magic, or as a delusion of the Arch-Enemy they outwardly believe to exist; and thank God that their faith was strong enough to withstand even so imposing an effort to draw them from the faith of their fathers? They would most assuredly deliver my work to the flames, rather than to the printer, and I should be left undeclared to the world as a Savior. For it is in my character of Savior of Men that I desire to be viewed. I come to call men to repentance, to reconciliation with God; and I preach now what I preached 1800 years ago, that I and my Father are One; and that I do His Will and have His Power; and that by His Power all things are possible; but in His Wisdom all things are not expedient. Now, as then, I declare to you that the outward must cease, or disappear, so that you may more certainly be led to the inward; and though then I suffered crucifixion, when it was perfectly in the power of God to have saved me, and permit-

ted me to step down from the torturing cross I was doomed to die upon; (I say, though, if it had been expedient, it would have been His will that I should have done this, and I should have acted in His will), yet I did not do it, because it was not expedient. I might have pursued other methods to convert men to a belief in my mission and Divine Authority then, even as I might take other methods now, if it were God's will; but Oh, Man! if you have any faith in God, and in the inspiration, or unity, of His Son, believe that He and I are having every thing provided for you in the really and truly best way; in the way that will soonest bring you all to reconciliation with Him, and to a proper preparation for that Eternal, Unending, Supernatural Bliss, which He has prepared for you, and for all men, who were, or ever will be born, either on this, or any other of the innumerable myriads of systems of planets existing now, or heretofore, or hereafter, in any part of the Illimitable Creation, which is spread over Infinite space. God is good, and His Mercy endureth for ever!

Blessed be the name of the Lord God of Hosts; and all His Sons do bless Him, and glorify His Holy Name, as it is, and was, and ever shall be, world without end.

PART SECOND OF CHAPTER III.

The Soul as Separate from Inclosures.

§ 30. Let us return to the consideration of the Past, Present, and Future, of Man. In Paradise, I have told you he has a body formed by the Word, composed of a combination of Individuality and Aura, or Word, or Divinity. This combination, I have also informed you, is pervaded by Word, or Divinity, which is uncombined with it, and which is, as it were, the body, or substance of the Word. It is also pervaded by the Deity, by God Himself, whose body, so to speak, pervades not only man and spirits, or souls, but also the Word, and every part, parcel, and atom, of all procedures and created matter, or combinations of matter. God thus pervades all, without being combined with any; for His procedures are uncombined with Him, though they are parts of Him combined (except the Word), with created substance, or essence. The Word, as I have said, being only an emanation, or procedure, from God, of a part of Himself, endowed with a separate existence, and finite in Its powers and perceptions. Finite in reality, and as compared with real Infinity; but Infinite, as compared with other procedures, or any conception that we can form of It. Thus, in one sense, and to us, Word is Infinite; though, in fact, and ultimate, there is but *One Infinite*, who is GOD.

We have, then, traced the formation of Man, so far as his constituent parts are concerned. We have yet to see how much we can declare of His formation into body, or shape, in Paradise. The soul, or adam, being composed of Divinity and Individuality, and the quantity of the combination existing in an Individual being determinate and unchangeable, it is reasonable to suppose it has an unchangeable form. But this is not a con-

sequence of such formation and condition, for the soul exists in an indeterminate form in Paradise. It is capable of expansion and contraction It can make itself more or less dense. It can even stretch itself by attenuation to the whole boundary of Paradise, or it may be all contained in the new-born infant of the smallest size that ever lived. It is by this expansion that it traverses Paradise; and it is by this contraction that it enters the earth-body prepared for it. The expansion and contraction are both under the control of its will, and are performed with such rapidity that it may be called instantaneous, though it is not instantaneous.

§ 31. Let us endeavor to understand the precise limits of Paradise as they existed at its establishment, and the same as they exist at the present time in this system. The boundaries of Paradise were, in the beginning of its existence, about the surface of the only body existent in what is now a solar system. A solar system was then a vast globe of attenuated gaseous matter, (which has since solidified, as I described in the Second Book of the First Series, and, by the process of solidification, become changed into primary and secondary satellites, revolving about the central body, called the sun, or star). Having, then, this globe of earth-matter on one side, its thickness, or other boundary, was fixed by the wants of the inhabitants of it, allowing them ample range and scope for every imaginable enjoyment. This was, perhaps, double the size of the central earth, or sun, globe. But, no, you can not receive an idea of its size correctly; suffice it that the sun-globe extended as far as its farthest influence now extends, and that Paradise extended over a space as much greater as to be illimitable by any measurement of man, though not to reach, or join, the Paradise that surrounded an independent sun, or earth-globe. Where double suns, or stars, existed, their Paradise was one; and their boundaries of extent conjoined, and do now conjoin or have contact, by which they roll, as it were, upon the surface of their true extent, around each other. The inhabitants of these bodies enjoy, or disregard, as the case may be, an apparently confused order of movement of the stars and planets visible to them; which, nevertheless, when understood, is found to reveal the true relation the suns and planets bear to each other, and the real harmony and beauty of their location and arrangement. Paradise, then, exists, surrounding each sun-system, or double, or treble, or quadruple, sun-system, and extending therefrom a vast distance into space. Paradise, though, having location and extent and limits, must have form and substance. The form I have given as a sphere inclosing a sphere. The substance I will also describe.

§ 32. The substance is the surplus spirit-matter uncombined with itself, or with Aura. It is only mixed with itself. Soul, or adam, has the power of combining it in a certain degree and manner, as I have stated that od, (under the influence of life which is possessed by Aura and Individuality combined and called soul, or adam), is capable of, or rather possesses an affinity with, or for, the other combinations or substances of spirit-matter, which I have called magnetic-od and electric-od. These two higher, or more refined, elements of spirit-matter, combine in various proportions without od, but not permanently. They, too, are combined by the influence of Aura, or of soul, but they do not retain the

organization, or combination, except while the will of the Life maintains it. The moment the will ceases to act, the combination dissolves. In Paradise, then, the Soul, or Adam, has power by its will to form any combination into any shape, or resemblance, it may choose, and by this power it possesses whatever it wills to have. For this od-matter is as real in its existence, though so attenuated in its substance, as earth, or body-matter. Having, then, a form of its own, such as it chooses to have, large or small, round or square, tall or short; in fact, just such a shape as it for the time pleases, the Soul has, by its command over od-matter, all its desires gratified. It has only the one restriction I have before stated, upon its power of will, and that is, that it must not leave its residence. It must not expand itself beyond, nor must it, in a contracted shape, leave Paradise. The moment it resolves to do this, it begins to partake of the forbidden tree, or fruit, called knowledge of Good and Evil. But if the soul does so resolve to enjoy that which is forbidden, it does enjoy it; and, as the first step, leaves Paradise and enters a body, prepared by the Word for it, formed by the Word from earth-matter, and pervaded still by the Word so that the Word can communicate with the soul, and reveal to it such intelligence as is called instinctive, or intuitive as is its true term or significance. This intuition is derived from the Word, who wills thus to add to the knowledge the soul possessed in Paradise.

§ 33. But what did the Soul know in Paradise? what kind of intelligence had it? It had a mind consequent of, or upon, its possession of a portion of Aura combined with its Individuality. The combination possessed memory, and the combination possessed what its Aura had before its combination. This part of the soul had a knowledge of creation, of the acts of the Word previous to its separation from the Word, and of the thoughts of God previous to the Word's separation from Him. It was thus endowed with high intelligence, and was allowed to use its high powers in adding to its store of materials of mental action and reflection by its almost unlimited Power of creation in Paradise. This memory, or knowledge, was all lost by its entrance into body of earth. But the soul did not know that it would lose this by its departure from Paradise. This loss of its memory and consciousness of previous existence was the death which was the declared penalty of transgression of the bounds of Paradise.

§ 34. Unconsciousness of the Past is death. In this sense the soul never dies after leaving the body. The body dies, because it, like animals, loses all consciousness of existence. It is thus that all flesh is grass. It is thus that there is one flesh of men and animals, and that they all die alike, as is declared in the saying of Solomon, the son of David, a text that has puzzled commentators and many sincere inquirers, but, thus viewed, is simple and plain. You will find, oh, unbelievers! that I am not come to destroy, but to fulfill; not to pull down, but to build up; and the Bible, that you ignorantly worship, I will declare to you.

§ 35. There is, then, in man a hidden intelligence, or mind, dead for the present state of existence, but receiving from the past a life which is again visible in the future. This is the true man, the real soul, the

mind or intelligence with which the soul was endowed at its creation at the time the Aura, or Word-Procedure, combined with the created Individuality. This Intelligence or mind is hidden, more or less, from its entrance into Body, to its arrival in the Seventh Sphere. There its full consciousness and memory again exists, and has also added to it a knowledge or memory of all that second intelligence, that of the Spirit-body, possessed. All that the Earthy-body possessed, acquired, or experienced, had in like manner accompanied the spirit-intelligence when the earth body and its animal mind or intelligence perished, or separated from the spirit, by what is usually called death. Death changes the man from earthy to spiritual. Birth changes the man from Divine to earthy. The dissolution of the Spiritual-Body changes man again to the Divine nature, or perfect soul. He is then united to God, and One with Him; though not One with God in all His attributes, till the soul reaches the Seventh circle of the Seventh Sphere. I have called these existences spirits, heretofore, but they are not properly spirits, but Sons. The soul, then, becomes a Son, and all the spirits in the Seventh Sphere are Sons, while those in the Seventh circle of that Sphere may be called Full Sons, or Perfect Sons.

CHAPTER IV.

PAST AND PRESENT MANIFESTATIONS OF GOD'S ACTION BY HIS SPIRITS.

PART FIRST.

Manifestations of God's Action upon Men in the Body now.

§ 36. SHALL a man live, then, after death? was of old asked. Now this faith is established. Not that the teachings of 1800 years ago sufficed to establish it, but that the continual effect of what was then preached has overcome skepticism. There was, however, a renewal of skepticism within the last hundred years, caused by the decline of religious faith in God's mercy. The church taught no doctrines satisfactory to the soul; the soul, therefore, longed for something better than the church could offer. Leaving the church, it sought not to arrive at truth by revelation, but by reason. Reason is a blind guide, and they who followed it fell into the ditch of atheism, if they continued under its guidance. They at least were led to skepticism, a miry slough, in which they lost faith in immortality, and looked for God's revealments of Power, rather than of Mercy and Love; for His indifference, rather than His care; and having thus made themselves as independent lords or gods as they could, they were easily induced to trample upon the rights of

humanity, the love of fellow-men, and the happiness of love of God. Thus was the evil spread, thus did it destroy life; for without love of men and of God, the soul of man is dead; that is, separated from God. For true death is not dissolution of the body, but the separation of the soul from its Fountain, which was, immediately, the Word, and ultimately God. This skepticism extended itself insensibly into the minds of many who were unconscious of having invited it, but in whom misgivings and doubts arose in their deep reflections, and wasted their faith. Belief in apparitions fell before this skepticism; belief in God's Love and care for men, was shaken till it tottered to its fall. But the rappings and signs given through various mediums, in various ways, have checked the progress of skepticism, and will forever overcome the doubts and disbelief of sincere inquirers. So much has been accomplished by these trifling, contradictory, unworthy-of-attention, manifestations. For such epithets have been the usually applied ones to them, from the leaders of public opinion, whether in, or out, of the sacerdotal order. But though these manifestations, being the efforts of Spirits not above the Sixth Circle of the Second Sphere, have been contradictory, and the descriptions they gave of the future state unreal (because descriptions of unreal things are unreal), yet, they present to mankind the experience of individual spirits in the next state of existence.

§ 37. The next phase of manifestation is that of inspiration of the spirit of man, his mental intelligence, as distinguished from his bodily or animal instinct, or intelligence. This inspiration extends to other than religious subjects, when the individual has proved by submission his willingness to be governed by it. It is thus that many preachers of the Word of God are qualified to preach; and whether they preach orally without notes, or with, is no matter, provided they have inspiration; yet, this inspiration is not easily distinguished from reason, and many have received much of it without being aware of it, and even when they deny the possibility of its occurrence; for they have earnest desires to be governed by God; and yet, they are unwilling to admit that he can govern them by inspiration. God, then, accepts their willingness, and pardons the sin, or omission to look for Him in the way He does manifest Himself, as originating in ignorance, and as being a pardonable one. Still, it is evident, that the man thus placing his principal dependence on reason, will often be led astray by it; and thus be the means of leading others away from the true path. God, though, overrules sometimes even these errors, so that they are productive of good to others. God is able to overrule even Man's Free-Will, as I have explained; but, as I have also explained, He will not do it. So the man is left in his twilight state, sometimes brightening, sometimes darkening, till at last he passes into the spirit-state, there to continue to waver, as it were, upon the verge of light, without perceiving his own blindness to it, till at last, finding himself left behind by those who have listened to the inspiration as inspiration, he too begins to look upon it as possible that he too has been favored with a Holy Communion with the Son of God. For this inspiration thus manifested to the Spirit, or Mind, of the Spirit-Body of Man, does not proceed directly from God but is delivered to Man by the

Son of God, who, being sent to him, becomes a Christ to him; for, as I have explained, Christ is, in its signification, Sent of, or from, God. But then, if all inspiration be from such a high source, why does not the man become more truthful and reliable; and why do not the different receivers of this inspiration agree in their declarations upon spiritual things, and upon our duties to each other, and to our God? Because there is in all, a want of dependence upon inspiration, and a leaning upon their own wisdom, learning, or experience. But do not some, who believe that inspiration may take place, and that profess to receive it, and to endeavor to act in regard to it; do they not become truthful, and capable of, and worthy of, being servants of God, reliable as exponents of our duties to Him, and to men? They do; by thus submitting to God, and having no other desire than to do His Will, they become His faithful servants; and being His faithful servants, they do declare His Will. But they, not having faith enough to depart from the landmarks, or bounds, which others have instilled into them or placed around them, are not qualified to declare the Will of God, except in parts, and for particular occasions. The followers of Fox, even, bind their preachers with earthly rules, though they profess to have derived those rules from the united voice of inspired men. But this is declaring that the fathers are wiser than the children, and that God does not manifest Himself as in days of old. The preacher is required to submit to the counsel of men, appointed by the church, who are not preachers. What is this, but saying, You who preach do not speak by inspiration, unless we, who do not speak, are also inspired as you are. And yet, every preacher differs somewhat from each other, so far as his reason, or earthly mind, overrules the spiritual reception of the Son of God. How, then, if all preachers by Inspiration preach more or less error, shall we distinguish the truth from it; and how shall we, or even they themselves, know what is worthy to be followed of their recommendations, or what we should refrain from, when they tell us to taste not, handle not? Go yourself to God, and ask Him to direct you what to believe; what to do; what to leave undone. For He will as readily speak to you, by His Christ, as to any other man. But even I may just as easily be mistaken as the preacher, and I may thus reject as much, or more, truth, which he had really received, or delivered, as he had; and be equally liable to take the errors as truth! This is true; and yet, you will only be accountable for the talents you really possessed. That you did not know the law is an excuse for you; that you desired to do right is received as if you had done right, as I have explained in the First Series. But, then, if I am to be blessed by having my motives taken for acts, why need I act? why should I not confine myself to good resolutions? Because that is impossible. The existence of this motive for resolving, and refraining from action, is an unpardonable sin; because it is a sin against knowledge; as I have before shown, you will have to make atonement for it before you can be reconciled with God. There is, then, inspiration, and much of it, existing already in the religious community; and yet, they reject not only the rappings, and the works of lower spirits, but denounce and oppose this very work, that I am delivering through this medium, while he, perhaps

says, they who denounce are in the outer darkness, which prevents them from seeing the spiritual light that shines through his publications! This shall not be so longer than till the medium of inspiration meets with this book. He shall cease to be inspired, or he shall confess that this is inspiration; and not only inspiration, but revelation; and not only revelation, but the Word of God, given to Man as a manifestation of the Mercy and Love of a gracious God, who now, as ever, delights to confer good gifts upon His children, and to establish His Truth in the minds of all earnest seekers for it.

§ 38. But yet, you will say, there seems an inconsistency in putting off the day of the inspired man, or medium, declaring the truth of the present revelation till he meets with it. Why should he not rather declare it by inspiration to be truth when he first hears of it; or, some will go further and say, why not cause him to declare that such a book exists and should be sought for? Because this would require an interference with man's Free-will, which God does not choose to make. He, therefore, is patient, and waits till the inspired man meets with the book; and then He impresses the medium to say it is true, and that it ought to be so regarded by all; but then, even, if the man is unwilling to sacrifice his reason, or his prejudice, or his tradition, or his sect's landmarks, or the control of the sect's rulers over him; if the man is not willing to take counsel of me only, and let the dead bury their dead, and let the earthy possess the earth, while he, taking no counsel of man, resolves to obey God rather than man, he can not declare it; and, by thus putting to shame the revelation he has had, and the witness given to him of its truth in his own heart, he sins against God, and crucifies His Son afresh. Then shall he be cut off from His communion with God; then shall he cease to have the help of any Son of God, or of any spirit of God, to preach, or pray, or do any act or deed, either spiritual, or outward. Thus shall my work be established; and, till it be established, thus shall the dew of heaven, the inspiration of mankind, or their looked up to guides, cease to fall, or appear, and the drought shall be very sore to many. But at last, all shall know me, from the least to the greatest, and he who shall know me shall know the Father; for he who hath seen me spiritually hath seen the Father spiritually.

§ 39. So, too, the Rapping, the Writing, the Speaking Mediums, shall no longer receive communications from the Spirit-World, till they declare the truth respecting this book. They shall cease to be such mediums, till they repent and do the first works. The first works will be to declare the gospel of Glad Tidings in their communications. Now, many will be prepared to receive this as truth; but as all mediums will at last unite in declaring it to be so, at last the uninformed, the unwilling servants, the followers of the past traditions and present enthralments, will be induced to prepare themselves for the reception of knowledge of God. The demonstrations that God favors this Revelation will continue for a time with those who proclaim its truth, and will then cease, as the miracles, which accompanied the proclamation of Glad Tidings by my servants 1800 years ago, ceased when the gospel had been preached to every nation, tongue, and people. Many have supposed this command not yet

fulfilled; but they err in supposing that it was to be literally understood to refer to every nation which existed on the earth at that, or some subsequent, time. But it was only intended to direct a general preaching of the gospel, so that no nation should be supposed to be excluded from the rights and privileges of equal enjoyment of it, of equal station in the church of God, and of equal claim to the power of prophecy, and communion with God.

§ 40. Having thus stated the causes which will impel men to believe this Book to be truth, I will also state what I shall expect of those who believe. First, they must, by every exertion they are capable of, undertake to become familiar with its contents, and with those of its predecessors, for none of the latter are intended to supersede the former. The First Book is, as it were, the foundation; the Second, the basement; the Third, the upper stories; and this Series is, as it were, the covering and inclosure of the whole. I shall hereafter furnish it in detail; but you need not know how, nor when. It will be in my time, and my time will be, as always, God's time. Having made yourself familiar with all these books, I shall then expect you to be led by their precepts, seeing that their precepts are precisely those that I taught 1800 years ago, and being thus in accordance with previous revelation, you are not required to discard your former guide (if that guide was the Bible), but to interpret it correctly, and be governed by what it teaches when truly understood. This I ask as being your own will, but, then, I also ask it as being my will, and the will of my Father who is in Heaven; for He gives not what is useless, or what shall be superseded; but all He gives is fitted for the instruction not only of the generation to whom it is first addressed, but for all succeeding times. But yet, the first generation will understand less of it than those who succeed; and the first will act upon what they receive very differently from after generations, whose acts will also be based on the same foundation; but the revelations afterward made, being explanatory, in their nature or effect, of the first, lead the possessors of the whole to view the first very differently; to see new light and meaning in it, which meaning, though less outward, is not less evident; and, though this inward, or spiritual, sense was not perceived at first, it always existed, and the instruction might, by searching and seeking God's help, have been available to them. But, unless progress is made, no better understanding can be received; and no progress can be made except by submission to God, and to His teachings, through the outward declarations of His Inspired servants, prophets, or mediums, as well as listening to the voice, the still, small voice within each man. It is worthy of remark, that God says to Moses, I *will* write my law on their hearts, and put it in their inward parts; not that He has done it, or had already done it; and it is too often assumed now that this is universally done; whereas it is only a promise that it will be done, in a contingency to occur. This contingency depends on each man's acts, and the man who desires to have God's Law within him, must seek to induce God to put it there, and this is easily done if the man wills to have it so, desires to receive the law that he may obey it; but if he desires it merely from curiosity to know what God's law is, and with a view to test its justice judge of its perfection by his reason,

or of its truth and power by his experience, or his understanding of the Bible, or any other test, he does not obtain his wish. God does not give him the condemnation he would thereby experience. He leaves him to his own desires, but he does not grant them, where it would thus leave him in continual sin and rebellion against God's laws, though he possessed them so as to know them, but not so as to be desirous to obey them. Still, every man does have implanted in his spiritual intelligence a sense of right and wrong, called conscience; which is not God's law written on his heart, but a power, or standard, of testing the accordance of his actions or intentions, or the supposed actions or intentions of others, by the rule, or law, of eternal justice. Now, although education modifies this conscience, or tradition transforms it to a blind guide; yet, after all, its heavenly birth is often manifested, and it shines all the brighter for the darkness that has just before enveloped it. But there is no repentance which it enforces, there is no deed that it prevents, unless there is also a violation of the law of education, or tradition; for this conscience is so blinded by these circumstances, that it views all things through the medium of their colored glasses; and thus, though judgment is given, based on eternal principles of justice and good faith, there is a leaning to support former decisions of the same tribunal, or those which we have been educated to take for our guide. Having, then, allowed you to see that conscience can not lead a man to purity of faith and action, let me tell you what it can do. It can lead a man to look within him for a decision upon his own conduct, and to endeavor to learn how he ought to behave under various, or all supposable, circumstances. By this endeavor he secures God's help; and when it is evident that the man desires to be governed by the principles of eternal justice and right, he receives God's laws as far as he is able to receive them, which is, as far as he is willing to obey them. He then has God's law written on his heart, and placed in his inward parts. But it is easy to obliterate the record; a patient endurance of evil, a long-suffering of deliberate or unpremeditated transgression by others of these laws, should be willingly found in us, or we shall, like Moses, dash down to the earth and shiver into thousands of fragments, that Divine Law which God's finger had traced on that tablet which he had prepared and placed in our inward hearts, as He is represented to have traced and placed with Moses the tablets of stone upon Mount Sinai. If, then, Moses set such an example of impatience, can we do better than follow it? You can do better than Moses did, in all things, if you fully obey God, and act always in entire submission to Him. For Moses sometimes erred, and you would not be asked to be perfect, even as I am perfect, if it were not possible for you to be so. But there is other instruction to be derived from this relation of the breaking of the outward tables of God's law, (which Moses did actually receive, and break in the sight of His followers, who had witnessed the miracles which had released them from Pharaoh's power,) and that is, that the tables will be re-written whenever due submission and atonement is made for the impatience, or rebellion. Not only will the lost be re-produced, but the broken will be restored to its original beauty, and the Mercy of God shall be evident to all.

§ 41. The last subject I shall touch upon in this Chapter, is the great and final question of, What shall a man do to be saved? I replied to this in the Second Book of the First Series, and I must once more recall to your memory that sermon that Paul preached to his jailer, when he had converted him, by showing that he was acting against God in his previous manifestation of hostility to His Sent Spirit, Jesus of Nazareth's Christ. If you will now look over what was there said in § 75, of that Book, you will better understand this.

What shall I do to be saved, ought to be the constant inquiry of every man who has not received an answer that his heart, his reason, his conscience, his all, approves. So long as a misgiving exists, he should ask it; so long as any doubt disturbs, or any faith is wanting, let the man ask the question. Day and night, morning and evening, it should be dwelt upon, and every answer tried by the proper test, to know if it be the true one. But from whom shall the answer be expected? Paul is not, and Jesus is not; at least, they are not visible, or in any way tangible to the bodily perceptions! The answer must come from God if it is to be conclusive, because no one but God, the Supreme Judge, and the Everlasting Father, can tell on what terms you shall be saved. But God does not speak to *me* either! you say, and how shall my bodily faculties take note of His answer if He should? for, if He speaks in some manner new to my experience, how shall I know from what source it comes? These questions, or objections, are all proper. I do not want you to be led astray, or to fancy that every loud voice is God's, or every pretender is Christ. There is in every man a witness, and that witness is, at first, his conscience; which, though it may be often blind, is yet capable of receiving the light of God's regard whenever the man is willing. The Free-Will of Man must be sacrificed, then the conscience acts unbiased by the man's desire. When the conscience so acts, it conveys its assurance to the man with unwonted strength. He appears to recognize in it a voice of God. It does speak with God's voice, for a Christ enters the man who has sacrificed his Free-Will; and where Christ is, there is God in effect, as well as in reality; for God is everywhere. The next manifestation will be the inspeaking Word of God, acting upon their hearts, placing within them the law of God. This strengthens their conviction that they hear God's voice, or that of His authorized Speaker, or Agent, or Christ. Christ himself will speak to them when they are ready to hear him; when they seek for his advice, or counsel, with a view to obey it; not to judge of it, but to unhesitatingly obey it. They will feel that he is indeed a Counselor, a Guide, a Prince of Peace; because his words will be to them mighty, and their effect happiness, perfect joy. This, then, should assure them that they are right thus far; and being now so far reconciled to God, and so far advanced toward the Sonship, as to have His Son in them, they can enjoy the Holy Communion with Christ, daily. They can continually call upon him, not only when they break the outward bread by which they live, but when they desire to receive that bread which comes down from Heaven, and sustains in spiritual health the soul of man. It is this spiritual bread that Paul speaks of when he says, that the Rock which furnished the water, which quenched the thirst

of the Wanderers in the deserts about Sinai, was Christ; when he says to the people of his day, that their fathers ate of that manna which was Christ. For though these miracles of producing the outward fountain of water, and living upon the manna, or bread, which fell from the atmosphere to the earth's surface, did really and truly occur, even as they are related to have occurred; yet, there was a spiritual significance which was unperceived at the time, but which is to be revealed to you for your instruction now; for the miracles are not only intended to benefit those who witness their outward performance, but to be instructive to after generations who receive the accounts given of them with faith in God, and belief of the truth of His servants who recorded, and transmitted to them, the wonderful account of the extraordinary manifestation of His Love and Power. For miracles are not merely manifestations of Love, but are also the demonstrations of Power; and none are given as manifestations, or demonstrations, only, but as both, and as the benevolent acts of a Heavenly Father, who loves His children, and gives them from His abundance far more than they can reasonably ask, and far more than they can at all appreciate while in this outward habitation. What, then, must a man do to be saved? will still be asked by some who have not read attentively, and thoughtfully, and prayerfully, what I have written. Again I will answer you more briefly, and then, by a re-perusal, perhaps, you will begin to comprehend the deep things of God. *First*, surrender to God your Free-Will; that is, subject your every desire to a desire to serve Him. Let your mind appeal to your conscience when you feel a desire to do any act, to know if it be one you can ask God to help you do. You can get a correct reply to this from conscience. Not that conscience will answer every man alike to the same question; but for your state of progress it will be a proper answer, and a continuance of such questioning will rapidly advance you in the knowledge you most need, and that is, a knowledge of the fact that there is in man an inspeaking voice, which, if listened to, will lead him with more and more certainty to the paths of peace, and communion with God's Spirit. Then, *Second*, you will begin to hold communion with God through your internal nature and His spirit dwelling within you; and that communion, if you continue passive, perfectly submissive to it, addressing it, not familiarly as if you were its equal, much less haughtily as if you were its superior, much less dictatorially as if it were your servant, but respectfully, and prayerfully, as if it were your God, will be truthful; and not only truthful, but it will be distinguished as the Comforter that will lead you into all peace. May you seek; for if you seek, you shall find, as surely as if you knock it shall be opened for you.

PART SECOND OF CHAPTER IV.

God's Action upon Spirits, and their Transmission of It to Men.

§ 42. There is in every man a Soul, an Emanation from God; and a Spirit, a consequent of the unity of Aura and Od; and a Mind, or Intelligence, consequent upon the unity or combination, of Aura and Magnetism;

for Magnetism is the predominant quality, or substance, in Earth-matter as Od is in Spirit-matter, though Od is a base for all Spirit-combinations, while Magnetism does not exist in all Earth-combinations, except as it pervades them all. But as Od is the controlling element in Spirit-matter, so Magnetism is of Earth-matter, and the former is the base of the Spirit-intelligence, while the latter is the base of the Earth-intelligence. It is Earth-intelligence that is possessed by all animals, in a greater or less degree; and this Earth-mind is no more immortal, or continuous in existence, than Earth-body. When the body dies it also dissolves, ceases forever to act. The Spirit-mind, then, acts upon the Spirit-body, precisely as the Earth-mind had acted on the Earth-body. But before the Body dies, the Earth-mind conveys to the Spirit-mind all its knowledge, which, indeed, is simultaneously acquired by both minds, from the experience of the perceptions which are under either's control. Thus, whatever the outward perceptions, the nerves of sensation, take notice of, is conveyed first to the Earth-mind, from whence it is imparted to the Spirit-mind. Then, also, whatever the Spirit-mind receives from its superior perceptive qualities, which are dependent on its connection with Aura, is in like manner conveyed to the Earth-mind. Yet each mind can distinguish the sources of its knowledge; and we can, in the body, only distinguish the receptions, or workings, of the Spirit-mind, by what is thus imparted to the body, or Earth-mind.

§ 43. It is only when the spirit is disenthralled, that it perceives itself to be also a complete man, possessed of body and intelligence, of powers of reception and expression. It then perceives that it has been released from a bondage, and it soars upward toward that congenial atmosphere, which I have informed you is the conglomeration of all the out-of-use particles, or combinations re-separated, of spirit-matter, which surrounds the outside of the sphere of Paradise, which forms thus the Spirit-sphere; which is, like that of Paradise, a hollow globe, or sphere. It is here that spirits dwell, and have their mansions of rest. They do not, however, remain inactive because they are at rest. They rest from labor, but not from action. All action, however, is enjoyment to them, and they do no more than they are gratified by doing. Having reached this Sphere, they are at liberty to return to Earth as often as they choose to, but they are not always allowed to interfere so far with Earth-matter as to make men in the body cognizant of their presence, or acts. For when they desire to do this, it often happens that it would be inexpedient, or hurtful. But when the spirit desires any thing it is gratified, by realizing, to itself, the consciousness of its possession. It does not by any means follow that the spirit has it because it has desired it, and appeared to itself to have received, or performed it. It is to the spirit as real as if it had; but to other spirits, or beings, and to other substances, it is as if it were not. Thus a spirit desiring to appear to a relative, and carry on a conversation with that relative, is permitted to have its wish realized, by supposing itself in the presence of the relative, and passing through the same scenes and conversation that would ensue if the relative saw the spirit as the spirit desired to be seen. Yet, all the time the relative knows not that the spirit is disposed to manifest itself, and is no more conscious that the

spirit is thus realizing its wish, than if such wish had never been experienced by the spirit. So, too, a spirit, which had possessed on Earth a favorite horse, may desire, in the continuation of its earthy habits and likings, to enjoy a ride upon that horse. Immediately the horse is ready in the Spirit-Sphere for the Spirit to mount; and the Spirit having, to its own sensation, mounted the horse, they proceed to gallop untiringly, over just such roads and through just such scenery as the spirit desires should be the roads and scenery embraced in the view. But the horse, the roads, the scenery, even the whole, has no existence outside of the spirit-body. It is a law of the Spirit-Sphere that every thing the spirit desires is possessed by it, but it is only in that way. To the spirit it is as real as is any bodily experience, or perception; but the horse, the road, the scene, are only impressed upon the mind of the spirit as existing as the spirit desired them to exist; while, in reality, and to the perceptions of other and higher beings, they have no substance whatever, and no existence out of the Spirit desiring them. But they are visible to these higher beings, when looking at the spirit desiring them and appearing to itself to have them. The high beings see them as a man may see in a mirror what is not the reality, but the reflection of a reality. The spirits thus enjoy a varied and gratifying experience, without, in any way disturbing others, or the relations of others to matter. When the spirit desires to have an assemblage of other spirits about it for any purpose, like social enjoyment, like leading an army, debating in a parliament, or ruling a church, or other body of men, it, to every perception of itself, has them; and for as long a time as it pleases the scene continues, and the illusion is perfect. But whenever the spirit is ready to dismiss them, and desires to sleep, to view another scene, or perform some other act, the former one, in a natural manner, so that the illusion is not dispelled, passes away, and what is desired by the spirit again appears to it to occur. Spirits, then, have no real experience, all is unreal. They act, but produce no effects upon matter, or upon other spirits. They enjoy what they prefer, or wish for, but they do not disturb others.

§ 44. How, then, do spirits manifest themselves by rapping, or other demonstrations, that we in the body observe? By having progressed from their state of acting merely in their own wills, to having a desire to do good. Having formed this desire, they progress and arrive at such a circle as qualifies them for action. Then, assisted by higher spirits, they produce real effects. But is it not declared in the Second and Third Books of the First Series, that low spirits having most of the Earth-connections upon them, more often appear to men than higher ones; and that even the First, and Second, circle spirits have thus appeared? This is so, for that depends on another rule, or law, which is, that spirits of low circles, having desires to benefit mankind, are permitted sometimes to manifest themselves, and having so performed acts worthy of acceptance, they progress to a higher circle, by deserving the reward of, Well done, good and faithful servant, thou hast done well in this very little matter, and thou shalt now have one greater to attend to. But do spirits in these lowest circles, then, do good works? or are good works commenced in the Sixth circle? The Sixth circle is the circle of good works, and there are spirits

generally and actively employed in endeavoring to benefit others. But the lower ones sometimes have unselfish desires, and most unselfish desires are the result of good motives, and good motives are the means of progress both in the body and in the spirit. The lowest circle can only become reconciled to God in a sufficient degree to advance to the next, by having an unselfish desire, by having a desire to serve God. It is this desire to be obedient and reconciled to Him, which leads to advancement; and it is this desire which enables the earth-matter of the low spirit's desires to be visible, or apparently visible, to the man in the body. Thus, we will suppose a man has been murdered; he desires to reveal his murderer's name to some friend. He appears, as he supposes, to that friend, and the friend, instead of listening patiently and quietly to whatever the spirit has to communicate, begins either to repel the spirit by his fears, or to drive away his apparition by questions. The spirit, unable to act in its own will, becomes a medium of another's will, and the man desiring, perhaps, to take advantage of the opportunity for gaining hidden knowledge of unlawful things, receives answers according to the folly of his questions. Again, the man remains quiet, composed, passive, and the spirit imparts its desire, or will, which is, perhaps, the declaration of the name of the murderer, and the circumstances attending the commission of the crime. But is this a good work, and a work impelled by a good motive? It may be, and is sometimes. But generally, this kind of desire is not allowed to manifest itself, because it is not from a good source, but is much more often the result of revengeful feelings, and revenge belongs to the First circle of the Second sphere. Still, when the spirit desires to appear to the man, because the man desires to have an explanation of this occurrence, or because the spirit desires to relieve the mind of the survivor merely, without desiring to be revenged upon the murderer, then the double desires united have the power of manifestation outwardly, or earthily. The man beholds, because the spirit wills to appear to him; and the spirit appears to the man, because the man desires to see it, or hear it, as the case may be. The double or united will of the two induces the Word, or Aura, to confirm their desire, where no evil consequence is apprehensible. This is not yet clear to you. I will take a simpler instance, and explain by it the origin of the Rappings in Western New York, which were the introduction of the great abundance of manifestations at present existing.

§ 45. The family who first heard these sounds were fearless of spirits by possessing moral as well as physical courage. The spirit which first communicated was that of a murdered man. He desired to make known his death and its circumstances, that his friends might be benefited by the recovery of his property, which, by his death was in danger of being appropriated by others, in whose hands it had been left. But finding them unwilling to receive information by apparition, the spirit of the murdered man became desirous of enlightening them on the subject of spirit-existence; and the family having a desire to possess, or acquire, knowledge of the future state, or of existence after death, the two wills became so united as to act in unison, and the sounds, desired by the spirit to be made, were heard by those who desired knowledge which those sounds were

intended to convey. But the sounds were heard by those who desired also to refute their existence! Yes, but they were still made by union of the two wills of the spirit and one, or more, of the family. The spirit, pleased with his success, informed them who he was; but, actuated by a purer motive than revenge, or hate, he did not, after all, give his real name, or the circumstances of his death correctly, for doing so would have led to dissension, and revengeful manifestations. Doing so, would have retarded, rather than advanced, the cause of progress, which now was superintended by higher spirits, and allowed and encouraged as a means of introducing the knowledge of truth to mankind. But was not this movement, then, directed by you, yourself, as being a means of the establishment of your kingdom on earth? It was, as I stated, a procedure from me, but it was not carried forward by forcing the will of any spirit, but by allowing the desires of some spirits to be fulfilled. It was thus that this spirit commenced the manifestations, in such a place, and with such men as would not repel them; and it was thus that spirits more advanced than the first one, were permitted to join in the good work of improving the knowledge of mankind in matters connected with the future state of existence. Such as men were prepared to receive, they did receive; but the spirits gave only what they possessed, and that was a very limited knowledge, a mere transcript of their own experience in the spirit-world; except in a few instances, where having been taught higher truths they were able to declare them faintly and imperfectly, and clouded by their own darkness, to mankind who desired the information and made the effort to obtain it thus. Having so led them to receive, the proceeding advanced to higher and higher manifestations, such as rapping first by the alphabet, then by writing by spirits, then by writing through men, then by speaking through men, then by delivering through men the thoughts of spirits. It is by this last kind of delivery that R. P. Ambler and others write their communications from the Spirit-World, and it is true, as they declare it to be, that it proceeds from the spirits of the Sixth circle of the Second Sphere. But while they relate their experience, and give utterance to their hopes, it must be remembered, that they know little compared with higher spirits, and that they are as liable to be mistaken in the inferences they draw from what they do know, or have been impressed with from higher spirits, as men are. But do not spirits of circles somewhat higher act also in promoting the progress of the procedure, thus intended to benefit mankind and bring in the glorious reign of Christ on earth! They do; but they act, in general, by influencing spirits of the Sixth circle to act, and by restraining and controlling the lower spirits that men are continually calling upon in relation to themselves and their temporal affairs, their memories, their affections, and their hopes. They also suppose that such spirits can declare to them more than higher ones, of what has passed in the experience of the low spirits, or in their own. But they are wrong in believing that higher spirits can not know all that lower ones do; though higher spirits, being engaged in higher duties, can not be supposed willing to waste their greater powers on such performances, or duties, as lower ones can as well render.

§ 46. They, however, assume the places of lower spirits often, in thus answering the calls for information beyond the power, or knowledge, of the spirit called on. Some men will think this a deception, and be disposed to blame spirits for thus doing another's work. But let us see how they judge men who have, when actuated by the purest motives, given benefits to others in the name of some relative! The world, then, praises their disinterestedness and their pure benevolence; and looks, not so much at the process, as the result. The process is not properly called deception, as it is gratifying the subject acted upon; and the error, if any, is the error of the subject in thus desiring to receive the good in a particular manner. How, then, is it when men have desired communications from higher spirits, such as the apostles and others; and spirits have desired to personate them, but been unable to withstand the tests applied to manifest their truth, or falsity! The pretended apostles, or spirits of other distinguished men, were really the spirits of lower circles, who, finding a man, or a medium, actuated by desires of notoriety, have acted in their own desire to be great in name, and famous in deeds, and assumed such names as they perceived their medium, or questioner, desired to have declared to them. In thus acting, they deceived, you say, and the deception was not a benevolent one, you think. It was, in reality, a disturbing one, which lessened your faith in the worthiness of the communications in general, and caused you to distrust all that you received, or heard of others having received. Then, it was a benevolent effect, at least; though the motive of the spirit making the communication was no better than yours in asking it. The effect was to cause you to place less confidence in the outward, and thus prepare you to hear the inward. It was because you desired a communication in a particular manner, instead of leaving it all to a higher power, and more perfect wisdom, to determine what the time, manner, and form, should be. In a word, it was because you were not passive, and because you could not be persuaded to be passive but by finding the inutility of all attempts to use spirits as your servants, when the true work, that the procedure was intended to secure the performance of, was the submission of your heart, or Free-Will, to God; by which you should become His servant, and do whatever work He should, through His High Spirits, call you to. But were not some of these assumptions of names, venerated by men, assumed when the inquirer and the medium were both willing the truth? They were not. The medium was sometimes in fault, but more often the questioner. The questioner generally desired a communication, not in accordance simply with truth, from the venerated personages, but in confirmation of his own views. And, in general, the test itself had reference to this same desire; and finding that a spirit, calling itself an apostle, did not say what the questioner understood to be the meaning of his recorded expressions, as contained in the Bible, the spirit was declared an impostor, a liar, or even some worse epithet, or character, was deemed proper to be applied. Then, even when a high spirit was revealing truth, the doubt, and distrust, and contradictions, of the receiver, or questioner, would force that spirit to relinquish the attempt, and allow the questioner to suppose that he had detected a deception, or attempt to deceive, while he had really only rejected revelation

§ 47. But how, then, can we know what spirit converses with us, or communicates with us? By being passive, and receiving with faith what is given; and by asking God to give you such knowledge, in His own way, and time, and manner. This is every man's duty; and the communications you may then obtain will be reliable; and not only reliable, but if you act upon them, and follow the course you are then directed to pursue, you will be blessed by such an increase of knowledge, that you will find you need not ask questions, or raise objections, or entertain doubts. Be passive, and you will necessarily be patient; be watchful, and your city will not be taken by the enemy of God, which is your own Will; be attentive, and you will be a medium yourself, and hear within your own spiritual mind, which will transmit to your own commonly used intelligence, the communications of God's Will, made by His Sons to you. Those Sons act in His Will, and have, therefore, His power to act. But those Sons do not force your Free-Will any more than God does, and could not, if they desired to; but they can use you, if you submit to them, or to God, and give you such spiritual knowledge as will make you enjoy that peace which the world can not give, neither can it take it away. Oh, Reader! how great is this bliss! Pray that you may arrive at it. Pray that God will, in His own way, help you to understand His Will and do it as your own. Pray that God's will may be done in you, as it is in His High and Holy Perfect Sons; and that you, acting always in His Will, may at last be raised to the power, honor, and glory of being regarded as His servant, worthy to be placed on His right hand, and thereby be found to be acting in God's Will, and Power, and Authority. Amen.

CHAPTER V.

THE WILL OF GOD RESPECTING FUTURE MANIFESTATIONS.

PART FIRST.

The Manifestations of God in Man to take place.

§ 48. When I have thus secured you as a medium, my kingdom will be established in you; and when I have thus secured every man in this country, my kingdom will be eternal and everlasting. It will be the kingdom of the Fifth Monarchy, whose Power shall never end. But I have declared that the foundation of this kingdom is already laid, and that other foundation can no man lay than is laid, and the kingdom is already established! The kingdom exists, because some hearts have submitted in part, at least; and is established, because nothing can occur to prevent its successful progress till all shall be its subjects, from the least to the greatest.

§ 49. This kingdom will be an earthly kingdom, as well as a spiritual one; an external, as well as an internal one. It will be a kingdom similar to the Jewish kingdom in the time of the Judges, except that outward sacrifices will not be required of its subjects, and they will probably be less fitful and inconstant in their regard for the voice of God, declared through mediums. Further than that, this people will learn to know me in their hearts, which the Jews never, as a people, did. They were outward entirely in their views, and looked upon their God merely as a superior god to those of heathen nations, at the best view; and at times were disposed to trust in the gods of Egypt, or the forms of Assyria, rather than in the One True and Living God, and the ceremonies of the Mosaic ritual. The ceremonies were of no consequence, except that they were significant of the internal devotion and submission that was required of the hearts of men; but the acknowledgment of God was, in their case, indispensable, as a condition of His favor. Other nations who had not the evidence that they had, might gradually go astray, and lose the knowledge of the Divinity within and over them; the Jews must not find an excuse in that. To their fathers, and at various intervals to themselves, were vouchsafed miracles and signs of God's will, and confirmations of the truths of the Pentateuch; and when the nation, or the greater part of them, apostatized from the religious institutions they had been trained to acknowledge as Divine, they invariably received the chastisements of a Merciful God, who thus admonished and corrected them, and led them back by trials and dispensations to their only True Trust, their real Safeguard, their own King. Thus were they alternately worshipers of God and of Baal; hangers-on upon Assyria, or Egypt; subjected to Philistine rule and oppression, or carrying desolation to Edom and Phenicia. When God was worshiped, they were preserved from serious evils; when idolatry prevailed, they were subjected. When they were lukewarm and buried in traditions, the Messiah came and warned them of their impending fate: When, said he, you shall see Jerusalem encompassed by armies, then flee; let him that is on the housetop not go down, by any but the most direct way; let him that is in the field flee, without going first to his house. Who were saved in that day of tribulation which came upon all flesh? Who, but his followers who believed his sayings, and kept a faithful watch for the time to flee, which he had thus declared should come, and be so imminent as to require such precipitation. Those who fled from the city, as he had enjoined upon his followers to do, were saved outwardly from death and from slavery, or the horrors of a painful siege. Those, on the other hand, who rushed to the Temple and repeated the outward performance of the Mosaic ritual; those who gathered from the other cities and villages of the land, hoping that in that Holy Jerusalem, where God had so visibly maintained His Power, they should be saved with His sure salvation, were disappointed. The beleaguered city and its magnificent temple, the men, women, and children, all suffered destruction, and God only aided them to die. Happy were they who died early, before long suffering led many to blaspheme. Happy were they, who, faithful unto death, still trusted in God, believing that He could save if He would, and that He would if He pleased, and

that He would be pleased to if He could know that it would be for the best. Martyrs earned their crowns within that beleaguered city. So, to those who fled were saved by an everlasting salvation, if they continued faithful to the witness within their hearts, and endeavored always to perceive the times of God's comings in Power, and distinguish the dispensations of His Love and regard. For them, too, was laid up, for each, a crown of glory, Eternal in the Heavens.

§ 50. Such was the end of God's kingdom of Judea, or Israel. Such was the result of faithful obedience, and of slavish submission to earthly circumstances. They who trusted to the sword perished by it. They who sought deliverance from God in the way He had pointed out, were saved. They who trusted to a broken reed were pierced by it. And how shall it be now in Christ's kingdom? My kingdom shall stand, because I will take measures to make it known and manifest that I am its Head; and that I will give to my subjects peace. Nation shall not prevail upon them to fight for me, nor to be engaged in strife because of me. No one shall make them afraid, but they shall dwell in peace and security, every man under a vine, or a tree, of his own planting, in his own heart. This shall bring him peace so long as he dwells in its shadow, but when he goes forth to inquire what his neighbor is doing, and whether his neighbor's shade is as good as his own, he shall suffer want of God's visible help. Be, then, desirous to plant the vine, and to water and train it in accordance with the directions I have given you; so shall you prosper and be preserved from death, and your days shall be long in the pleasant land.

PART SECOND OF CHAPTER V.

Harmony that will Result from Apparent Confusion.

SECTION FIRST OF PART SECOND OF CHAPTER V.

How the Rule of Christ will be Established in America.

§ 51. When my kingdom is established in each man's heart, and my servants are thereby submissive to God, and to me, I shall be the director of each man individually, and, therefore, collectively. For if all are governed individually by me, my directions being obeyed by each, will cause perfect harmony of design to be established and maintained. Then all being guided by one, and that one being acknowledged as guide by all, the whole will be directed by me as easily as one; and one heart and mind will govern all the inhabitants of the land. But is it to be expected that all will literally acknowledge and obey me individually; or will not a general obedience be first secured by the great majority, or the leaders, having submitted themselves to me, so as to be fit rulers for others? The time may never come on the Earth when all will, each for himself, acknowledge me to be King of Kings, but it will come in the Spirit-sphere. Here on earth I shall reign as the general Lord of all: as the Prince of Peace to those who willingly submit to my government; and by raising up such mediums as I may find expedient to declare my

will, and to establish the course of the nation. For the time will come when one faith will cause all to regard with reverence the declarations of my chosen servants, who shall be selected to declare my will, and make known what I would have the collective mass perform.

Let all, then, pray that this glorious day may arrive, when the people of the United States shall have such reliance upon God, and His government, as to be willing to be ruled by His Son; and such faith in His Power, as to believe He can make known His will to them through chosen mediums, or prophets. This will be the beginning of Christ's reign on Earth, for I must take the Government on my shoulders, and be the King of a nation outwardly, before they are fully submissive to my will, even as I take the government of a heart not fully submissive to me, and bring it, by aid thus rendered, to full submission; while, if I were to wait for the entire submission, the heart would return to its former idols, and subject itself more abjectly than before, to them. Having thus informed you what you ought to pray for, hope for, look for, I will also tell you what the time will be.

§ 52. It will be a time of trouble, a time of doubt, and of uncertainty, when I shall really begin to direct the affairs of this kingdom, or nation. I influence them now, but then I shall govern. I can now declare what shall be, but then I *will* declare it. I can now produce what I desire to, but then I *will* do it. I can now raise to power whom I will, but then I *will* raise my servants who will do my will. This time of trouble that will seem to threaten the very existence, as a nation, of this people, is not far distant; and its coming is to be preceded by signs and wonders. Its coming will not be unexpected by my believers, my subjects, but will be one of the signs reserved to convert the hard-hearted sectarian, the deep-drinking politician, who is drowned, as it were, in outward existence, having no time to attend to the inward thirst of the soul for the things of God. Long shall all these hope for a better change before they are willing to look for it where only it can proceed from. But, being at last willing to be saved even by me, they will let me try to save those who no longer hope for salvation through any other name. Then will my servants give vigor and strength to the faint-hearted, and power to the weak, and deliverance to all. Then will the glorious scepter of the King of Kings be wielded for Him, by His servant as President; and the mediums throughout the land will unite in declaring him to be the approved son of men, by whom the Lord of Glory reveals His will. But will not this enable him to make himself absolute, and subvert the Constitution and Laws, placing instead thereof his own will, and maintaining his power by force, after having thus obtained it under my influence? He might of himself desire to do so, for he will be a Free Agent, and can only keep in the path of duty by constant submission to me. The very first departure, though, from my decrees will be followed by the denunciations of every medium in the land who still follows me submissively. But may not all the mediums join in a general conspiracy to destroy liberty and to elevate one man to power? Oh, ye of little faith! The mediums will be each and all who have submitted themselves to me; they will be the people themselves, and they, being led and guided by

me, will not all depart from faith in me at once. So you shall be warned, and without my help he shall be powerless; with my help he shall rule with wisdom, and power, and justice, not against all law and constitution, but in fulfillment of all laws, human and divine. For in him will I be manifest, and by him will *I* rule. Here, then, we will pause, and declare the signs of his selection for his position of ruler. He shall be declared by each medium to be the man selected to deliver the people from the misfortunes that have then appeared about to overwhelm them in ruin. His name shall be given forth on one and the same day from East to West, and from North to South, by each servant of mine, who has so submitted to me as to have received communication by inspiration, or by revelation. Having been thus simultaneously declared to be the ruler selected by me for relief of the nation in its emergency, he shall assume the power by general consent, and shall deliver the nation from all its perils and fears in a short time, and thereby the faith of all shall be increased, and my authority better established. Then the continued prosperity of the nation may cause it to forget to whom it is owing; but, if they forget, my chastisement shall awaken them to their duty, and lead them again to submission.

§ 53. How shall we know that some pretender will not arise who will presume himself to be thus nominated, and be, indeed, but a seeker for power in his own will? You shall know by the sign I have declared, which it will be impossible for any worldly power or intrigue to counterfeit. I know that many mediums have declared that this or that man shall be the next President, and that these announcements, though made sincerely, and in accordance with communications actually received from spirits, are nevertheless ignorantly procured and made; for the medium who desires answers to his questions to be in his own will, or to be gratifying to him, will be answered by some spirit desirous to afford him pleasure. But the diversity of such announcements prevents them from deceiving any other than the questioner himself, who is deceived because he desires to be, and who will not be undeceived, because he does not wish to be enlightened, but found right. When all unite in one declaration, it will be because all have desired to know the truth, and to know it for its own sake, and that they may act upon it. But, then, is he to assume the Presidency by a mere nomination, by a sort of acclamation, or will he reach it by the forms and processes required by it and by law? He will be duly elected. God works by law and order, and He does not subvert, but maintain governments. God's servants will always be submissive to the powers that be; for these powers are ordained of Him. Fear not, then, and let no one of my servants be cast down, because misfortunes come upon this favored land. They will be the precursors of that glorious day which has already dawned, which has been prophesied of for thousands of years, and hoped for, and longed for, by many in past ages, who shall, indeed, see it, but not with the bodily perceptions of the earthy form, but with spiritual eyes of faith and love, from their homes in the Spirit-Sphere.

SECTION SECOND OF PART SECOND OF CHAPTER V.

My Medium's Position and State at Present.

§ 54. This medium having been passive under the infliction of writing what he did not understand, or perceive to be in accordance with reason, or previous revelation, has merited praise. When he commenced writing my revelation, he would have rebelled if I had called on him for such writing. For he can not help regarding what he writes with conscious ness, and weighing it by reason and his own opinions as he receives an records it. It is this which is to him difficult, and in this lies his submis sion. Herein is great faith required. He has his desire to be useful, and feels willing to be useful in any way I select for him. This way, indeed, is not at all of his choosing, nor such as he expected. Each book he has supposed would be the last, till the next was announced in what was written in the preceding one to it. Yet, having put his hand to the plow he does not draw back because field after field opens to his view. But when I ask him to plow so as to apparently endanger the productive- ness of the field, or even so as to appear to endanger the overthrow—or obliteration (by contradiction) of failure—of the result of the previously performed work, he having believed that work good, and of Divine au- thority and gift, is certainly tested severely. And only perfect passive- ness could, unmoved, receive such, without at least misgiving; and only a near approach to perfect passiveness could receive at all, without rebel- lion, the apparently destructive revelation I have thus given. He writes now in the belief that if he ought to be overthrown he will be; that if God designs to declare untruth for a trial to man, He will do so; and that his duty is to do whatever God requires of him, regardless of conse- quences to himself or to others; because he feels entire confidence in God's omniscience and omnipresence. God, therefore, knows what he does, and why he does it. God knowing he does it from these motives, and at least under the influence of a power superior to his own, will in- terfere in His own good time if it be not in entire accordance with His will; and if it be in accordance with God's will he is satisfied. So, being thus doubly armed, *First*, by the full belief that the Spirit declaring to him the words of this Book and those preceding it, is, as it pretends to be, a High and Holy Spirit, he believes it impossible that the Spirit so High and Holy can deceive; and that Spirit declaring continually that what he delivers is God's will, and that he is in unity with God, there is no possibility for such a Spirit to be mistaken; and its deception being thus negatived, he is willing to be guided by it in all patience and sub- mission, and perfect passiveness; not, however, neglecting daily, and many times daily, specially, and in effect continually, to ask of God His guidance and counsel, and establishment in the true path by God's Power, and preservation from error, or from the dissemination of error. *Second*, he relies upon God as the Supreme Ruler of the Universe, declared in the Bible, by the most certainly authorized medium of revelation the world has ever known, to be a kind and affectionate Father, listening to the prayers of His children, giving them bread when they ask for it, and not stones in its place; giving them good gifts, and not destroying them by His

dispensations, but reproving and reclaiming them by them; giving them the oil of joy for mourning, and the garment of praise for sorrow; giving them mercy when they deserve condemnation, and having no pleasure in their destruction, or death, or any misfortune that they may be afflicted with; having full faith that this God and Father, Almighty in Power, cares for the lilies of the valley, and the sparrow that falls to the ground, he believes God would not let him go on in a long course of error, in the belief that by that course he was doing God service, if that were really disservice. Therefore, having confidence in God's love, and power, and knowledge, and having no desire to do other than God's will, having no hope of profit, except from doing God's will, he is willing to be led and guided, as he has been, and to write whatever is given to him without the least desire to change it, to suit either what has been written, or what he has believed, or what he does believe; which last is just what he can gather as the sense of what he receives and writes. Having, then, this confidence, he is willing to write what contradicts itself, or what contradicts his previous writing, if he is only sure it comes from the same source, that is, from an intelligence foreign to his own, invisible to him, but plainly declared internally to his pereeptions of mental sound, in words, and with even a species of intonation by which its sense is rendered to him more evident, and he is enabled, in general, to divide the sentences, and arrange the paragraphs, without further instruction. Having thus once more given you the result of my medium's cogitations about himself, his duties to me, to you, and to God, I will proceed with my details of the Spirit-World, leaving the preceding part of this Chapter to stand as a puzzler and wonder-exciter, till I am ready to explain further what I mean, and what I require of you in relation to it.

CHAPTER VI.

POSITION AND PROGRESS OF SPIRITS.

PART FIRST.

Divisions in Paradise and the Spirit-World.

§ 55. HAVING informed you where the Spirit-Sphere is, and how it is composed, I will proceed to declare somewhat of its laws and regulations, and manner and degrees of progress, which take place within it, and the modes by which its inhabitants manifest themselves to each other, and to mankind who are in the Earthy-body.

The Spirit-Sphere is a world by itself; and, as I have declared, it is bounded on the one side by Paradise, and on the other has only Aura uncombined with spirit-matter. The spirits below the Fourth sphere can

only go to this extent, having no power, or will, that can influence Aura, but those of the Fourth and higher spheres can, in their own wills, submissively to God's will, act upon Aura uncombined, so as to traverse it; by which power, or capacity, they can reach other systems, and even, in due time, other Universes, Cœlums, etc. The spirits, even of the Second sphere, possess the power to reach any planet of their own system, because Magnetic-Od pervades Paradise and all space inside of the outer boundary of the Spirit-sphere. It is by their power over magnetic-od, which is theirs by virtue of Life, or Intelligence, acting upon Od, and by, and through, Od acting upon Magnetic-Od, that spirits of these two lower spheres traverse their own especial home, or return to their former associations. With Paradise they can have no communication, because Paradise is of a different substance, upon which Od can no more act, than Earth-matter can act upon Spirit-matter. Neither can the Intelligences, or Souls, in Paradise act upon the material of the spirit-world, any more than upon earth-matter, without leaving Paradise; and as they can only leave Paradise by consenting, or desiring, to partake of the Tree of Knowledge of Good and Evil, that desire always takes them in one direction, by which they enter the infant-Body. They traverse the space between Paradise and that body, for which they are prepared, and which is also equally prepared for them, by their influence upon Aura, with which, as I have stated, they are combined. But, though Aura also extends outward, they can not go that way, because the law of their existence requires an affinity to be possessed by them for earth-matter, and they are attracted by it whenever they cast themselves upon Aura for its power to transmit them to the new scene of their future experience. It is this law which impels them always to enter such body as is prepared for them; and as infants are being momentarily born, if not on this globe, on others in this system, to any of which the souls might go, it must be either a matter of chance where each soul goes, or there must be divisions and classes in Paradise, by which the souls are separated and directed to their proper planet, and particular body. That this is so, and how it is, I shall first explain, and then show how this same classification continues in the Spirit-Sphere, or world.

§ 56. When all the souls of all men, who were ever to be born upon any of the earths, or globes, of this and other solar systems in this creation were placed in Paradise, they dispersed themselves into different positions by affinities of which they were unconscious, but which caused those of greater or less perfection to be associated in different circles, or associations. But are not all equally perfect or imperfect? and were they not all as they were intended to be? They were all as they were intended to be, but yet they were not all equally formed, and the difference in their formation is best expressed to men by calling them imperfect, or less perfect. The difference, however, was a radical one, by the combination of Aura, or Word, with Individuality, forming Mind, or Intelligence, or Soul, by different, though definite proportions. Thus those who were designed for the outermost planets possessed more Aura and less Individuality in their combination, or whole, than those who were prered for the innermost ones. It is thus that they would naturally pos-

sess affinities, each for such spirits, or souls, as were of the same definite combination as themselves, and they would thus naturally arrange themselves in circles, or associations, under this law, by which they would more generally associate and combine; though this would not prevent an interchange of relationship equivalent to amicable relations with the adams of other planets. But *adams*, is properly the term for the souls of this Earth-globe, while there are other distinguishing names, or titles, for those of the other planets, or moons. Hereafter, I shall so confine the signification of the term adams. Having, then, so far separated into classes, there was another law of affinity developed, by which the quality, or combination, of earth-matter varies in each planet from the others, and from the central body, or sun, and this variation proceeds in regular progression, from the outer to the inner planet, and to the central body, and the result is as many different kinds of earth-matter as there are of souls, and each of these classes possessing its respective affinity for its corresponding class in the soul, or in the earth-matter, their arrival at their proper combination was secured. But the Word has the superintendence of the particular placing of the souls; or to take the earth's souls, or adams, as an example, it will be more easily explained, as the others are analagous to it in this arrangement.

The adam being desirous to experience good and evil, presents himself or herself to God, as is related in Genesis, with that desire established. The Word, being cognizant, not only of the desire when formed, but of the whole process of its formation, is not taken by surprise. The Word has a body prepared for the first adam, and that body is prepared as I have stated in the Second Book. Into that body the first adam enters, and the laws of the process of reproduction of those bodies are sufficient to ensure a supply of bodies for each adam that becomes desirous to leave Paradise.

Again, these adams were divided into classes, so that they should form communities on Earth. So that nations should exist, and varieties of races be maintained, or established. For variety of race is, among the inhabitants of Earth, consequent in part upon the difference of souls, and in part upon the difference of body, as formed by the Word. But if the Word formed Noah as described, and Noah was the only survivor of his primogenitive races, how could inferior types, or bodies, be produced? This question I shall leave for the present, suffice it now that it will be clearly explained.

§ 57. Now, let us return to the divisions of the Spirit-World. In this the inhabitants, previously of different planets in a system having a common spirit-sphere, have also affinities for each other respectively, so as to form to themselves divisions like unto those in Paradise; the lower, or most central, being that of the innermost planet, and the others proceeding in due course outward, to the extreme outermost planet. These divisions, thus corresponding to the outward, furnish to the inhabitants of these respective spiritual planetary divisions, such resemblances to their respective earthly birth-places as make them look upon them as their spirit-homes. These resemblances, too, are independent of their will to have them, being the result of the united will, or affinity, of this

arrangement of matter, for such a class, or combination, of Word and Individuality. There is, then, even to the Spiritual perception of the spirit, without a desire on his part, a resemblance always evident between the part of the spirit-world representing his planet and it, and this affinity, too, affects his soul so that he feels it to be his home. The spirit comes to regard these spirit-world divisions as the planets themselves, and speaks of them as such. This has led clairvoyants sometimes into errors, when receiving from spirits relations of their knowledge or experience. There is, too, a further division, like that into different countries of the Earth, and the spirits of different races associate more with each other than with foreign races. This is owing, not so much to their ultimate adamic difference, which is very slight, but to their habits of thought and action, impressed so deeply upon them by the association of Body and Spirit-minds, while in, or upon their respective stages of action. Thus the inhabitants of France, particularly of its most refined portion, would have few associations of thought, or modes of action, with the Bushmen of Africa, or even wandering Arabians. Again, the cultivated minds, and the uneducated, or sensual, natures of the same nation, form other associations, and families form others; and even other groups are formed by the influence of previous associations. Others are separated, or joined, by the different times during which they existed in the body, even though they may exist now in the same circle of advancement. Yet, after all, though these distinctions exist, and are apparent to the minds of more advanced spirits, the spirits among whom they most exist, those of the Second and Third Spheres of advancement do not readily perceive how or why, it is so. Because, being governed so entirely by their own desires as to association, as well as in all other wants, or wishes, they overlook the effect of their gratifications. As they progress in advancement, they progress in knowledge; but so do the more savage or barbarous nations as they progress, till, when they reach the higher circles of the Fourth sphere of advancement, they are equal in knowledge, and have so far separated from the influence of the habits of earthly thought and action, as to be free from such narrow views of fraternity, and they associate in very large bodies, having common thoughts, common duties, common desires, and receiving knowledge and making progress simultaneously.

Thus they progress, enlarging the association, willingly entered into, cheerfully enlarged by the addition of all who desire to join the association, till it embraces, not merely those of different countries, but also those of different races, and even of different planets. For, in the higher sphere, there is not only no distinction as to what planet sustained the earthly body, but they are even brought together into one united association from every division, great and small, of the GREAT WHOLE ILLIMITABLE CREATION.

§ 58. The divisions of Paradise are differently arranged, inasmuch as the Souls were placed, in the beginning, in the spheres of Paradise-substance, attached to the respective central portions of Earth-matter they were assigned to inhabit. But the separation into classes for races, and different nations of the same race, are equally made before entrance into

Earth, as afterward. But the separation is then made by the inherent quality of mind, or disposition, of the soul, instead of by its habit of thought in the body. The first is a primary and persistent difference; hidden, indeed, by the earthly and spiritual bodies, in whole, or part, so long as they exist, but again apparent in the seventh circle of the seventh sphere, as well as partially so in lower circles, and even in lower spheres. The latter ceases as the former makes its re-appearance. This inherent quality of mind is not the same thing as the desire that is the predominating cause of the departure of the adams, or souls, from Paradise. It is character. It is not such a difference as makes them unequal in capacity for enjoyment, but it is such as makes them unlike, so that no two spirits, or souls, that were formed by the Word at the command of God, were ever precisely alike. God has endless resources of variety. His infinite conceptions of fitness, his fertility of production, and his infinite variety of manifesting his works and creations, furnish to that infinite (to all but Him) creation, or body, of procedures, a never-ending source of enjoyment, in viewing and reviewing the lives and past experience of spirits of all the different globes of matter in the Universal Whole of Creation; no two of which being the same in character, and no two having been surrounded and influenced by like circumstances, and no two of the planetary bodies in the whole Illimitable creation being alike in respect to materials, relations to other bodies, or physical, or spiritual, peculiarities, but every part and parcel, even every atom, being different from each and every other in some respect, there is, indeed, an eternity of enjoyment in the pursuit of knowledge and the investigation of God's past, present, and future action, as manifested in the procedures and creations of His will and power.

§ 59. Having now opened to you this fountain, from which eternal bliss is to flow, I have besides to say, that this is only *one* of the fountains, of which God is the feeder, as it were, which produces it and *innumerable* others, all equally endless in their capacity to confer happiness, all equally unfailing in their variety, all equally full of His glory, redolent of His praise, and abounding in His power and benevolence. But, as man on Earth can not understand this, which is so peculiarly fitted to his comprehension, I shall not undertake to refer more particularly to others at the present time, though allusion, embracing brief outlines of them, may be made to some few in the progress of my revealments. I have said that the knowledge possessed by spirits in the Fourth sphere, is to be revealed to mankind; but this must not be supposed to mean that *all* the knowledge which spirits of that sphere possess is to be revealed; for the Earth could not contain the books that would be required to hold it, much less could men now in the body write them, if all were mediums; and this is not a figure of hyperbole, but simple statement of relative magnitude, or capacity, or power in relation to time.

PART SECOND OF CHAPTER VI.

The Pursuit of Knowledge.

§ 60. There is in all men a desire for knowledge, but some desire it for one purpose, some for another. Some are said to desire it for its own sake, which, truly rendered, is, that they desire it for their own gratification rather than to benefit others. Knowledge, is the object for which you left Paradise, Knowledge of Good and Evil, Experience. So it is that this is the state of Experience, though it is also a state of probation, and a state in which more progress can be made in the same space of time, than in any one of the higher circles, or spheres. But there are varieties of Knowledge, and to say that a soul left Paradise from a desire for Knowledge is, in one sense, saying no more than that it left for Experience of Good and Evil. Knowledge of God, and knowledge of men, are two great divisions. Knowledge of God's works, and knowledge of His laws, are two other great divisions. But there is also another kind of division, that is, knowledge of that which will benefit our fellow-men, and that which looks only to our own gratification. The knowledge that is useful to men is to be desired, for it enlarges a man's mind to do good to others, it fits him for heavenly progress, it prepares him to receive from God an abundant reward, for his works do follow him, and declare whether they have been useful, or not.

§ 61. Knowledge of the Past is useful, when it teaches how to avoid the errors committed by the actors of former times. Knowledge of the Present is useful, when it enables us to sieze upon every thing discovered by any man, and make it useful to others. Knowledge of the Future is useful, when it leads us to prepare ourselves for it, as it may, by a desire on our part to serve God, so that He will be pleased with our works; so that He can bestow upon us His mercy, and save us from sin. He will not *pardon* our sins, in the strict sense of the word; but He will lead us away from their enjoyment and committal. He will enable us to enjoy peace by being saved *from* sin; not by saving us *in* sin, but by sustaining us in right courses, so that the sin may be, and shall be, avoided.

Such, then, O man! is the benevolence of God, that He will not merely save you, but He preserves you from evil. He not only pardons you in effect, but He restrains you in the future world from transgression. Here, He allows you to receive the wages of sin; there, He allows you not to suffer death again. If you obtain life, or salvation, there, you lose it no more. But this is not a license for you to disregard His admonitions here, or to revel and riot hereafter. It is the permission here to experience suffering and unhappiness if you will, and there to resist Him as long as you please. He is ever ready to save. His arm is never withdrawn when you seek His powerful aid, and the last resource of your own invention having been tried, and proved useless, as a means of happiness, a gracious God is still as willing to receive you as the first day you breathed in the body, or acted in the life to come. For in the life to come you will continue to act as you please, with the one restriction, that when your act is not one beneficial to others, it is an unreal one, and affects only yourself through your imagination. But when the

act is one useful to others, or agreeable to them, it becomes manifest to them, and more real in its character. And though millions of spirits should join in committing an act whose intention, or effect, should be injurious to one single other being, they could not make it affect that being in the slightest degree, though to each and every one of the million of actors it would be as real as any act ever can be, so far as their knowledge and perceptions could discover. They would suppose they had accomplished their design, and if they glorified their own power, and rejoiced over their success, they would injure no one but themselves; and they would not injure themselves, except that they would for so long be putting off the day of salvation. For this would not be an act increasing their sins, but manifesting their character and desires, and the truth is thus made evident to themselves, and to all, that the heart of man is desperately wicked, and there is no health or life in it, except through God's help ever offered to men and to spirits, by and through His Sons, the Christs of His Glory, the Sons of His Love, the Sent of His Mercy.

§ 62. This, Oh, Man! is my call to you now to repent and live. No longer to indulge your own will, but seek to know God and do His will. Seek, and ye shall find; Knock, and it shall be opened; Pray, and ye shall be answered; Ask, and ye shall receive. There is no doubt that these are true sayings, even with you, Oh, Reader! then why not act upon them? Will you say you do not know how? I have previously furnished you with forms of prayer. Do you say that God will not accept those words as yours? I answer, He will, if you make them yours by adopting them. Do you say, He will not have a man so unregenerate as you? I answer, that He is now acquainted with your every thought, every attempt to think. Do you suppose that mankind here and on other earths are so numerous that He can not attend to the actions of each? I reply, His attributes are all Infinite in quality and degree. He is everywhere, and knows all that every being does. He, without effort, accomplishes His Will, and it is His Will that all men should be saved whenever they desire to be saved; that they should be reconciled to Him whenever they are willing; and that they should be helped whenever they want help. Turn then to God; not to your minister, your church, your father, or your brother, or any man, but to God. If you fear His majesty, and reverence His greatness, too much to approach Him directly, I will be a mediator between Him and you. I will enter your heart as soon as you ask me to, and help you to purify it and reconcile it to God. I will help in His will, and aid you whether you pray to Him, or to me. I am Alpha and Omega, the First and Last; by which I mean that I am sufficient for all times, and for every occasion. I can serve you at the beginning and at the ending of your course to a Sonship: and when you reach to the perfection that I have arrived at, I can with joy share with you my inheritance of peace, joy, and usefulness. You can be One with God, even as I am One with Him; and be His Son and Sent to save sinners, as I am. *You, Oh, Reader! you are the man!* I am not speaking to others, but to *you*. I am not speaking generally and abstractly only, but specially, and with particular reference to your immediate action. Turn, then, to God, by asking His or my help. Ask, and ye shall receive; Call me, and I

will come. Behold, I stand at the door of your heart now, knocking, and you keep me out. Behold how you reject Christ, because he comes not in the way you expected; which way is, you would think, one approved of and accepted by the church of which you are a member, or by all churches that have professed to be led by his example, and guided by his precepts. But you can easily perceive, if you reflect, that Christ, when he comes, must be received individually, not collectively; and that no church organization can accept him for you. If you want to acknowledge him for your Savior, you must let him save you by a sacrifice of your own particular Free-Will; and no other man's Free-Will sacrificed can save you, or in any way help you on your way to salvation and glory, but as you avail yourself of it as an example, and go and do likewise.

Having now made this last appeal to you, let me ask you again to turn to the prayers written for you in my second Book published, and try to make them your own by repeating them with sincere desires for improvement, and for benefit from them, and for the power to enter into their spirit, and the ability to pray yourself exactly those words. When you have got so far, you can pray alone, and without a form of written words; but you can not then pray without help. But I will help you then; and, though you may not know it, I will aid your every good resolution, prompt you continually to good works, inspire you to produce good thoughts, kind acts, loving demonstrations to and for all your fellows, particularly your neighbors, that is, all with whom you have any intercourse or acquaintance, any relations of affection, business, or fellowship whatever, every one whom you know you can benefit, and all who ask of you assistance. Judge not the beggar, or the asker; judge only whether he wants what you can give, and whether the gratification of that want, or its relief, will be a benefit to him; and if you can thus do good, act so as to best secure this effect. Leave his reformation to God. He may be worse in God's view than you are, or he may be better. Remember that now you are restrained by public opinion more than by law; by law more than by fear of God. And remember that in the life to come, you will not be restrained by any thing but the Love of God; and, that if you do not adopt that as your motive of action here, you will enter into the Future Life subject to no restraint, and will act not only as you have acted here, but as you would act here, if you were left unrestrained by fear of detection, when you have opportunities of selfish gratification of any kind whatever. Be wise to-day; to-morrow may find you in another state of existence; and there you will have to atone by a long course of attempts at self-gratification, for your unreconciliation, for your departures here, in your heart, from the path of rectitude and love of God. Then, once more, I appeal to you to save *yourself*. For, though you can not save yourself, you can not be saved by another; and if you would save yourself, you only have to ask God to help you, and do all you can to deserve His help; and relying upon the Power, Love, Mercy and Perfect Wisdom of an All Wise, and Almighty Creator, Father, and Friend, throw yourself in submission at His feet, saying, Lord God Almighty, have mercy on me, a miserable sinner; I will be Thy servant if Thou wilt only let me be so, for I am not worthy to be called Thy son.

Then shall the redeemed of God sing a new song, because another soul has begun to be reconciled to God; because another sinner has begun to be saved;

Great and marvelous are thy works,
Lord God, Almighty!
Just and True are all Thy ways,
Thou King of Saints!

CHAPTER VII.

THE PAST PROGRESS, AND FUTURE APPEARANCE, OF JESUS CHRIST.

PART FIRST OF CHAPTER VII.

How Man is Called to Progress Here and Hereafter.

In this Chapter I shall endeavor to conclude the relations of man to the spirit-world, by showing how his soul is released at last from the spirit-body, and by what process he becomes so intimately placed with God, as to be worthy to be called His Son and His Heir.

§ 63. MAN progresses from the cradle to the grave. All see that, and men are, therefore, willing to believe that progress is a law of their being. The Paradisiacal state, though one of quiet happiness, of inaction, is one of progress, because the knowledge is there obtained that inaction and inactive bliss are not happiness, are not satisfying to the soul. Hereafter in the spirit-world he adds to even this kind of experience, if he is inclined to; for in the early time of his sojourn in that world, he can take whatever course of enjoyment he pleases, and have all and every thing he desires. Happy is he who desires to love God and to know God Loves him. Happy is he who thus seeks God, for he is advanced to higher and higher happiness rapidly. He progresses to all eternity, but reaches the position of Son of God at an earlier, incomparably to men earlier, time than the man whose life and energies are, or have been, devoted to self-gratification in any of its forms.

§ 64. Let us, then, be attentive to the unfoldings within us of progress toward reconciliation with God. Let us endeavor to be guided here by good motives, so that hereafter we shall act by good motives when we act without restraint by any thing but our own inclination. So shall we progress steadily here and hereafter. So shall we find peace here, and happiness speedily and forever, hereafter. Let us all seek God here, and we will seek God hereafter. Let us sacrifice our own Free-Will here, and we will continue to in the life to come. Let us do all in our power for others here, and we will continue to forever. Let u

seek for salvation as we ought here, and our seeking shall be rewarded by finding here an eternal salvation, in a house not made with hands, and eternal in the heavens. Reader, remember my appeal. Say not, in the Life to come, that you were not told how to prepare for it. That excuse will do for some, and will be valid; but you know, or may and should know. To you is given the five talents; to others three, or one. Of you, as of them, a strict account will be required, and your reward shall be according to your works; though your works can not save you, but only qualify you to receive God's mercy and loving-kindness. Be, then, ever watchful for opportunities to improve, ever laboring to promote some good object, ever seeking to know God's will, and ever practicing your knowledge of what He requires.

LET US PRAY.

§ 65. Oh, God, who dost from Thy throne behold all nations, and all men, and all the actions of men: Oh, Thou Eternal One! who art (as Thou hast ever been) kind and loving, look down with pity upon the miserable sinner now desiring Thy aid. Be Thou, Oh, God; my Savior, my Redeemer, my light and my life, my glory and my salvation. Oh, God! Thou knowest what I need, and what I would ask for at Thy hands. Thou, Oh, God! knowest my infirmities, and hast my affections in Thy Power; for I desire to place them upon Thee, as the only true source of happiness; and to elevate my desires to the measure of doing Thy Will. Help me, Oh, God! to surrender to Thee my Free-Will, as the sacrifice Thou requirest, and as the acceptable offering I can make, and as the offering I desire to make; and help me to be brought into perfect subjection to Thy Will, and lead me in such paths that I may be able to follow Thee to Thy High Courts, and to the gates of Thy Holy of Holies. Oh, God! let me not sink into despondency, or be the despairing outcast. Let me be raised to Thy Power, and placed on Thy Right-Hand, for Thine is the Kingdom, Power, Glory, and Honor, now and for ever and ever. Amen.

§ 66. Let all the people praise Thee,
Oh! Most High and Holy Lord!
Let all the nations bow before Thy Throne!
And let every ruler of nations seek to be thy Servant;
For all shall know Thee, Oh, Thou Most High King!
From the least to the greatest, and from high and to low.

Let all that is within me praise Thee;
Let all the world of Earth bow down,
Let us all submit to Thee, Oh, most high God;
And help us with Thy unfailing Help from Heaven,
And the Love and Mercy of Thy Son, our Lord,
And the great help of all Thy holy and high Sons.

Let us, Oh, God! know Thee to be our Father,
And look on Thee as our ever present Friend;
Let us never want Thy light in our Souls,
Or fear the surrender of our captive affections to Thee;
Oh! Thou kind and loving Friend, and affectionate Father!
Oh, Thou most high and holy Creator and Preserver of All!

Let us have, Oh, God! Almighty Father!
Let us have all the help of Thy Love,
And all the favor of Thy Mercy;
For we are weak and hardly able to seek Thy Love,
We are passive to Thy influence, Oh, God! but not active;
We are desirous to serve Thee, but know not how, oh, Lord, our Father.

Let us then, Oh, God! be helped,
And let us not be forgotten by Thee,
For we are the least of Thy people;
But we desire to know Thee, and love Thee better hereafter,
And to seek Thee, as we have not heretofore sought Thee,
Oh! most Holy and Kind, and Untiringly Merciful God!

Let us be found accepted;
Let us be found Thy servants;
Let us be raised to be Thy Sons;
Oh, God! most Loving, most Kind, most Holy, most Merciful!
Oh! Lord of Heaven and Earth! of Men and Angel-spirits!
Oh! Holy One of All Time! and Ruler of Eternity Unending.

§ 67. Let us be found able to make this prayer, the last as well as the first. The last I have had arranged in lines and verses, not because it is poetry, but because my medium desired it, in the expectation that it would be poetry. Finding it was not equal to his expectations, he was puzzled; but he sought only to do my will, and he was not confounded. So shall it ever be; the seekers to do God's or my will shall not be forsaken, though they err; but the seekers to know my words to torture them, shall be confounded by their significance, and shall not understand what they reject. Pray, then, that you may understand, for this is the day in which the wise shall understand, but the wicked shall do wickedly. This is the day in which the filthy shall be filthy still; and the dawn shall show what each man is, and will be. Be, then, seekers after knowledge of God, and be wise. Be at peace with all, and let no man take your crown. This I have explained; heed that explanation.

§ 68. Having now reached a place where we can pause, and review what has been unfolded, and having now arrived nearly at the end of this Grand Division of this Book, I will sum up the revelation of the past, the view of the present, and the expectation of the future.

Man is a being whose soul proceeded from God. His body was prepared for his soul by God, to be its temporary residence. This body is double, or composed of two separate substances; the one shorter lived than the other. It perishes as a body of an animal does, and returns to the dust or earth-matter from which it was formed. The other body lives beyond the grave. It exists through changes in its nature, which refine it and purify it, and at last dissipate it, almost insensibly, into space, from whence it returns, by the law of affinity, to the great reservoir of its material, from which it was originally drawn. The Soul is then free to assimilate with its other part, which was joined to it in Paradise. Together they form, then, one being, but with two Minds, or Individualities, or Souls. One Soul in its relations to others, one soul in its relations to God; but two souls in relation to itself. It is, indeed, the type

of the Married State of men in the body. By its purity it produces fruit of Good works, by its own action, provided it acts in God's will; and by its singleness it reaches to God. It is one with Him; and, as one, it is one with all other spirits, or Sons, or pairities, in its circle. It is two to itself, to men in the body, and to lower spirits.

§ 69. I am the Lord Jesus Christ; born as a man, of Mary—the lawful wife of Joseph, the son of Jacob, of Bethlehem but born in Nazareth. I am the soul that existed in that body on Earth. As a man I was desirous to serve God by persuading my fellow-men to serve God, to seek His Love, and be saved by His mercy, because of His Kindness and Love for all His children and procedures. Animated by this desire, God was pleased to help me do His Will, and gave me for this purpose the aid of a Son who had reached the circle I am now in. This Son was my Christ. He and I were *one*, because I desired to do God's will, and he desired to do God's will. I was, then, a Son of God by my union with a Son of God. I was also a Son of God by being born with pure desires for God's service. I was also a Son of God by being specially provided with a body in a miraculous manner, as I have before fully described. I was one with God because I was one with His Son who dwelt in me; and the works, or miracles, which I did, were not by my own power, or in my own will, but were performed through me, by God operating upon me, through the Christ in me. I was thus blessed with Divine Help, and fed with Divine Food. But my outward sustenance was also provided for me; *first*, by my own labor, and *second*, by the favor, or offerings, of others, after I commenced my ministry. My raiment was the gift of God, through pious men (or women). In all this I was consistent. I walked as God directed, I preached as He inspired, and I worked as He commanded. But He spoke not to me directly, but by His Christ. Having, then, led the life He required, and been accepted as a faithful servant, I desired to be released without the agony of death on the cross, which I knew impended. I prayed earnestly again and again, but God was inexorable, because it was His Will; I submitted, and was led as a Lamb to the slaughter. My sufferings were not great, because I was sustained by God's Power and Mercy. The flesh was rendered insensible by the influence of His Spirit, or Christ, in me; and, having at last left the body hanging on the cross, I descended into the place of departed spirits, or ascended to the Spirit-world, but descended to its lowest state, the second Sphere, the First circle, and passing from that immediately to the next (because I had there no atonement to make, having no sins in my nature, or experience, of its class), I thus went on rapidly to the Sixth circle, where I paused to make atonement for having desired so strongly to avoid my fate. This atoned for, by Good works performed to spirits there, and men in the body, I again progressed to higher and higher circles, till I reached the Fourth Sphere, First circle; when, being sufficiently purified and elevated in my spiritual body and mind, I re-entered the yet warm body, as it lay in the tomb of Joseph of Arimathea, about six o'clock in the morning of the First day of the week. That body, reinvigorated by its soul and spiritual body and mind, was again filled with life; which had left it not as a consequence of wounds, or suffering,

but as released by God, acting through His Christ, as I have said He always does act by some agent well fitted for His purpose. I then appeared to my disciples and others, walking about in the body I had formerly used; which body was purified and renovated by my purified and renovated Spirit-body, and raised Soul, so as to be of more refined Earthy-matter, and more perfectly controllable by my will. It was thus capable of being changed at once to invisibility, and of passing through solid substances as easily as Magnetism, Electricity, and Caloric can do: and it was thus that I appeared, and disappeared, to or from my followers. It was by this command over the earthy materials of that body, that the unbelieving Thomas was convinced, that the disciples saw me submit to the test of eating fish with them. Yet food was no longer a necessity for that body. It was maintained, and retained, by the power and will of my raised spiritual-intelligence and soul. When the proper time came, I caused the Earthy body to disappear, as a cloud before the visions and outward senses of my chosen followers, and ascended slowly, with my spiritual body and celestial countenance, from their enraptured gaze, from the clouds that the earthy-body became at its dissolution, to the clouds of spiritual glory, or celestial spirits that thronged about me, as I arose from earth and again commenced my progress in the spirit-world.

I again appeared to Paul when I was in the Third circle of the Fourth sphere, and my spiritual body by its brightness blinded him; and all his company saw the light and heard my voice, but their outward eyes were closed to the light which did not blind them, and they received not into their hearts that belief which Paul did. Again and again have I manifested myself in various ways since to my followers and sincere worshipers, and as a miraculous sign; as the martyr Stephen saw me when about to be stoned, and by my power fell asleep without pain; as Constantine saw my manifestations when he was undecided whether to court or persecute the Christians. Still more often have I spoken in the hearts of the people of God; and now, having very lately arrived at the Seventh circle of the Seventh sphere, I am directing this procedure, from my pairital power, in God's will, and with the concurrence and aid of all the spirits with whom I am in unity, in number so great as I have described in my Second Book, including, of course, the same Perfect Son of God that was with me as my Christ when I was in the body, and who is now joined to me in perfect unity as equal and joint-heir to God, equal in Power, Love, and Mercy, to God, because we only act in His Will, and therefore have His Power, Love, and Mercy, to use and dispense.

§ 70. Being, then, here united to God, and so perfectly *one* with Him, as to have no other separation than that of possessing a certain portion of the substance called by me heretofore Individuality, combined with a portion of God's substance, which is called Aura, or Word, which combination possesses a memory of its own, I am truly worthy to be praised as God's Son, and as the Savior of the world of Mankind that are willing to be saved. But I am not desirous to have you attend to me, rather than God. God is above me, as I am above you; and though I am immeasurably above you, God is immeasurably above me. Let no

man, then, worship me instead of the Father, or as Almighty God; but he may worship me as a part of God, doing God's will, and partaker of His Nature, Power, Mercy, and Love, and as united with God in such a manner that all the praise, honor, glory, and worship, which is addressed to me, ascends to the Father. I am nothing, although I am so much, but a high servant of God; desiring only to be His servant, and benefit mankind and spirits, and please Him thereby, because that is the way He delights to be served. I am in this work united to my proper pairital part, that was with me in Paradise, and there was my Eve. That pairital part preceded me to the bodily life, and was the spirit of Mary my mother. She, too, left Paradise with a desire to be serviceable to God; but not from gratitude, but from affection. God, or the Word, by whom he acts in Paradise, selected her spirit for its special body, which was favorably placed, or circumstanced, in education and training, so that she was inclined to be the handmaiden of the Lord God, and to submit to His will as It should be and was made known to her. Such is my History, more fully written than before; and such is my present state, and such are my present objects and acts. Now, reader, what do you say? will you help, or hold back? will you retard, or advance, my future appearance in clouds of glory? by which I shall again outwardly manifest myself to the inhabitants of Earth, and rule my people with justice and glory, and render to God every soul that obeys my call. If you are not for me, you are against me. Be wise and understand, for the time is at hand.

LET US PRAY.

§ 71. Oh, Almighty, Incomprehensible Father! Oh, Loving and Everlasting God! be pleased to help the Reader of this Book to understand and believe; to come to a knowledge of Thee, and of Me, and to be brought to a willingness and desire to be Thy servant. Oh, God! Heavenly Father! let not his fears of men, or his fears of delusion, or his fears of any earthly power or influence whatever, keep him from surrendering his Free-Will to me, in order that I may replace it by Thy will. Oh, God! pardon his inattention at this and other times, and make him willing and desirous to read again and again, till he shall be wise and understand; and to Thee, Oh, Father! shall be praise, honor, glory, and worship, and dominion, both here and hereafter, both now and in the world to come. Amen.

ANOTHER PRAYER; LET US PRAY.

§ 72. Oh, God! Thou hast heard my prayer,
And hast been pleased to grant my petition;
Most heartily I beseech Thee to pardon my medium's shortcomings,
And let not his faithlessness be laid up against him.

Oh, God! be very merciful,
For he is very far from Thee;
Oh! help him to be passive to my will in other matters,
As he is obedient and passive in this particular one.

Oh, Lord! I am willing to help him,
If Thou wilt let him be powerfully helped,
Oh, Lord! I will help him powerfully, if thou wilt be pleased to have it so,
And lead him to Thy feet changed and redeemed.

Oh, Father! help me to save him
And let Thy Mercy be very abundant upon him;
For he improves not as I would have him in this life,
And prepares not as I would have him for the life to come.

Oh, Father! look with pity and compassion,
Look with Holy Loving-Kindness upon him;
So that he may become fully Thy servant, besides being my medium;
So that he may become Thy son, even as I am Thy Son. Amen.

§ 73. Let us all endeavor to profit by the prayer I have made for my medium; for he is not the only medium who needs, neither are mediums the only ones who require, such prayers. Therefore, Oh, Reader! do you, too, try to join me in making it for yourself; and be not inattentive to its requirements, its admonitions, or its solicitations. Desire to make it fully your own, together with the one that precedes it, and which was made especially for you. Let all profit by all that is thus given, and all will thus be advanced toward their final state, and all will help in that way to prepare the way for the reign on earth of my spirit in the hearts of men, and of my outward appearance to the bodily senses of mankind.

PART SECOND OF CHAPTER VII.

What shall be.

§ 74. In the future I shall appear upon the Earth, to the outward, the bodily, senses or perceptions of mankind, with a prepared body. I shall appear as a man, glorious in form, and majestic in manner; as a Son of God, endowed with power from Heaven; as a Son of Man, having an Earthy-body; as a Christ, preaching Glad Tidings of Great Joy; as a Messiah, to save the people of God from the fate their enemies would impose upon them. But how shall we know you? for when you appeared before as Jesus of Nazareth, you were not known by those who were looking for you! and we may be equally blind, for you then had all these attributes and distinguishing marks that you have now described!

§ 75. You will know me by my declarations, for I will declare myself to be what I have said. You will know me by the declarations of this medium, who will bear testimony that I am he who has promised, and been promised, to appear a second time to live and reign on Earth. You will know me by the testimony of all other mediums of spiritual manifestations, who will either be silent, or announce me as he that should come, and bear witness that you should not look for another. You will know me by the crowds that will follow me and be fed; by the lame, the halt, the blind, the dumb, the insane, the wicked, and the despised, who will all declare my glory, honor, praise, and high renown,

and that I work as no man works, and teach as no man taught. Will you, then, O Reader, believe? will you be a follower, a disciple? Oh, Reader, you may think you will be, but I tell you now, you are and will be incredulous; or, you are and will be believing. If you can not believe this book, thus published to the world, and presented as a free gift of the labor of my medium, you will be unwilling to believe me when I personally declare the same truths, and preach the same doctrines, and have the same testimony as borne to the authenticity of this book. Strive, then, to believe; you have Moses and the prophets, you have Paul and John. You have the witnesses near you and throughout the land; if you will not believe them, you will not believe because one you have never seen should rise from the dead. It is, then, *now* that you should investigate, *now* that you should strive to believe, *now* that you should resolve to believe, *now* that you should seek by prayer to God to have an internal assurance that all these testimonies are true; for the spirit is a faithful witness, and does bear witness that I am the first and the last, the beginning and the end, the A and the Z, the one that was, and is, and will be evermore, and he that should come as a Savior, a Redeemer, a Mediator, and a God. Be ye faithful unto death, for such shall not be subject to the second death. Be ye ever willing to die, and you shall be saved; be ye ever found faithful, and you shall not be tried severely, for I will have mercy and compassion on mine own, and from him that followeth after me I will not flee away.

§ 76. Let all, then, seek to be glorified, purified, and established on the Rock of Faith. For on this Rock will I build my church, and the gates of the world of departed spirits, nor the wiles of the Free-Will of Man, shall not prevail against it, nor shall any man make afraid the multitude who shall gather themselves together in that holy mountain, and there be delivered from all the combined powers and forces of the kings of the Earth, or the indulgences and temptations of earthly nature, that shall be collected from the whole face of the Earth, and from the waters, or atmosphere, that surrounds it. This is my hope and my expectation, that you will be found on my side, within the gates of that Eternal City not made with hands, which cometh down from Heaven arrayed as a bride for the arms of her husband. Her gates shall be praise, her streets good works, her temples the heart within you, her light the light of God's presence, and her glory from everlasting to everlasting. It shall be perfect in form, rich in material, glorious in appearance, incomparable in nature. It shall have the fountains of life, and all manner of fruits of righteousness within, and the Saints of the Most High God shall dwell in it forever and forever, and forever. Ten thousand times ten thousand, ten thousand times ten thousand; ten thousand times ten thousand thousands of times multiplied, and repeatedly multiplied by each other, will not include all the number of the Saints who shall sing to the praise of the Glorious King of Glory, and His Redeeming Love.

Great and marvelous are thy works,
Lord God, Almighty!
Just and true are all thy ways,
Thou King of Saints!

SECOND GRAND DIVISION.

CHAPTER VIII.

THE UNENDING CONSTANCY OF PROGRESS.

PART FIRST OF CHAPTER VIII.

The Infinite Nature of Spiritual Progress.

HYMN OF PRAISE.

§ 77. Let all the people praise the Lord
Yea, let all the people praise Him!
For His great mercies and for His Loving-Kindnesses,
And for His everlasting Mercy, which endureth forever and ever.

Yea, let all the people praise the Lord!
Yea, let all that is within each man praise Him!
For His Mercy, and His Truth, and Loving-Kindness;
And because His Mercy is Everlasting, and endureth forever and ever.

Yea, let all that is within us give thanks!
For He hath raised me to Power,
And placed me on His Right Hand,
And sent me to proclaim His Mercy, which endureth forever and forever.

Let all the people praise the Lord!
For He alone is worthy to be praised!
For from Him is all strength, and every good work;
And His everlasting Love, and His untiring Mercy, endureth forever. Amen.

§ 78. Where shall the wicked man find a refuge from the Mercy of an ever-present God? Where shall the Ungodly hide who are ashamed to be seen, or known, by Him? Alas! alas! if they ascend into Heaven, He is there! if they go down into the grave, and thence to the place of departed spirits, He is there! if they flee to the uttermost parts of the creation, to the farthest portion of Earthy matter in the Illimitable universe, He is there! and every where when they meet God, will He require of them the fulfillment of this command, *My Son, give Me thy heart.* Sacrifice to Me. oh, man! that Free-will which I surrendered to you for free exercise, and unlimited use and control, and that you might see that all is vanity of vanity; all is vanity. Sacrifice to Me your heart, that is your

Free-Will, and you shall live with Me in everlasting progress, in useful occupation, in ever new delights, live with Me as my Son, as my Son's companion and equal, and as the heir and co-heir of My Love, Mercy, and Power, as the executor of My will, and the administrator of my attributes! Be, then, faithful seekers, untiring servants, happy Sons, eternal Companions. Be, then, as the first step, a believer in my declarations, and seeker for more light. Be faithful, vigilant, unfearing; be bold in proclaiming, earnest in extending your conviction of my truth; and tell every man you meet with, and have a suitable opportunity to inform, where the pearl of great price is to be found. Be prepared to render to every inquirer a reason for your faith, but do not wrangle, or contend. Declare your own confidence; express a hope that others may attain the same. Let God work and give the increase; do you be patient. All will be well. My kingdom shall be established; all men will be saved. Blessed are they who believe now, and wait not for more evidence. Blessed, too, are they who shall believe because of that evidence to be given; but more blessed shall they be, who, believing, shall do the work I call them to, and become my servants. Remember it is not he that heareth and assents, but he that doeth the will of his father, that is the dutiful and acceptable son. Remember that all the sons of men who ever have, or ever will live, can not save you, but that only God can save you; and remember that He makes one indispensable condition of salvation, the same to you and to all men, the sacrifice of your own will, your earthly desires, your ties to the world, your outward hopes, your affections; your every thing, in fact, that you can call your own, you are required to place on the altar of God, and fire from heaven shall descend, and all that is not found pure metal, pure as it came from God who gave it, shall be consumed, or melted, and all that is not thus destroyed by the fire shall remain upon the altar ever ready for God's acceptance or use, and you shall have, instead of your own, a new heart, new affections, new hopes, new desires, the gifts of God and the sources of your happiness. You shall not perish by the sacrifice, but find salvation, everlasting life.

Let no man, then, take your crown. Go not to man to tell him what you want, or what you have received, and to ask him what you should do next. Join no body of men to establish your faith, or to help you to maintain it. God is a better helper, a surer friend, than all men together; and when the blind lead the blind, they will surely meet with misfortune and be cast away. Be, then, no more seeking after the inventions of men to raise themselves to Heaven, or their contrivances to enter by some other way. I am the Way, the Truth, and the Life; in Me is Life, and he who entereth in Me, or I in him, entereth into, or has, everlasting Life. Where, then, shall I find you, oh, Reader! when I appear in my glorified form upon the Earth? On God's side, or on the side of the world? On my side, or on your own? How much of this happiness I have described you shall enjoy for a very long period, may depend upon your answer. Millions of years may be required to do the work you can now accomplish in one, and your eternal happiness, though certain to arrive, may commence that much sooner, and continue in

undiminished, undiminishable fullness, till the end of that which is unending, till eternity unites all time into one present, and knows no past, anticipates no future.

This is, not a time of oblivion but a fruition of full happiness, when all shall be Sons of God equally perfect; when all shall be the perfect Sons of God, united each to his pairital part. Then, the Love of God, having pervaded every soul and being reciprocated in each, will be the long and the ever-existing blessed dwelling-place of the Sons of God. They will exist in that as a substance like unto Aura, or atmosphere. Where will they be then, inasmuch as Creation is filled with Aura and the matter created by the Word? They will be with God, and God is everywhere. They will dwell in His Love, and His Love will be where He is; and He is, and will be, everywhere. Then God's love, being a part of Himself, now pervades all of creation, and is ever in us and all men! Yes, and it becomes manifest whenever we allow it to, by subjecting our own wills to God's will, and giving His nature that ascendancy in us to which He is entitled by His Excellency and Holiness.

§ 79. The future, then, must ever exist, and the future will, like the past, be a progressive state; because God is the Parent of variety, and is inexhaustible in His resources for the gratification, employment, and benevolent acts of his subordinate beings. Then fear not that you will suffer, in the far distant vista of eternal happiness, from want of novelty,or occupation. Believe that God is never at a loss for resources, that He is never at a loss for occupation, for grand thoughts, for holy laws, for unending improvement, or change of pre-existent states and conditions. He will never be at a loss to give to His Sons perfect bliss and unchanging happiness, though eternal novelty is required, and He is only removed from them by the barrier of Infinity. It is Infinity which possesses all these resources; and the procedures from God, by whatever name they may be called, by whatever powers or combinations distinguished, however long they may progress in constant approaches toward God's own perfection, they must ever remain finite, and, though ever so long one with Him, always inferior to Him by this difference. This difference is, indeed, an insurmountable one, and a long course of instruction will be necessary to enable you to understand its degree. Indeed, the understanding of God's procedures, the Word excepted, is insufficient to comprehend Infinity, though God's Perfect Sons have some conceptions of the principles upon which it depends, and enjoy deep researches into its nature, as man enjoys the pursuit of a science which at last he does not fully understand or master. This is one of the occupations of which Sons can never tire, and which will afford constant variety, constant progress, and eternal happiness. Let us, then, all endeavor to establish my kingdom upon the Earth, so that here may be a faint outline of the eternal Kingdom of God in the Heavens. For my Kingdom will exist in my will, and in God's will; and will be a copy of His Kingdom, and governed by His laws. Herein is wisdom. Let him that readeth understand, for the number of the names which John saw in the Holy City was a hundred and forty and four thousand, and these names were divided into twelve divisions, and the number of the names in each division was twelve thousand

Herein is wisdom. Seek the name of which this is the number; seek the name that contains the first number and all the numbers. Such a name can be found in the Greek language, in which the prophecy was delivered.

LET US PRAY.

§ 80. Oh, God! Thou knowest all things; grant unto us, Thy servants, such knowledge of the future as may be useful to us, and such knowledge of Thy revelation as it pleases Thee to give to us. Oh, God! let us not desire to know more than this, lest we obtain it to our harm, and have to rely on Thy help for relief. Amen.

Be Thou, Oh, God! ever with us, inspiring us with Thy counsel. Be Thou, Oh, Father! ever with us, helping us by Thy Power, and be Thou, Oh, God! the sure and steadfast maintainer of our progress and of our salvation, for by Thee we live, and in Thee have our existence, our hope, and our love and desire to live. Oh, Lord, God Almighty! be very gracious to us Thy servants, who humbly desire to do Thy will, and walk in Thy ways, and receive from Thee such pay as Thou art pleased to give; having, oh, God! confidence, not merely in Thy justice, but in Thy generosity. Oh! Thou abundant Giver! give unto us abundantly, and let us always look to Thee as the Source of our sustenance, and the Partitioner of our bounty. Oh, God! be merciful to us, sinners yet, though also trying to be Thy servants; and suffer us not to be led into temptation, and save us from tempting Thee by expecting miracles for our use and support. Oh, Lord! be merciful, as Thou art alone capable of being; and forgive us, who act as enemies to Thee, and seek also to be called Thy servants. Oh, Lord of Heaven and Earth! be merciful, for we are unworthy to be called Thy Sons, but are only worthy to be called Thy hired servants for thus asking Thy rewards and blessings here in this present world, when the same wages laid up in Heaven would be so much more blissful and lasting. Oh, Lord, God Almighty! be now kind to us, and give us what it pleases Thee to confer upon us, and give it to us at such time as may, in Thy wisdom, be found to be the best time.

PART SECOND OF CHAPTER VIII.

Outward Manifestations of Spirit-Life.

§ 81. The time when the Fifth Monarchy shall be established as a really outward manifestation of an earthly kingdom is near at hand. It will be preceded by troubled and disastrous events, in which my servants will have to bear a share of the misfortunes of their countrymen. But the true life and enjoyment of man is inward and from within, and dependent wholly upon inward manifestations. A generation shall not pass away between the peace of the present and the joy of the future. Within the life of many now in the body shall be outwardly experienced the coming of Jesus of Nazareth, the Author of this Book, to assume the Power and Rule, in his outward form, of the people of America, and to establish the Fifth Monarchy; of which there shall be no end under the

present form of the Earth as a planet. But, as I said in the Second Book, a change of the Earth is impending, and will soon, in a few thousand years, take place; and as a consequence of that change men will assume a different kind of bodies, more refined and purer-minded; and they will then be left again, as they were under Noah and his sons, to replenish the Earth, and to establish their own forms of government under the counsel and inspiration of God and His Holy Spirits. By that time there will be many more of Earth-born spirits arrived at the Seventh circle of the Seventh Sphere. By that time my pre-eminence among the spirits from the Earth, or of adamic nature, will be shared with many who are now in lower circles and lower spheres. They will, as I have stated, be my equals in power and unity with God. But some will say, Did not your miraculous birth indicate that you were to be ever distinguished among the Sons of men? Were you not thus marked out as the Son of God in an especial manner, and designed forever to be more distinguished by God's Love than other beings who have lived on Earth? Not at all. God designed to have a special work performed, and I, in my adamic form in Paradise, offered myself for His service, instead of desiring to receive merely an experience of change and variety. My pairital part had preceded me, and, having been thus actuated also, was placed where a work was to be performed. Her work was a great one, and her trial a severe one. She passed through it nobly.

§ 82. How many pure-minded young women, of the present or any other time, could be found, possessed of unblemished reputation, betrothed to an affectionate kind-hearted man, soon to be received into his house, possessed of good name, warm friends, and the respect of all her acquaintance, who could bear with submission, with unrepining words, with perfect assent and resignation, the announcement that she had conceived by the power of God without the knowledge of man, and that she should thus bear a son who would be known as other than her affianced husband's? Is there one, pure in heart, in word, in deed? Is there one who could receive this announcement with a foresight of the consequences which might reasonably be expected to arise from the incredulity of mankind, such as the displeasure and sacrifice of her intended husband, the averted and pitying regard of her friends, the disgraceful dishonor of her acquaintances, the contempt of the villagers among whom she resided; indeed, in her case also the apprehended punishment, provided by the laws of Moses there established and enforced; is there, I say, one such virgin to be found now? No one will presume to declare that, wife or mother, sister or daughter of theirs, that they themselves, could bear such an ordeal of their faith. Read, my friend! O Reader, read the account of this extraordinary occurrence as it is simply and unostentatiously related in Luke, and see how much more wonderful it appears to you than it ever did before.

§ 83. Luke's Gospel, or Narrative, of the Glad Tidings preached by me was written, as he describes, after many others had undertaken to set forth the same events in a particular manner; but he, perceiving in all a want of particularity in this respect, was careful to give the account

more fully than any who had written. There is another account of this event contained in a work called apocryphal, and which, indeed, is greatly corrupted in its text, where Joseph's and Mary's previous history is, in the main, correctly given; and many details respecting their flight to Egypt, to which no allusion is found in the present Bible. As I have said, there were other scriptures of gospel truth, which the council of Nice rejected, and which religious partisans perseveringly destroyed, which contained better and fuller histories of my life and death, and purer accounts of my sayings and doings, than much that was retained. Not that John was not as able to give a correct and full account as any, but that he wrote with the knowledge of what had been written, and principally to supply omissions, or correct misapprehensions or incorrect reports or opinions based on wrong inferences from already written accounts. It was particularly against the perversions of a Cerinthus that he wrote when he composed his gospel. Mark, too, wrote for a particular purpose, which was, in part, to display the character and office of Peter, and in part to correct misapprehensions of Peter's office, already beginning to elevate him to a pre-eminence he neither claimed nor was entitled to. Matthew wrote earlier than either of the others, and was a Hebrew, and wrote in Hebrew; but with a design to show to the Jews that I was the Messiah; and to the christianized or believing Jews that I was a man and a brother, but a prophet and a seer, a Messiah and a Prince; and that I had fulfilled the laws of Moses and his ritual not as an example to others which all should follow, but as a completion of its work, as a reproach to the rulers who caused the crucifixion.

§ 84. The part of Mary, then, was well performed. She submitted cheerfully and gracefully and thankfully to the will of God, as announced by His power to her. She was not deceived by trusting to Him, nor was she destroyed or brought to shame. So it will ever be with God's servants. Her work was then in great part done, the common feelings of maternity would do the rest. Her life was a peaceful one, except as she sometimes suffered from the consequences of my persecution, after I had begun my ministry. She was left in the care of my beloved apostle John, who took the bereaved widow to his house, and soon after laid her in a quiet grave, where her remains returned to their original proper combinations. Her other sons and daughters were yet residing in Nazareth, and struggling to maintain themselves by honest labor. They afterward received the belief that I was a miraculous son of their mother, and that I had been the Sent of God; but, as I have before stated, they never fully comprehended my mission, and their doctrines, combined with their natural relationship, caused many to hold back from that state of progress and liberty which I designed to impress upon my followers.

§ 85. And I, having also fulfilled my mission, received my reward. Though differently generated, I was an ordinary man as to body. Though differently actuated, I was an adam in being. My spiritual body was, like that of another, consequent upon my entrance into my earthy one. I was blessed with God's help, as all men may be. I had advantages in my earthly purity which others do not have, but which some will have hereafter. These advantages, though, are not such as

affect God's favor. He helps according to need, and the sacrifice of the heart is all that is required of any man. God will do the rest, whether the man's nature is such that the rest must be much, or little. The one is as easy as the other for God to accomplish. In the Spirit-world I advanced rapidly, because I had done much on the Earth. So it will be with all. They who do the work here, may do in a few years what then will require millions of years to accomplish. And, yet, you are informed that I required many hundreds to reach the highest circle of the Seventh sphere! A hundred years ago I was not in it. But, though I have so lately arrived, I am a Full, a Perfect Son. I am equal to all others who are with me, and none below the Word is superior to me. The High and Perfect Sons of God are all equal, and all will be equal to them who become one with them in their circle. One with them in will, they may be now, by submitting to God's Will; because the will of these Sons is God's Will, and whatever He Wills, they will. So when man in the body sacrifices his Free-Will, he has the Will of God in him; and his will is God's Will, and God's Will is his. It is to this state I desire you to approach as nearly as you can. Then shall the Will of God be done in you, as in me; on Earth, as in Heaven. Progress, then; progress to perfection. Be ye perfect, even as I am perfect, even as your Father in Heaven is Perfect. So shall you live, and love God, and advance to unending happiness. But if we are perfect, even as you and as God, shall we not be already in perfect happiness? No man is perfect thus; but if any man should be perfect thus, he would be already qualified for Perfect Happiness, and would be in the Fourth sphere when he had reached the Spirit-world. The perfection to which you are called is perfect resignation; perfect knowledge you can not have without its reception, which is received, and can only be received, by passing through the spheres and circles assigned for that purpose. The next state is the only one in which you can receive such knowledge, and therefore you can never enter those circles while in the body. Had I continued on the Earth in the spiritualized earthly body I wore after my resurrection, I could have been no higher than the First circle of the Fourth Sphere. High as this is, it does not give power to act with such knowledge as can benefit mankind in a high degree. The acts performed by such spirits in their own knowledge, must be little more elevated, or perfect in wisdom, than if they were in the body, except as their knowledge of men's thoughts and actions, derived from reading their memories, can aid them much in inferences as to what they will do.

§ 86. Here, then, we pause again and reflect, that Jesus of Nazareth possessed the power to read the thoughts and memories of men, when he had ascended to heaven, only by having passed through the appropriate circles for that knowledge; but, that he could not on Earth so qualify himself to pass thus rapidly through the higher circles above the Third Sphere, for there his rapid, or momentary as it were, progress through circles ceased, and no longer continuance on Earth, no more services rendered or honors given or mercies received, could have qualified me to be so instantly, as it were, passed through circles I did not then pass through. So I had done my work on Earth. I had done all that could

benefit mankind; I had done all that could benefit myself; there was no more work for me to do, that I could not better do in the Spirit-world than in the Earthy form. Here is another reason why God should not have saved my life from those who desired to take it; and here is an answer to all such as said, "If thou be the Son of God, come down from the Cross, and we will follow Thee!" They lied when they said so, for they would only have returned to the old charge, "He casts out devils by the prince of devils." They would have been animated by new fury, and railed against me as only disappointed revenge knows how to rail, as only envious detractors know how to scold and storm.

§ 87. Here is another instance of the inutility of outward manifestations as such, for, when I was arisen from the consequences of death on the cross, my body being missed from the tomb in which it had been laid, notwithstanding its being closely watched, the very persons who had procured my crucifixion as an unauthorized assumer of Divine Authority instead of being led to believe they had made a mistake and thereby rejected the very Messiah and Prince they hoped for, and I claimed to be, were filled with rage and torn with spite. They bribed the soldiers, who had faithfully watched, to say that they slept, in order that it might be said and believed that my disciples had stolen away the body. And what inducement could my disciples have had to steal it away, if I could not reanimate it? My disciples were either deceivers or deceived. If the former, would they not rather have claimed one of themselves to have inherited my power, authority, and mission? if the latter, would they have desired to support their delusion by deceiving others? No, my disciples had no object to serve, in procuring my body, that Joseph of Arimathea had not already secured by begging the body of Pilate, who had given him full control of it. They sought not its concealment, or they would not have placed it where it could be publicly guarded. They only sought to know whether it were to follow that I would raise the body, as I had promised them that I would, in order that they might have at last an excuse to themselves, if I did not, to return to their homes, saddened, indeed, at my fate, but rejoicing that they had escaped from it themselves; for, up to this time, none but John had displayed any courage or steadfastness of faith in me, and even he was greatly discouraged by my at last expiring on the cross, from which he fully believed I should at last, and before death, have been rescued by a miracle. John, too, desponded, and feared he had been deluded by his friendship and his hope and his senses; for he could not doubt he had witnessed miracles, but this one was yet wanting. So it ever is; the age of miracles is never passed but when God withholds them. Man will not cease to call for them. But all that they can do is to refer you to that inward light, that Divine soul, that Christ in you; and to the revelation which has taught and does teach it, and to the present revelation now making, which shall indeed surpass what has been before, by being fuller and more perfect in its aim and arrangement and details; but it is from no higher source, only men are prepared for higher truths, and a medium passive enough to promulgate them has been found.

§ 88. My medium has witnessed outward sounds as I described previ

ously. He has again, since writing the preceding paragraph, witnessed them. But with no increase of faith, with no desire to have them, without wishing to communicate by, or through, them. The medium for the outward sounds was a good one, but neither he, nor the spirits, were aware that I communicated more to my medium in one minute than they delivered, or received, in the whole evening. The table was moved, but however interesting and solemnizing such an exhibition of spiritual bodily strength, or control of matter, should be, it was marred by the doubts and tests entered into by some who were present. The sounds of raps were distinctly given, but some wanted them louder; and for what? Because whatever may be done outwardly, must be unsatisfying to the want of the soul. Reason may be satisfied; the soul continues to crave. If the table is moved, reason is satisfied that the intelligence and power that moved it is spiritual. Instead of asking that the table should be raised, as this craving does, reason ought to say, What shall I do to be saved? This is the question all important to the witness. This is the question these manifestations are intended to answer. But they will not answer till they are asked. Ask, and ye shall receive an answer. But will that answer be always truthful, or even consistent? As being the answer of a spirit unregenerated, it can not be relied on. The spirit will not say it has received salvation, and it does not fully understand what it has not experienced. The spirit will say it is happy. So is man now in the body, even the most unreconciled to God; at least so far happy, that he does not desire to die in order to be happier. So the spirits who communicate outwardly are happy; but they are not so reconciled to God as to be happier. They are making atonement for the sins they committed when in the body, which sins left their prints on the spirit and the soul, and these must be purified and washed to pure white in the Blood of the Lamb, slain from the foundation of the world, before they can enter the arena of True and Perfect bliss. And what was, or is, *the Lamb slain from the foundation of the world?* It is *the Power to serve God*, which exists in man, which is slain by man, and whose Blood cries aloud to Heaven. This Lamb is slain by man, and its Blood washes out the sin of its murder, of its slaying, by means of repentance. Repent, and be baptized in it. That is, receive again the Power to serve God, by being again endued with Power from on High to serve God; which Power is the Power of Salvation given by God's Grace to man. Man generally crucifies this Sent of God again; and again destroys the Lamb of God. This Lamb of God is passive, unresistant, to the will of man. When man slays It, there is no resistance; when he desires It to be renewed, It appears. But where is the Blood? and how are we washed in the Blood of the Lamb because the Lamb is restored to life by our desire, or sacrifice of will? The Blood is on the will of the man that slew the Lamb. The desire that caused the will to act is the true murderer. The desire must be punished by atonement, which is required. The very realization of the desire is, in general, its punishment. If not, the desire continues and exerts itself, till, either in this life, or that to come, it does experience the disappointment and loss of happiness that its realization does give. Then the desire begins to

make atonement, which must be fully made. The will is bathed, or washed, in the blood of the sacrificed Power of God. The sacrificed Power, or Lamb, of God, again returns to life when the man, having made atonement for his desire's act, becomes the true seeker for God's direction. The act of seeking for God's direction is the sure regenerator of the heart of man. The Blood of the previous sacrifice of the Lamb is washed away, and the sinner's heart or will becomes pure, white as wool. The Lamb of God takes away the sin, because It is always ready to be offered up: and the man avails himself of the sacrifice made by the Lamb, when he profits by It; and he profits by It, or is washed white by It, when he becomes reconciled to God, and found worthy to be a servant, or Son of God, and receives the Lamb of God into his heart; which Lamb, being the Power of God to do God's Will, the garment of praise is put on by the man who is born again into a new probation.

§ 89. The Blood of the Lamb cries aloud from the earth, How long, oh, Lord, God Almighty! wilt Thou not revenge us? This is not the language of martyred men, as some have supposed; for such men would scarcely be supposed to have died for me, for the sake of the precepts and doctrines taught by me, if they paid no regard to the injunction, Love your enemies, and do good to those who despitefully use and persecute you. It is the Blood of the Lamb, one Power, but existing in many manifestations, that has been so slain, and is so crying for relief, so desirous that God should make an end of man's resistance by renewing the lives of the Lamb.

There is in every man a desire to be saved with an eternal salvation, and this desire overcomes all others at last. The desire to retain his Free-will prevents the realization of the desire to do God's will; which is, in reality, being saved. When man makes the sacrifice, God is pleased; the Lamb of God is no longer slain; for when one sacrifice is made, the other is not required. The death of Abel, and the pardon from death of Cain, is typical of this. But the sacrifice of the power to do God's will, which is accomplished through man's determination to do his own will, is the only charge God makes to man of indebtedness. God continually calls upon man, as it were, to pay this indebtedness, by restoring to life His Power in the man's heart, or will, by sacrificing to Him the Free-Will with which he is endowed. This, man may at any time do. This, God is always ready to accept; and by this sacrifice the Lamb is restored to Life, and the man's sin is washed in the Blood of the Lamb which he slew before, and has become as white as wool, though it was as red as scarlet. Then, being a redeemed and purified Saint, or holy man, and a man greatly learned and experienced, he is raised to be a Son of God by being passed through the remaining circles in the Spirit-World, as fast as the extent of his atonements and blemishes of his character will permit.

§ 90. The great question, or objection, in effect remains unanswered. What is the meaning of this expression as used in the Bible, The Blood of the Lamb? and what was it understood to mean by the writers of the time, and readers of the time, in which it was written? It was then understood to refer to Christ, or Jesus of Nazareth's sacrifice, and it was supposed, that as I had died for all, my death saved the sinner in some

unknown way, *you* say. *I* say, the understanding at the time was, that I was raised up that all men might be saved; and that men, to be saved, were called on to sacrifice their wills, for which the expression, Take up your cross, was used.

There are in the Bible many expressions used which were highly expressive then, though very figurative. The course of preaching leaned very much upon figurative illustration in those times, as it has since; and there came to be many set phrases, which were, in fact, allusions to long illustrations, each of which was well understood by those who had heard the apostolic preaching. But by degrees the figure, or illustration, was lost sight of, and yet the set phrase continued to be used, and acquired a more literal construction; and in many cases conveyed thereby an imperfect or erroneous meaning. The expressions I have so long dwelt upon are of this character; well understood at the time, they are now obscure. Entirely allusive and figurative in their signification, the literal or verbal signification can neither instruct, nor in other way profit the reader of their outside. Seeking to know the inward meaning is unnecessary, because there is abundant precept remaining unacted upon that is clear and unmistakable in meaning. So I will leave the subject for your present reflection, to be hereafter made plain to you in some other Book.

This Book will be in two parts; and three Books will be found in one, forming the Second Series, and published, like the preceding Series, without desire for profit, or any remuneration whatever to the medium for his labor, time, or attention. Freely he receives; freely he gives. He does not rely even upon the proceeds of one book for the publication of the next, but he avails himself of the facilities I afford him of advancing the necessary funds for their publication, without any risk to the publisher, who has no other interest, or control over them, than to sell such as are placed for that purpose in his hands.

CHAPTER IX.

THE COMPENSATIONS OF GOD'S PROVIDENCE.

PART FIRST.

Brief History of the Church of Christ.

§ 91. LET every man be fully persuaded in his own mind, was Paul's advice to inquirers, and to believers who inquired upon particular points of doctrines. Paul's advice was good. Does Paul's advice need indorsement, then, to prove it good? No; Paul spoke by inspiration, and wrote

by revelation in general. But there are many different opinions about Paul in the present day, as there were in his own. There are also many different opinions about, or respecting, the Bible in general, or the New Testament in particular. I urge you to faith in all of it that purports to be inspiration or revelation; but I also urge you to understand it. Not only to seek to understand it superficially, or its verbal meaning, but its internal or spiritual sense, in which its greatest usefulness is contained. In the early ages of the church this interpretation was, by man's reason, carried to so great an extremity that it produced a reaction, and the mystifications of Origen, and other Fathers, as they are called, yet exert an influence the very opposite from the intentions of their utterers. But, though reason is useful and should always be used, inspiration and revelation are both superior to reason, though they will never contradict it. Reason can never lead a man to acknowledge such as inspiration or revelation may give, yet reason will help him greatly to understand and appreciate them. Reason can not make a man discover the deep things, or correspondences, of inspiration and revelation; yet, when these are declared to him, by reason he can appreciate and receive them. I am thus particular in defining the office and power of reason, because many are withheld from practicing the precepts of spirits, or receiving my revelation, because there are parts above their reason, and they truly say these are not reasonable to them. But they err in not endeavoring to elevate their reason, instead of undertaking to bring their instructor down to the level of the pupil.

§ 92. Let us return to Paul. Paul was the twelfth Apostle, chosen by me to be the Apostle to the Gentiles particularly; though he often preached to Hebrews, and others often preached to Gentiles. Yet Paul's greatest efforts and successes were with the Gentiles or Greeks, and Arameans; while the others boasted more of their converts from the children, or reputed descendants, of Abraham. Paul's eloquence was of a high order; his appearance was mean, he walked lame, his stature was low, his features irregular. Altogether he was a crabbed-looking old bachelor, and when he advised as a man respecting matrimony, he advised as an old bachelor in these days would. But I chose Paul for my Apostle because he had learning, fluent speech, ready wit, and remarkable intelligence. He became passive, and I used him as I desired to, and with consequent success.

§ 93. Alas! that the Apostolic Fathers, as churchmen call the bishops, or other writers who lived in the time, or at the close of the time, of the apostles, should have been so inferior, so outward, so corrupt. They let his mantle fall to the ground; and, even before John had la'd down his bodily life at the command of the persecutor, there were Fathers, as men would now call them, in the Church, who not only disregarded John's authority, but defied his power, and condemned his doctrines. Some would charitably attribute what they considered his weakness, to senility; others derided his simplicity, or openly professed that my disciples had not only misunderstood me in life, but after my death had not been at all distinguished for soundness in doctrine, or wisdom of counsel. The church, they thought, would be better governed and more

successfully advanced in power and extent by their reason, rather than by the Apostle's inspiration. Already had the signs ceased to be generally manifested under the preaching of my pretended servants, and even were often wanted, ineffectually, when my most worthy followers desired them for good purposes. But the past was no criterion for the Apostle's successors. They desired to extend the church to build up their own power, to establish their own sanctity. It was not till the Third Century that the search for relics became fashionable. Then the Church began to desire to know what was first taught, and to reverence those who taught it, and all connected with it. But then it was too late; the reverence for the past fell to a superstitious outward seeking for Holy places, and remains of Holy personages. Splendid churches, elegant rituals, were established or founded. All became pomp, and what was wanting in vitality they endeavored to eke out by show of life. What was wanting in vital religion was made up in a semblance of veneration for what had been accessory to the foundation of Christianity. The power of the throne was lent to the honor of the Church's governors, and the funds of tributary provinces squandered on the adornment of the seats of ecclesiastical dominion. It is mainly because of these circumstances, that so little is left of the early history of the church. The successors of the Apostles desired to magnify themselves at the expense of the Apostles, regardless of inspiration or revelation. To the Gospels, numerous as they were, no reverence was attached by any class of believers. To the Epistles, little regard was paid, as they were merely thought at the best good sermons.

§ 94. The generation succeeding these, and existing about 150 years after my birth, were invested with the same faults, but greater ignorance. This twilight existence continued, with few more illuminated sections, to the accession of Constantine to the sole sovereignty of the Roman World. His policy changed the Church to a visible hierarchical state engine. He used it to secure his power, and lent his power to secure its establishment and general prevalence. He, too, assumed to be its Head on Earth; to be above all authority elsewhere to be found in it; and yet it is a question, unsettled by History, whether he had become even a member of the visible Ecclesia or Church at any time before his last sickness. He had, though, done this at a much earlier period in a private manner; though it was at the latter time done in a public and ostentatious manner. He was an ambitious man, stained by crimes and cruelties, prodigal of others' wealth; and being, as he was, full of his own desires, he converted the riches and glory of the church to his own aggrandizement. His successors maintained their title of Great Priest, and the outward Headship of the Church, till a late period; but they gradually lost the essence of their power to the combinations of priestly arrogance, that successively undertook to decide, by artifice and fraud, the great questions of doctrine and church polity that continually and successively rose into consequence.

§ 95. This state of things was growing worse when the Arabians, or Saracens, overran Asia Minor and Egypt, the chief seats of corruption. The various German or Scythian nations, that overwhelmed the effemi-

nacy of Western Rome, infused new life into the people, and the church of those parts of Europe; and, though corrupt in form, and evil in tendency, the Church of Rome, as it has since been called, at that time was the repository of the learning, the piety, and the real Christianity that existed. Though it often happened that other influences controlled even the Church, yet, in the main, it taught the precepts I delivered when in the body, and laid up, for many of its sons, crowns of glory, eternal in the Heavens.

§ 96. The next event of great importance to the Church was the extinguishment of the Eastern Roman, or Greek, Empire, completed in the Fifteenth century, followed, as it was, by the despoilment of temporal power from the clergy of the church of Constantinople. This event left the church more at liberty to worship God, and accordingly it may be found that the church improved in its forms, and purified its doctrines and practices. Simony, or the holding of double-offices in the church, became less common; and, in general, as the church becomes despised by man, it grows in favor with God, because whatever may be the doctrines, or even practices, of the members of a church, God looks mostly at the motives for professing, and means for following its prescribed forms, and the desire the man may feel to serve God, or men, or himself.

§ 97. Here we pause again to let every man ask of himself a reason for the faith that is in him. Paul was desirous that the professors of his day should look well to their foundation, and at this time it is more than ever important, for now God is showing, or having shown, forth to the world great manifestations of His Love and Power. God desires not your form of adherence to a church, or association of men, but a practice of the precepts He has caused to be revealed to you for your guidance in former and present times. He would have you serve Him, not yourselves. He does not take pleasure in seeing you worship with words, or acts of homage to him, or to attend your meetings in order that your neighbors may perceive that you do your duty. But He wants you to surrender to Him your heart, and listen attentively, in the cool and quiet hours of *every* day, for that voice with which He spoke to Elijah, and by which He makes Himself heard in the hearts or minds of all men who seek to find Him, and hear from Him what they must do to be saved. They must resolve to follow His counsel before they receive it. They must be willing and desirous to receive it, or it will not be given; and so long as they revere men, or their institutions, more than God, they will be left to the idols they ignorantly worship. But ask, and ye shall receive; Knock, and it shall be opened unto thee. Let every man be fully persuaded in his own mind, and able to give a reason for his faith. If God is your hope, I will be your help. If it be on me that you rely, I will be found ready and willing to dwell in you, and remain always with you, as your Wonderful Counselor, and your Mighty God. I will give to God the glory, honor, and praise you give to me, but I will also help you, the same as if you had addressed Him. If you look for another spirit, the Holy Ghost, the Word, or some mysterious part of God, to be your inward monitor, you shall not escape from me; for I am not tenacious of form, or nominal acknowledgment. All I want is, that you surrender your

Free-Will to a superior intelligence, that you believe to be Divine its origin and authority, and I will be with you to the end of the world. Now, I say, let every man be fully persuaded in his own mind of what he wants, and who he wants to obtain it from, and what he will do with it when he gets it, and what he hopes to obtain by means of its possession. Thus shall you be fully persuaded in your own minds that I am Christ, the Son of the Everlasting God; a truth that flesh and blood, man's reason, or teaching, can not tell you of effectually, and which, if you ever do know, you will know from my Father which is in Heaven. Shall I reckon you among the glorious company that eternally praise God, saying,

> Great and marvelous are Thy works,
> Lord God, Almighty!
> Just and True are all Thy ways,
> Thou King of Saints!

or, shall I seek only from others this acknowledgment? You will say, perhaps, that you are willing to accept of revelation made eighteen hundred years ago, but that you can not receive this, which comes without notice, or herald, or signs. I am equally satisfied, if you will seek God and do His Will under, and by means of, the former preaching; but I have little hope that you will. Eighteen hundred years have obscured the force and varied the construction of language so much, that you do not, when you read, gather the true meaning, the sentiments I really expressed then. This is freshly given, and has not been transposed, and pared, and stretched, to suit theories, or maintain traditions, or sustain men's establishments. Here, you will find, I ask you to believe former revelation, and to practice the precepts I long ago gave to the world. I ask no more of you than that you should sacrifice your Free-Will; that you should admit me to your heart, and that you shall listen to me when you have established my residence in you. Hail to the Chief! who will overcome all evil desires, who will put down all rule and authority, who will give to God all you give Him, and will have all things under His feet; because God has given him authority and power; because God will have all men to be saved from sin and death.

> Oh, Death! where is thy sting?
> Oh, Grave! where is thy victory?
> The sting of Death is Sin,
> And the strength of Sin is the Law,
> But blessed be His name who has given us the victory,
> Through our Lord and Savior, Jesus Christ,
> To whom be honor, praise, and glory, forevermore, world without end,
> AMEN.

PART SECOND OF CHAPTER IX.

Explanations of Scriptural Passages or Texts.

§ 98. What shall a man do to be saved? This question I asked for you, and answered, in the First Book, and in every Book; and yet, you will say, it has not been fully answered, because I have not told you of

some mysterious manner in which it may be secured, or because I have not told you how to do it by some particular form of doctrine, or creed, or because I have not told you to secure it by some particular specific act, or acts. Any of these you think you could receive and act upon. But you deceive yourselves, *First*, in supposing you could act upon them faithfully and without help from God; and, *Second*, in supposing that man can be saved by forms, or professions, or in any way but by that of submission to do God's will and let all else pass by as idle wind, that knows not from whence it came, or whither it goeth. Let every man be fully persuaded of this, and the work of salvation is not only begun, but it has already made much progress. You are already freed from the law of sin and death. You are already far advanced on the road to Heaven, and you will find the path strait, though narrow; direct, though somewhat obstructed occasionally. Still, that path can be traveled with great joy and pleasure; because directly in front of the traveler is arrayed the Holy City, the bride adorned for her husband, and on every side he views contentment, peace, and happiness. The peace of God that passes all understanding is the very atmosphere in which the traveler lives, and moves, and has his being. Being then, thus called, oh, man! thus chosen, to receive God's bounty, reject not His Mercy, be not very faint-hearted, press forward to the High and Holy calling wherewith ye are called. Be faithful, obedient, humble, passive, and you will see God's salvation; be pure and perfect, even as I am, and you shall see God. Now, you can see Him in His works; but then, face to face, as a man talketh to a friend, Has, then, God a face, which He wears when He talks to His Sons? The expression is one of those figurative ones, to which I have before alluded. Paul used, when he preached, to have an illustration like this: That here, we should study to know God by His outward creation, and by His invisible manifestations; that hereafter, we should know Him as we know a friend, inasmuch as He is our friend; but that our bodily organization prevents us from seeing Him, or talking with Him, in an outward, or visible manner; but, that when we should have left the body, we should so much more resemble God in form and substance that we should be able to talk to Him, as it were, face to face, as a man talks when in the body to his friend. The expression is a mere figurative allusion; and, being perfectly understood by those to whom it was addressed, attracted no especial attention. In process of time, the generation that understood it passed away, and when attention became again attracted to the epistle, after the commencement of the reign of Constantine, there was no memory of the preaching to which it alluded.

§ 99. Let every man be persuaded in his own mind of the truth, and able to give a reason for his faith. For any other kind of faith or belief, can do a man no good. A mere blind declaration that he believes a book, even if that book be the Bible, is no credit, or advantage, to any man. A living belief in its truth may be. A living belief that impels a man to act on its precepts, to endeavor to understand its meaning, to endeavor to reconcile its apparent discrepancies, or even contradictory terms and declarations, whereby the man's mental strength is exer-

cised, his reasoning powers improved, his spiritual perceptions awakened to increased clearness; the windows of Heaven, as it were, opened to him by conversation with the ministers of God's Word, not outward ministers, but ministering Spirits.

Now there are many who say, I do not believe this, or that, or the other, assertion or declaration, no matter how supported, because it conflicts with the Bible; and yet, perhaps, the contradiction is only to their *interpretation* of the Bible. It should never be overlooked, that much doctrine passes for Bible declaration that is not, that many conflicting theories have their sole basis on what is imagined to be found in the Bible, but is not there found. A learned man some hundreds of years ago declared, perhaps, that such a formula of belief was the result of his study of the Bible; but now, his formula of belief, and even the inferences from it, are thought to be the Bible itself. It is this error which has thrown more discredit on the authority of the Bible than all the direct assaults of unbelievers. Truth can be defended successfully, but error can only be maintained by crime or violence. Thus religious persecution arose, and thus religious wars were thought to be a necessity. But now, having a passive medium, I shall endeavor to elucidate some of the more prominent texts that bear upon the sectarian differences of those who desire, many of them, to be my servants; and which are stones of stumbling to many inquiring minds, that love Truth and are willing to go any where to embrace her.

A SERMON.

§ 100. *The ungodly shall perish.* This is generally understood to mean, that they shall, in some way, suffer an eternal deprivation of happiness. But the true meaning is, that the ungodly portion of a man's mind, or character, shall perish. *It is better that a hand, an arm, an eye, or a foot, should be cut off and cast away forever, than that the whole body should perish with the same disease.* Still more, then, in spirituals, is this true. If a portion of a man's life has been ungodly, (and who is there that is not this supposable man?) it is better that his ungodly portion of life, or experience, or memory of it, should perish, than that the whole should be made to suffer forever, from contact with it. But, though figuratively, something like this takes place, the memory of that portion does not wholly perish; it receives an antidote, as it were, by atonement. The spirit, in the world to come, seeks to escape from the unhappy state of unlawful desire. First, by its unlimited, though, as I have shown, unreal, indulgence. Failing to secure happiness, or relief, by this course, at last the spirit is persuaded, by the example or precepts of other spirits, to discard the indulgence of that desire, and to sacrifice its power or will to follow that desire, to God. Then, that much that was ungodly perishes. Another desire and another indulgence remains, perhaps many more, but at last all are conquered in the same way, and then, all that is ungodly in that man having perished, he is righteous and reconciled to God. He is God's servant, and finally becomes His High, Holy, and Perfect Son.

But you say there is another expression connected by its subject with that text, and sanctioned by my quotation of it heretofore, that seems to

require a different interpretation; and that is, that *God does not desire the death of the sinner!* From this, you infer, *First*, that the sinner dies in spite of God's unwillingness, or, at least, want of desire, that he should; *Second*, that he meets with a fate that he might avoid if he tried to; and, *Third*, that if he tries to, he will have God's help and mercy. In all these I agree with you. But then, you further infer, from your inferences on this and other texts, that, when the sinner dies, God is accessory to his condemnation; and that he is punished because he dies, and that the punishment is an eternal torture. These last, I disagree with: *First*, God does not will or desire the death of the sinner, who, therefore, dies by his own will, or desire improperly exerted. *Second*, the death of the sinner takes place by a law of God made for his benefit; for we can not conceive of God making laws to injure His creatures or children. The death, then, can not be eternal, or the man could not be benefited by it. *Third*, the sinner having died by his own will, and God's will being that he should not die, if He has any will about it, the sinner may live by yielding his own will and coming to God. The death, then, can not be eternal torture, for we can not suppose the man would willingly continue for a moment in a state of torture. But, you say, I have admitted that spirits continue for a long while dead, or opposed to God! So I do, and I also say that death is not torture, but merely deprivation of happiness by absence of God's Love and Harmony. The soul, or spirit, or Man, gets along with its own will, because it does not perceive how unhappy it comparatively is, but as soon as it becomes truly aware that there is greater happiness to be had, by merely relinquishing the imperfect happiness and becoming passive to God's will, a reformation, a reconciliation, takes place, and the sinner, ceasing to be a sinner, passes from sin to love, from death to life, from punishment to rewards.

But, you say, it is declared, *As the tree falls, so it lies;* and though these are not the exact phraseology, it might as well be rendered so from the original; and then, you say, *There is no repentance in, or beyond, the grave.* Now I explained a good deal of the difficulty attached to these passages in my sermons delivered by this medium, and published in my Second book. But yet, they were not made clear to such as were prejudiced by a belief in *eternal* punishment. Those sermons were rather addressed to such as did not believe in *any*, a doctrine more subversive of morality than the other, though less injurious to God's character. It is, indeed, rather, a conclusion forced upon men by a considerate regard for God's attributes, than warranted by any text, or combination of texts. The tree falls this way, or that way, and rises no more. So it is with man. Death of the body overtakes him, and we see him no more righted into existence. He goes down to the silent grave, and is seen no more forever. That is, of course, his body is seen no more, and as it fell it lies, a mere mass of dust, or earthy-matter. It shall never more live in that form; it shall never be raised, neither in this world, nor in the world to come. For, as it fell corruptible, so it lies corruptible; as it fell earthy, so it lies earthy; as it fell a dead body, so it lies a dead body, forever and forevermore. For it, there is no resurrection. That is all you should gather from that text. But there is no repentance beyond the

grave! Is not that fatally contradictive of your position respecting the death of the sinner and fate of the ungodly? Beyond the grave there lies, to the spirit of man, another world. This we both believe. So far we go together. Then you would say, *And after death the judgment!* So do I say so. *Beyond the grave there is no repentance*, I said in the Bible, and I say so now. The man who was a sinner, or ungodly, perishes or dies to God's Love and the performance of God's Will, and he does not repent and receive mercy. But he atones and returns to God. Repentance will not do, atonement is required. The time for mercy, or pardon for his transgressions performed in the body, is past. Death of the body closed that door of Mercy. God is so good, benevolent, merciful, that He saves the man, or the spirit of the man, from becoming any worse after entering the world of spirits, but He allows him to seek his own gratification as I have explained. By gratifying his desires, he atones for having formed them in his bodily existence. He atones for them by changing his desires to do God's will rather than his own; and God's will is that he should atone for the deeds done in the body. This is the judgment of God, and the spirit freely accepts the decree. The atonement proceeds by the spirit performing good works to recompense for his evil ones, by forming good desires where he had formerly cherished evil ones, and being willing to benefit where he had desired to hurm. For instance, a man in the body has robbed another of his reputation; a worse theft than a burglary. Having so far advanced as to have reached the Circle of Good Works, he desires to make amends, and he exerts all his powers under favor of God's will to make amends. But, perhaps, ere this time the wronged man as well as the wronger, have reached the spirit-world and are together. There they can forgive each other, or forgive and be forgiven. Yet the atonement must be made. The spirit, then, having it to make, seeks some similar case, perhaps then occurring, and makes atonement for another's act; not thereby relieving in the least that other's crime, or punishment, but making atonement to the injured one for his own act performed on another. Yet, there may be some act of so rare occurrence, as not to admit of this kind of atonement! But all acts belong to various classes, and he can make the atonement in the class to which his act belonged. Besides, each spirit has almost universally many acts to atone for, and many too in each of several or many classes. The two grand divisions, though, are Hate and Revenge. True, Selfishness is the grand cause of all; but the two great parts, into which the worst manifestations of selfishness occur, are as I have mentioned. But, you say, a man cheats, or lies, not from Hate or Revenge, but from desire to save himself from unpleasant want, or consequence apprehended, or experienced! So it is, and there are subordinate classes which belong to the Third circle of the Second sphere, and the atonement is made for them after Hate and Revenge, belonging to the First and Second circles, have been atoned for. All must be so atoned for as to eradicate from the character every trace of its former debasement; but memory retains not only the crime or sin, but the remembrance of the manner in which it was atoned for, and the ample reparation it has witnessed performed, in part by the spirit of the man, in part by spirits pre-

viously atoning, and in part, or all, by God, who has been pleased to prevent the consequences which would otherwise have proceeded from the acts of the man in the body. Have I made it plain to you now? Read it again, and see if you do not understand it better than before.

There is one case you can, perhaps, puzzle yourself, or others, with, a case like that of Mohammed, who, having been a rank impostor, led astray many from better faith, perverted religion, and devastated the earth, in its fairest parts, by bloodshed and violence consequent on his example and precepts. Yet, Mohammed was not all evil. He saw much to excuse to himself his imposition, and he scarcely can be said to have made men worse than he found them. I have before alluded incidentally to him and his doctrines, so I will pass to his atonement, which is now being made. He sees the harm; he is endeavoring to operate on the minds of his followers spiritually, to reform them, to bring them to a knowledge of truth. His labor is a Sisyphean one; but he has the help of many who followed his doctrines, and of many spirits united by sympathy from having taught other injurious doctrines. The labors of Mohammed are pleasurable too, though so Herculean in prospect, and Sisyphean in effect. For he has now the consciousness of being actuated by pure desires to serve God and his fellow-men, and a consciousness that he is atoning for the sins he committed. But he does not know, so fully as God and higher spirits know, that atonement is required not in proportion to the harm done, the evil consequences following, or continuing to follow, but in proportion to the sin of the heart. The heart may be sooty black with sin, and yet the acts committed may have been harmless in their results. Again, evil consequences seem sometimes to flow from good desires and intentions to act only for good. It is not the consequences to others, which must be atoned for in reality, but the mental or spiritual consequences to the actor or criminal himself. So Mohammed might easily be no more criminal than he who embraced his religion, as it is called, without belief in its truth, and made it merely a cover for his own gratification in some kind, or kinds of selfishness. Even such may be found in Christian churches, thus actuated, and such are as guilty as Mohammed, and the atonement required of them will be equally fearful and appalling in its extent and labor. So search well into your hearts, see on what foundation you stand; for the time, the fire, will come and try every man's work, and its quality will be evident to all the world of spirits, to the man himself, and to God. Be, then, sure that you lay a good foundation, and that the superstructure can withstand fire from Heaven. The fire from Heaven is the consuming fire of God's Love which will not let sin exist, or the sinner die, eternally. But the recovery, and the purification, is a punishment, though it is of a different character from any thing which is visible to earthly observation, and is only from everlasting to everlasting, instead of being unendingly eternal.

CHAPTER X.

THE HISTORY OF THE BIBLE.

PART FIRST.

Deficiencies of Mediums of Revelation.

A SERMON.

§ 101. LEST any should say that I avoid the main question, and endeavor to select only such texts as are easily molded to my theory, I will leave the selection to others, but lay down certain principles of interpretation, certain rules for understanding Scripture contained in the Bible, which I hope will enable all who desire merely the triumph of Truth to understand for themselves. There is, to be sure, no general rule to be universally applied, but there is a general plan which may be applied to any part.

The Bible is a collection of the writings of different mediums or prophets, or of men desirous to relate truthfully some portion of history. Of this last character is much of the Old Testament. It does not profess to be inspired, but to be a compilation from other records, then existing, now lost. No doubt the original books would have been found more instructive than the abridgment or compilations, but they were too voluminous for a general use, and no one ever claimed them to have been inspired, or necessary in any way, to the welfare of mankind. But mankind have chosen to consider the abridgment of these books as of Divine Authority, and a belief in the facts related and the inferences drawn, by their various authors, the priests of the Temple, for whose use they were kept, as gospel truths, equally necessary as in any other portion of the sacred volume. I dissent from this; and, as I have said before, take only such parts to be from God as claim to be so. A man who should write, as from himself, what is given him from God for others, should be condemned for endeavoring to secure glory and honor to which he is not entitled. A man who should declare that to be from God, which he knew to be the formation of his own mind, is guilty of blasphemy. In either case he and his work, or the work through him is discredited: for, as to the first case, God either desired it to be known to be His word, or He did not. If He did, the medium or prophet was not faithful, passive, or obedient; and therefore, unreliable for the transmission of Truth. If He did not, then, for some wise purpose, God, having declined to appear as the author or originator of it, but choosing to let it appear as the work of man, must desire that it should be regarded as man's work, and

not as His own. No one will say that God should not be allowed to choose in such a matter; and all must admit that it is presumptuous for man to declare that to be from God, which God does not claim, or acknowledge. But, in many parts of the Old Testament, the writer says, that the Word of the Lord came to such, or such, a man, or medium, or prophet; and that he then declared certain things, hard, perhaps, to understand, being couched in very figurative language and obscurely left unexplained. As I have said, if the writer of the book did not profess to write by God's influence or direction, we are to suppose he wrote by his own, and that we are reading history, and not revelation. Some will say that the reception of it, and use by the priests of the Temple of Jerusalem, is evidence of its truth, and of the reverence we ought to bestow upon it. The priests of the Temple were not inspired men. When I was crucified, the priests were almost unanimously in favor of it. When the prophets of earlier time were slain, the priests of the Temple in general prompted the act. They were men of like passions with other men, and even the prophets were such men. David of Jerusalem, King, is regarded, and justly so, as a prophet. His Psalms or Hymns of Praise, are beautiful and lofty compositions; in them are many prophecies, of which most have already been fulfilled, and others will be. Yet David was, by his own declaration, prevented from undertaking the building of even the outward temple to God by the crimes, or sins, he had committed. Because it will not do to say, the expression, Man of blood, does not infer crime. God is not so unjust as to punish a man for what is agreeable to His Will. It must, therefore, have been deeds of blood performed contrary to the Will of God, for which David was debarred from what he was desirous of beginning. Solomon was a prophet, too, and moreover, was a speaking medium, by which his wisdom has become proverbial. Solomon was far from being a pure-minded, single-hearted man. Oh! but, you say, he was pure and perfect when he wrote his sayings, and undertook to build the Temple! Solomon's reign was long, his acts were many, his apostasies frequent, his crimes flagrant, his punishments severe, his wisdom unintermittent, his glory as a monarch unclouded in the eyes of his people, his devotion to the building and adornment of the Temple unceasing. And yet, at all periods of his life he wrote by inspiration. Inspiration does not depend upon morality, but upon God's will. God uses such instruments as are willing to be used, when and as he pleases to use them. An attentive study of the events recorded of Solomon, and of the books written by him and yet preserved, will show you that I have fairly declared the principal facts bearing upon the question as to the medium or prophet being, necessarily, a moral man, a consistent liver and actor of the precepts he himself declares as the word of God.

In the history of Jonah we have an account of a rebellious medium. Jonah desired his reputation to be maintained at the expense of the lives of all the inhabitants of a very populous city. Yet Jonah was as much chosen and called to perform that prophetical work or warning, as any prophet has been for any other work. Jonah was a prophet, and yet, even at the very time, and in relation to the very point upon which he had been inspired, he rebelled against God's will, and refused his consent

to God's Mercy. God kindly and affectionately recalled him to a sense of his duty. Yet you see that Jonah was by no means perfect, by no means a moral man. Neither was he continually doing God's will, or always capable of declaring God's Word. Mediums and prophets are chosen by God to perform particular acts. They have their missions, as it is often well called. They are ordinary men, but men who have so far become desirous to serve God as to offer submission to Him of their will, and to desire to act in His Will. But the sacrifice may not be complete, and the man does not lose the power of acting in his own Free-Will. Whenever he ceases to sacrifice his will to God, he resumes its exercise. He may even continually sacrifice it upon certain duties or calls, relating to his mission, but he does not thereby affect other duties or performances, where he does not submit his whole heart to God. Indeed, you yourselves were obliged to acknowledge this, as a consequence of the fact that all have sinned, and come short of the glory of God. You always have claimed that I was the only perfect man, that I could not have been that perfect man but for circumstances which gave me superiority over others, and advantages others could not and can not possess! But you will, perhaps, say that God will not let his chosen servants fall from the work or mission he confers on them, at least, so as to err in relation to that part of their actions, and that Jonah's case sustains your position, instead of disproving it! There is some plausibility in this argument, because God is not so continually making mistakes as to be disappointed in the will of the medium, or prophet. The man is tried before his work is assigned. *Many are called, but few are chosen.* There is the meaning of this long-discussed text. Paul was called and chosen. Peter was called, but he was not chosen till after my ascension. He was obedient to his call then, but would only act up to a certain line. Beyond that he would not do God's work. Yet he had been chosen. What then should God do? Kill Peter for disobedience, discredit his performed work by taking from him all further power or authority? or should God exert His power to aid Peter to see his duty, and strengthen any resolution he might form to do that duty? It was the latter which God did, and I leave you to say, if you desire to, how God could have done better. God had called and chosen Peter to preach the Gospel of Glad Tidings of Great Joy to all men, but Peter preached at first only to Hebrews. He would not urge any to be believers in Christ without being first believers in Moses. He would not proclaim the glorious liberty of the Gospel, but kept back the Divine promptings which impelled him often to do so, till, by a miraculous vision, his eyes were opened to further sight, and his mind could perceive that of a truth God was no respecter of persons. Then he could continue to be God's servant and preacher, and could pursue his mission in God's will and under His influence successfully; though, before the vision, had the preacher of that wonderful and miraculous sermon of the day of Pentecost been asked, whether Cornelius could be baptized, he would have said, "No, not unless he first shall be circumcised and become a Jew." So, you see, a prophet or medium is not necessarily truthful, even upon questions intimately connected with the most striking parts of their

mission, or the work they may be engaged in. Believe, then, the sayings of God's inspired servants or mediums no further than they declare them to be given them from me, or from God. The difference, I have explained to you, is no difference, for God always acts upon man by His agents, or spirits, or Sons, and not directly.

PART SECOND OF CHAPTER X.

The Word, and the Word of God.

§ 102. There is one other passage to be thus referred to before we leave this branch of our subject, and that is the age of the world of spirits. The worlds of matter existed a long period of time before the spirits or souls from Paradise entered any of them, because the worlds of matter were unfit for the habitation of any animal, and man was not produced till there had been a long progression of animals toward his perfect form. Not *to* his perfect form, but *toward* it. I shall hereafter be more particular to limit you in drawing inferences from what I have declared than I have been, because, as I draw near my closing periods, I desire to establish a firm foundation for you to build upon, and the limits of the building must be well defined, or you will be spending your strength in forming erections that will be unstable.

§ 103. The long course of our labors in this department has fatigued my medium, and I mean to give him a resting time after the close of this Series. He has not shown an unwillingness to proceed, for if he had I could not have gone on. But he has dared to complain of working hard at it, when I have sustained his strength and health to its full average tone, and left him entirely at liberty to perform all his business and social duties, so that, in fact, he has only written when he desired to, or when he was unwilling to disappoint his own expectation that I desired him to write. This I have not done to so great an extent as he has supposed. Nevertheless, he has not exerted his will or desire that I should write any more, or any differently, from what I might please to, but he has been more anxious for the progress of the book than I have. This is because I am not ready to have it published for some time yet, and the book could as well wait unwritten as written. It will now, however, soon be ready for the printers, though it will not be delivered to them nearly so soon. Hereafter there will be much discussion about the manner in which this book has been delivered and received: how much my medium contributed to its form or arrangement, how much was predetermined and executed by me, and how far I allowed circumstances, transpiring during its progress, to affect its subject, and the treatment of its subject. But, at present, the light shines into the darkness, and the darkness comprehends it not. Soon it will lighten the darkness, and, unless I limit your intentions to revere the medium of transmission, some approaches to the superstitions already prevalent respecting the founders or promulgators of Christianity, may and will be form d.

§ 104. The Spirit-world, matter was created immediately after the creation and placement of Earthy-matter, and the placing of matter of all kinds was an act of the Word.

§ 105. The Word, was the minister or servant of God in doing His Will, in placing the worlds as they were placed, in establishing such laws or relations of matter as carried them forward to their present state. The WORD, was God's right hand of Power, so often spoken of in the Old Testament, and the *word of the Lord*, spoken of by the prophets, was only the manifestation of God's will or revelation within man, and to man. It is thus that many words are used in a different sense in the earlier, or Old Testament, portion of the Bible, from that which they properly convey in the New Testament part. The revelation of God's will, when expressed in words, becomes God's-word, but not the Word of God. That is, God expresses Himself by His Spirits, or agents, or Christs, or Sent Sons, to His created spirits in lower states of existence, and this expression is perfectly adapted to their comprehension. To men in the body words are used, to spirits in the lower spheres thoughts are given, to higher spirits ideas are conveyed, to Sons, High and Perfect Sons, God's thoughts are known without expression, by their being in perfect unity and harmony with Him. It is thus that the expression of God's word, taking the form of revelation, is always conformed to the mode of speaking among those to whom it is given, the Scriptures of the Old Testament being adapted to the Hebrew people, by using such metaphors and illustrations as they would understand, and by understanding be helped to understand what God designed to have them know. It is thus that many allusions exist, in those books, which seem to suppose a condition of facts contrary to what science in these days has ascertained to be true, and apparently disagreeing with what I now assert. How much of this is also yielded to a desire that you may understand you can not know, as from the nature of the case you can perceive must be; but, inasmuch as I have explained to you so much more of the nature and relation of matter, spirit, soul, and God, you will correctly believe that such compliances, to your mode of thought or fixity of belief, have been far more rare than ever before. There never has been a time when knowledge was so generally diffused, or when the means for further spreading knowledge were so easily commanded. Shall not God use what He has given to men for their use? Shall not the Giver be allowed to improve and make valuable, more valuable, the gift, by conferring upon men the greatest of all gifts, Knowledge of themselves? It is, therefore, not extraordinary that God should add, to the gift of newspapers and cheap books, a dissemination of His word by means of them. The word He gave to the Jews, twenty-five hundred to thirty-five hundred years ago, had to be laboriously prepared and copied by scribes. In the rudeness of those times the peril attending its possession, and this labor, of multiplying copies, was so great, that few desired to obtain them by making the necessary sacrifice, but had to be content to hear them read, at stated times in portions, and periodically in full. Even this privilege could only be enjoyed by a sacrifice of time, difficult to make in many instances, and impossible to be made in all. It is evident, then,

that brief accounts, easily understood and so forcibly expressed as to be impressed deeply on the memory, were best adapted to this period of Jewish History. At the time of the promulgation of my Gospel, as it is properly distinguished My Glad Tidings of Great Joy, the labor of disseminating manuscripts was somewhat reduced; but yet, it was a great obstacle to the preservation of the purity of the writings then in existence that the number of copies were so few. It was thus expedient that, then, brevity should be studied, and obscurity was not always avoided at its sacrifice. But the language of the Greeks, having suffered less change than Hebrew, and the extent of the population using that language, and the wealth of the people in the early days, permitted a better preservation of the purity and the understanding of the meaning, of the record. Still, the delivery of the word was at that time oral in nearly all cases; and the consequence was that it passed through the reason or intellect of man by man's will, and, though that will was to relate the exact truth, in many cases the exact form of expression had been lost. This is not wonderful when it is remembered that from twenty to forty years elapsed between the delivering and the recording of my expressions. In this day men would not remember so well, but then memory was more relied on, and better exercised in general among the whole people, than now it is by any class of the population. The people had listened with great attention to my discourses, and the words, addressed to those on whom, or on whose friends, miracles were wrought naturally made deep and lasting impressions. They were, indeed, treasured up for relation to children and grandchildren; and the very manner of delivery, the tone and the gesture, the look and the voice, remembered and related with great particularity and exactness, in many instances. Those who afterward wrote accounts of these discourses and actions, now called Gospels but not properly so called, went about collecting, from the most authentic sources, the history of my ministry. In this way it happened that each was incomplete in details, and that there were even slight discrepancies in the different accounts. For those, who did this work, did it in their own wills, and God is not answerable for their errors. They did not profess to write other than history, or to have inspiration for it. Yet, in the main, they performed their task well, and God did reward them, by influencing them, in many times and periods of doubt or misgiving. He, also, did influence pious men to regard as worthy of preservation and careful copying what had been thus written. So, when the Biblical student investigates, he finds a most extraordinary preservation of purity, and agreement between the accounts of these different historians, and that it is possible, by an earnest study of the language of the originals, the manners, customs, modes of thought and expression, among Greeks, Jews, and Arameans or Syrians proper, or Phenicians, to arrive at a clear conception of the meaning and knowledge of the authors of the Histories. But, when he would go beyond this and endeavor to ascertain in addition what I intended to convey when I used the recorded expressions, he finds reason and study are no longer safe guides. He must seek a more pure light than reason, a more sure guide than tradition. That guide and that light I can furnish, and I

have furnished to a very considerable extent in these Books, and I shall give more.

§ 106. But, some will say, why could not or did not God confer upon mankind a knowledge of printing, if that is so important an aid in preserving and extending a knowledge of revelation? Thou fool! God works by agents, He works by means, He works upon man only spiritually, and for spiritual ends. He has endowed man with powers of action and contrivance, and given him full authority to use them. He even helps him use them, when he appeals to Him for help. But He does not work for him. He only lets man work and use the faculties He has bestowed upon him; but He will help when He is asked, and give when begged of. Seek, and you shall find, is true in respect to art, science, business, social relations, and religious forms or doctrines. Ask God for help, and for such help as you want, and He will give it to you, provided you ask from good motives, for good ends, for what will not injure your brother, your neighbor, your enemy. Desire God's help to benefit mankind, and you will get it; desire it for your selfish gratification, and you may, or may not. If you do get it, then it will be as spirits have all they desire to show them that it is not worth having. So, ask as you desire to have; and, as your desire is, so shall be your reward by reception.

CHAPTER XI.

THE PRESENT REVELATION.

PART FIRST.

My Medium's Preparation.

§ 107. The last Chapter having been devoted to explanations of the Bible, or former relations, this one is devoted to explanations of this and other books comprising present revelation through this medium, that is, through L. M. Arnold, of Poughkeepsie, N. Y.

There was long in the mind of this man, my medium, a desire to know truth for its own sake, or that he might accept it. For this end he searched the Scriptures, he visited churches of other sects, he feared not to hear all sides, and was himself without fixed principles of action. His instability, in this respect, led him into many inconsistencies and foolish, not to say sinful, acts. But yet, his very vacillation to one or the other side of belief or doubt, of skepticism or reverence, served in the end to qualify him to be a very useful servant in this present delivery. Long and earnestly had he sought, from having had no belief in his youth till he was wavering between orthodoxy and universalism (as men call

the n), with a most decided leaning to all of the former but eternal punishment. Having found, or believed he had found, his life preserved in many perils, his hand stayed at many critical moments, he believed God did care for him, even as I had declared God cared for all His creatures but mostly for man. If then, God cared for him he could not believe a sincere desire, to comply with all God might require for eternal salvation, would be left without a knowledge of what he might do to be saved; and, that if no work was required, but only belief, he was desirous equally to know what belief was required, and to weigh the claims of every creed, and rely on God's help to find the right one. He also felt a conviction that God's mercy was not restricted to the professors of any creed, seeing that so small a portion of the world are united upon any, and that God takes no pleasure in the condemnation of his children or creatures. His faith in God's Mercy, then, was so great that he was willing to rest all on that; and believe, that God knowing his desires, both before and after his expression of them, his desires to do, or believe, or assert, whatever God would convince him, or let him find out, was acceptable to Him or required by Him, and giving him after all no direction, or none that he knew of, He would, in His infinite mercy, raise him to mansions of bliss, of which he fully believed there were many. He also felt this conviction so strongly that the perils, from which he believed himself delivered, never disturbed his fears, never aroused alarm, because death was contingent. Though never reckless, always disposed to be cautious, and avoid even appearances of danger not required to be encountered, there was never any flinching from the consequences of the circumstances in which he found himself, when exposed to danger of bodily injury or death. But there was a far greater fear of loss of property than of life, and his prudence in respect of the latter, always, was most prominently developed when prompted by the former.

Such was this man when I withdrew from him his First-Born, a lovely boy of nearly three years of age; the first severe blow he ever experienced from the hand of death. He had lost relatives, but circumstances had conspired to relieve his heart from deep affliction in consequence of it. This sudden deprivation of his heart's most cherished treasure was soon succeeded by a still more earnest desire to know God's Will and do it. He laid the body of his son in the grave without a tear. Before the burial the struggle for resignation was finished, and composure took the place of despair. But, though the past was never forgotten, the joy of hope was not fully realized till he read the account of the first exhibitions in public, at Rochester, of the Spiritual Manifestations. Having then declared it to be the most interesting announcement which had taken place for eighteen hundred years, he eagerly sought to know more, then to experience more, till, as I have before related, his hand was moved as a writing medium. Having conducted him through a long course of training, occupying a year a week and a day, I seated him at a table, pencil in hand, to commence the First Book published by him of my Revelation; he knowing no more of its contents than any one who has heard its title only can divine, and that is nothing at all. He com

menced and proceeded, he proceeded and completed its reception. He read it himself to others as I directed, and in defiance of persuasive threats, and pleading affection, he published it to the world. The rest is before you, if you have read the books that preceded this; and if you have not, you will do well to without delay, for they are, and ever will be, the alphabet of spiritual knowledge of the present manifestations of God's Will and Power.

PART SECOND OF CHAPTER XI.

My Medium's Performance.

§ 108. The account I have given you of my medium, will show you that he is not better than another, as a man having relations of duty to God and to his fellow-men. But, that his combination of character and of belief, religious or sectarian, was such that, combined with an ordinary intellect, a very common education and a general acquaintance with life, or the world as it is called, fitted him for this especial work; to which, circumstances of his life were ordered and prepared by me to form him into willingness to pursue. He is merely passive in receiving the communications I deliver, and exerts no power of intellect, does nothing but attend to my words placed within him, so that he is conscious they are foreign to him; and as he receives them on his mind, he by his will writes them as I would have him, in such books I have directed him to procure. The First Book was an experiment with him and with me. If he had not been satisfied of the reasonableness of the First Book, of its pure morality, high knowledge, and consistent character, he would not have followed my directions to publish it, willingly. And, as I have said, I do not act through unwilling mediums. On the other hand, though I knew well the character and sentiments of the medium, I could not tell how far he might be passive, and how far he might desire to control me or my delivery, in some shape or manner, by the exertion of his intellect or will. His will is Free, but he voluntarily submits it to me and takes the greatest care he is capable of to establish his own passiveness to my will. He will have his reward in being used for the benefit of others. I shall seek other and better mediums to be used in other ways: but I shall not seek a better one for this kind of delivery, so long as this medium is passive, and strives, as much as now, to do my will in receiving, recording, and promulgating the words I direct to him.

The manuscript of the First Book was written with a pencil, at odd moments, and in a great variety of circumstances; such as rocking the baby, or holding his children in his lap, or watching their conduct near him. Yet, it was written without errors from these causes. The manuscript can be seen. It was not divided into Parts and Chapters till it was finished complete, including the Introduction and Preface and Title pages, which were written after the body of the book was finished.

The Second Book was written in less than three weeks, occupying only mornings and evenings of business days, and the greater part of Sunday, or the First day of the week Not, however, to the exclusion

of attention to the ordinary duties of that day, as regarded by men in general. The Third Book was, in a similar manner, written in about ten days. The Fourth Book was written in one week, leaving the preceding one to the preparation of the Third Book for the press. *This* one, will have occupied fifteen days for the body of the Book, leaving the preface and introduction and title page to be written hereafter, as well as the headings of chapters and parts. I tried writing the title page first, and the titles of chapters in their course in the Second Book, but it disturbed my medium's passiveness too much for continuance. But, you say, could I not tell what would be the effect without a trial? I could know whether he would be disturbed, but I could not know how far his will would be manifested in controlling, or fearing to control, my order of arrangement. I have since divided the books more exactly into parts and chapters than before, but left my medium in entire ignorance of the subject to be treated of in each; so much so, that he has not even a conjecture sometimes, as to the subject upon which he will write, when he sits down and takes up the pen ready for me to begin. It is this which is a part of the necessary passiveness. A further manifestation of it is in being willing to receive any thing upon any subject, no matter whether it agrees with his previous opinion, or his expectations of my opinion, or not; and to write it in any words I give it to him in, without changing a single word, even if it should not appear to him consistent with what is before written, or with the ordinary form of the language as used by men. In the First Book I tried him with this trial, and he came out of it unscathed. In the First Book I made some intentional variations to prove my command of my medium, and I have since used some forms of expression which will be carped at, but yet they are all defensible, though I shall not trouble you with their defense. There will be no lack of defenders by-and-by, and the disputes may better rest on these trifles, where objectors are disposed to contend, than on the more weighty parts of the revelation.

§ 109. Having now given you a more complete detail of my course of proceeding with this medium, and which, added to, or taken with, the preceding notices of it in other already published books, is sufficient, I shall close this part of my subject with a brief notice of the reasons which induced me to adopt the familiar style I have used, and to show you the reasons which make it so much differ from former revelations in style of expression.

The former revelations were addressed to hearers, rather than readers. Terseness and vigor of expression were requisite to their best impression and retention upon, and by, the individuals who heard them. The style of language, in those times and countries, was usually highly ornamented with metaphors, and simile was used in ordinary conversation to an extent hardly appreciated even by reflecting minds who have looked into the subject. My discourses were adapted to the comprehension of the hearers, and so were the deliveries through other mediums in earlier times. Now, I have written (or composed more exactly speaking) in the usual style of easy composition, neither aiming at elegance, or superfluity of ornament, or falling into slovenliness of diction contrary to what men call

the rules of composition. I have desired to give my readers proof that I was a brother to them; and, therefore, I have addressed them very familiarly, and assumed them to make objections in a very free, independent, and familiar manner. This is that you may hereafter address me so, when you commune with me in your hearts; for, till we can carry on a conversation, as it were, within you, in which you shall freely express your sentiments and views as you really entertain them, and receive my answers merely as those of an elder brother transmitting to you the will of your Heavenly Father, you can not be said to enjoy the Holy Communion. Be, then, very desirous to know me better, and learn from me more, and hear from me directly; for every man may have this communion who will open his heart's door, by the surrender to me, or to God, of his Free-Will.

LET US PRAY.

§ 110. Oh, Almighty Father! who dost know all Things, and their Origin, look down, I pray Thee, upon this Thy servant, this medium, and enlighten his heart and mind with a knowledge and love of Thee, so that he may continue steadfastly in the work whereunto We have called him; and so that he may become a wiser and a better man, so that he may seek to do Thy will in all things, as well as in this work; and to Thee, oh! Father! will I give the praise, honor, and glory, forevermore. Amen

§ 111. Almighty God! who dost from Thy throne display Thy Majesty and Power, and who art pleased to extend a watchful care and a powerful hand to Thy servants the sons of men, look down, I pray, upon the Readers of this Book, with the light of Thy Love, and the bow of Thy promise shall appear as the result of their showers of opposition. Help, them, oh, God! to receive the truth, and to follow after that Love which Thou bestowest upon all; and to lay hold upon the horns of Thy Altar, so that they may place thereon the one acceptable sacrifice of a broken and a contrite heart. Oh, God! be pleased to manifest by Thy Power the truth of this revelation of Thy Will, for Thine is the Power, and the Will, and the Authority to Will, now and always, forevermore. Amen.

§ 112. Almighty God! Thou art ever Merciful; and, but for Thy Mercy, we should suffer, Oh, God! unending unhappiness. May it, then, please Thee to show forth Thy very abundant Mercy, and to look upon me, Thy humble follower, and would-be servant, with such favor, and bestow on me such aid, as will enable me to see and know, and understand Thy Truth, wherever I may meet with it. Help me, Oh, God! to understand this Book, and those that have preceded it as a part of it, and make known to me, Oh, God! by convincing my reason, or by some manifestation of Thy Power, that it is Truth, or Thy Revelation, if such be its character; but if, Oh, God! it is only the result of the vaticinations of a deluded mind, or of an artful man; then, Oh, God! may it please Thee, make me to know it, and despise it; so that I may not be led away from the Truth, or suffer, in any way, by my desire to acknowledge Thee as the One True and Living God, The Alone One Author of All Power

and Being, and the Giver to us and to me of Thy Blessed Son, the Lord and Savior of men, the Lord Jesus Christ, to whom, with Thee, be ascribed all Honor, Glory, and Praise, both now and forevermore. Amen.

LET US PRAY.

§ 113. There is, Oh, God! one more petition I desire to make to Thee, as the Giver of good. Let me not be presumptuous, Oh, Thou Great and Majestic Sovereign of the Universe of Universes and all besides it! let me be pardoned for appearing before Thee, if I err therein, Oh, God! for Thou hast abundant Mercy, and I am very ignorant of Thee, and of my own relation to Thee. I desire, Oh, God! to know Thy will respecting my heart; how I may be able to bring it into subjection to Thee; and to keep ever before Thee my desire and willingness to sacrifice to Thee my own will and inclination in all things, so that I may come to an acceptance by Thee, and be reconciled to Thy Will, and found worthy, through Thy Mercy, to be received into Eternal Happiness, to dwell forever and ever in the Mansions of Bliss, which have been declared to be prepared for those who love and serve Thee. Grant my prayer, Oh, God! because of Thy great Love, abundant Mercy, and rich Possessions, and unlimited Power, and because of the promises of Thy Son, the Lord and Savior Jesus Christ, to whom, and to Thee primarily, be ascribed all Honor, Glory, Thanksgiving, and Praise, world without end. Amen.

CHAPTER XII.

LOUD CALL TO ALL.

PART FIRST.

Call by Reason.

A SERMON.

§ 114. Having prayed for you, and made forms for you to adopt for your own, if you can, and if you desire to obtain such petitions, I will now return to the consideration of the loud call now making to men, particularly and firstly to the inhabitants of the United States and Canada, or to all in America speaking the English language.

It is to you, Oh! Anglo-Saxons, either such by descent, or by adoption of the laws, language, and country, belonging to the race (it is enough that you are citizens of a country ruled by Anglo-Saxon institutions, and partaking of their blood in its people), it is to you, Oh! Anglo-Saxons, that this loud call is particularly made; for you are the chosen people, already chosen and called to rule in righteousness and peace, the world of mankind. It is you whom I have chosen to be my subjects, because your laws, customs, and energies are all directed to the enlightenment,

and reformation, and improvement of mankind; not merely of a particular rank or class, but of all, not merely that all may contribute to the happiness of a few, but that all may enjoy happiness here, and glory hereafter. Be, then, Oh! all ye people, ready and willing and desirous to hear the word of God addressed to you, calling you to inquiry, to investigation, to all possible efforts to learn the truth respecting the call now sounded to you. Awake, then, ye leaders of public opinion. On you first falls the responsibility of receiving or rejecting this call. You can wield the minds of others, and must answer in the day of judgment for the talents you received or procured the loan of. A strict account will be required of you for every opportunity of investigation heedlessly passed by, for every manifestation wasted upon you, for every inattentive observation, for every idle word or hasty conclusion, for all you have said or done in relation to this call or these manifestations, and for all you have left undone, that you might have done if love of ease, love of self in some way, either of home, or affection, or popularity, or reputation, or wealth, or power, had not prevented your doing or desiring to do the work which every man is obliged to perform, that is, his duty. What is your duty if these manifestations and this revelation are of and from God, as it is claimed, and as they are claimed to be, you very well know. Often have you declared or thought, if you had lived in Judea in the time of the ministry of Jesus Christ, that you would have left all and followed him, because he had the words of Eternal Life, and because through him the Father worked. But then, as now, the learned doctors, the leading politicians, the priestly order, the wealth, the power and the wisdom of the world, was opposed to it, and derided the claims of the medium of transmission, who claimed to be the Messiah who had been promised to them from the time of Moses. Wondering crowds witnessed the works and listened to words of God's Wisdom; but each one in general returned to his home, declaring he did not know what to think! It was wonderful, extraordinary, beyond his comprehension; but the scribes did not declare his sentiments to be those of Moses, the priests did not declare him to be the Messiah, the Sanhedrim deemed him a dangerous preacher of doctrines, and a claimer of authority and right, that would bring them into collision with an irresistible power. All of the past, that was in authority and respect among the people, rejected the man without sin, who was indeed come, and present to save them from their sins, to lead them to a more perfect knowledge of God and their relations to Him and to each other, and to purer and more perfect forms of worship and greater morality, higher principles, nobler motives. Now, here is a similar manifestation of God's Love for men, His willingness to teach them, and His desire to raise them from ignorance and misconception to knowledge of Him, and of their duties to each other. Will you listen now, or will you now, as the leaders of public opinion in those days did, reject Christ, deny his Divine Authority, ridicule his pretensions, deride his miracles, condemn his doctrines, oppose his teachings, and imprison or injure his followers? If you—in this day of progress, when you have seen so many despised movements control society, or modify all the relations of life, and seen the arts of yesterday forgotten and superseded by the improve-

ments of to-day, if you who have seen such spiritual manifestations, in comprehensible and unreliable as they were, usher in the dawn of greater knowledge and the revelation here made,—shall also reject without examination, or judge before trying, what punishment shall be justly declared as your desert, what depth of misfortune or condemnation ought not to fall upon you? Remember your station, your power, your responsibility. Look well to your acts, view well the foundation on which you stand. It will be no excuse for you in the day of judgment to say, *Father Such-a-one* condemned it, and I believed him; *Judge Such-a-one* said it was not worth looking into, and I thought he ought to know. *Priest This* said it was dangerous to read the book, or listen to the manifestations, for they might draw me away from old landmarks, and I was paying him for good advice; and last, but surest of all, nearly every *Editor of a newspaper*, who had judged without examination, warned all of its delusive character, and pronounced it the contrivance of rogues, or the delusions and folly of simple-minded victims; and if these editors did not know, surely you will say, I ought not to be blamed for ignorance! You will only condemn yourself by your excuses; for they will show that you knew how from small beginnings, like a little leaven, or a grain of mustard seed, the thing spread itself till the great mass was leavened, and fowls of the air rested in its branches. You knew what it claimed to be, and what it progressed to be; and yet you were willing to take the opinions of others for your guide in a matter affecting your eternal welfare, when you would not have taken the opinions of those same men respecting your temporal affairs. Go to! thou pitiful specimen of love of ease, of self-complacency; go to! thou false worshiper of mammon. California could tempt you to traverse the world to see if a fortune might be obtained, but the riches of God's kingdom and the glorious manifestations of His love could not call you away from the concerns of time and the thoughts of earth, the care of the body. How many have said, Go thy way for this time, we will hear thee again at a more convenient season? I mean to read the book, but now I am too busy! To-morrow! to-morrow! to-morrow! Thus have men in all ages, and in every clime, put off the work of to-day. Death at last comes, like a thief in the night, at a most unexpected time, when the soul, sunk in profound repose, has forgotten its intention to see that all was made secure against the time of his coming; and for that man the earth has no more To-morrow. The grave receives the lifeless remains, buried with great honor and care, and parade perhaps; but the soul, the man himself, is where there is no more repentance. There he may, however, *work out his own salvation.* But *as the tree falls, so it lies.* It fell in procrastination; it lies so. It fell, saying, *A little more sleep, a little more slumber;* it lies so. It fell with desires to enjoy the delights of its own will till to-morrow; it lies so. Long is to-day to that soul; *for there is no night.* Long does the impulse to seek God lie dormant, overwhelmed by all the thoughts of self-gratification, and all the contrivances made use of to keep the peace of the earth uppermost. God wills that even this man shall be saved, yet, *how hardly shall such enter the kingdom of heaven;* for they are rich in temporalities, they are poor in spiritualities. How soon shall the

regrets of remorse overtake you, oh ! departed soul of this procrastinating man? All but heavenly patience shall be exhausted, all but angelic wisdom will despair of it. But God triumphs at last. You will submit, and glorify Him who is beyond praise, and love Him who is beyond being affected by your love. *Be wise to-day*, Oh ! man, *be wise and understand. To-day* only can you work effectually; *to-day* only is it easy to sacrifice your will, and begin your submission to God. He offers the riches of His grace, if you will dispose of all that wealth you have already laid up, consisting of perishable earthly productions. *Come buy of me*, and you need no silver or gold; what I furnish, you may obtain *without money and without price.*

PART SECOND OF CHAPTER XII.

Call by Prayer.

§ 115. Let us once more pray for the humble-minded seeker, for the high-minded rejector, and for the would-be servant of God. *They all with one accord make excuse*, they all have some very important business, that may not wait for God's work to commence in them this day, and to-morrow will find them less at leisure than now.

LET US PRAY.

§ 116. Oh ! Holy and Incomprehensible God; Thou art so powerful to save that Thou wilt not be disappointed. Oh ! be pleased to look with favor and with blessing, upon my appeals to this man, who desires to know Thee, but has not found Thee; who desires to seek Thee, but feels unworthy to try. He is, Oh, Lord God ! humble; and of such is the kingdom of Heaven. Be pleased, then, Oh, Father ! to raise him to Thy feet, and bring him before Thy Holy Will in subjection, so that he may join me in giving Thee the praise, honor, and glory, now and hereafter, evermore. Amen.

Oh, Lord of Heaven and Earth ! Oh, Thou ! who art above all, in all, and Creator of All; be Thou pleased to bow down the Majesty of Thy Nature, and let this man see how very little he is; how smaller than the dust his eye can not see, is his form to Thee, compared with the dust to himself; and, Oh, God ! when he is humbled by Thy power, and Thy condescension, be pleased, Oh, God ! to raise him to Thy Right Hand of Power, to an equality with me, to be Thy High, Holy, and Perfect Son. Oh, God ! help him very much, for he has pride and thinketh himself somewhat. Be not fierce against him in Thine anger, nor severe upon him in Thy Pity, but bow down his knowledge before Thine, and his nature before mine, so that he may receive with humility the counsel of the spirits and the words of Thy revelation, and being so brought to a sense of his littleness and dustiness, as it were, before Thee, he may serve Thee as may be pleasing to Thee; sacrificing his own will and acting in Thine, and leading others to come down from the high places, and to sacrifice in the depths of the valley of their humility. Oh, God ! be kind, and affectionate, and loving to him, though he despises me, Thy Son, and

refuses o listen to the words of revelation: but, Oh, God! remember it not against him, for he knows not what he does. Be Thou pleased to be His God, and to make him Thy servant, willing to work for Thee, and to take the same equal penny which is the reward of every laborer in Thy field, whether his work continueth long or short time, and whether he receives the promise of it or not. Make him, Oh, God! humble like me, self-sacrificing like me, and raise him to Thy power and Sonship, as Thou wast pleased to raise me; and to Thee shall be, forevermore, Praise, Honor, Glory Thanksgiving, and great Renown, world without end.

LASTLY, LET US PRAY FOR HIM WHO WOULD BE GOD'S SERVANT.

Oh! Father, I love this man. He desires not to work for himself, but for Thee. Be pleased, Oh! God, Father Almighty! to receive him into the number of those who continually wait to do Thy Will, and stand before the throne of Thy Glory, shouting for Joy. Amen.

§ 117. Thus, Oh, Reader! do I pray for you. Choose for yourself which prayer you are worthy of, and that you desire me to help you to make for you. I have already made it for you; it now wants, and waits for, your sanction. It can avail you nothing till you make it your own, by adopting and fervently repeating it before God's Holy Throne, which has eternally existed, and is now near you, as it is near every man. *Heaven is my Throne*, said God by His inspired medium. Heaven is near you, *at hand*, as I long since told you. Turn, then, within yourself, and seek God; turn within, and you may find Heaven there, and the altar before the Throne all ready for the sacrifice of your Free-Will. *Be, then, no longer fearful, but believing;* be no longer confident, but believing and humble; be no longer led by men, but submit to God, and believe in His Revelation.

CHAPTER XIII.

HOW TO HAVE AN EXPERIENCE OF HEAVEN ON EARTH.

PART FIRST.

The Translation of Enoch.

§ 118. LEST any should deem my prayers tiresome, I shall give you a song of praise to relieve their monotony. For prayer is but a repetition of itself; and the one prayer, I gave the form of to my followers eighteen hundred years ago, is the substance, and essence, and vitality, of all prayers that ever were, or ever will be made.

Great and marvelous are Thy works,
Lord God Almighty!
Just and True are all Thy ways,
Thou King of Saints!

§ 119. Alas! that man should be so blind, so censorious, so unwilling to practice here what he looks forward to, or professes to look forward to, as his greatest happiness. Alas! that man, being permitted to enjoy here the peace which passes all understanding, on the very same terms it is offered to him in the world to come, should be so neglectful to avail himself of the glorious privilege, the high and holy blessing, which only his own will rejects. Lest any should condemn me for not urging man to be happy here, I will state, that all that keeps man from heaven here is the same that keeps him from it in the life to come; that is, his following his own will, rather than God's will. As soon as man begins to sacrifice his own will, his Free-Will, God begins to receive him as a servant; as he progresses with the sacrifice he becomes more and more reconciled to God, and raised in happiness and glory, by which he becomes more humble and more desirous to serve God. He may even become a Son of God here, as I was on Earth, but only by a full sacrifice of his will. This full sacrifice is not impossible, though it has not taken place with any other than myself in the body, except Enoch, who was translated to the Spirit-world without tasting death. This Antediluvian tradition preserves, to this distant period, the memory of that Divine personage who served God so faithfully as not to be subject to the laws of common dissolution, but whose earthly body, like my own, was dissipated into a cloud of aqueous particles. Elijah is said to have ascended in a chariot of fire, a blaze of light, but this was not so perfect a transformation as the other. How is it, then, that these Sons of God did not arrive at the highest Circle of the Seventh Sphere before you? They sacrificed their wills completely, but they had not done so continually, from youth to old age. You will remember that I only had one departure to atone for, but they had many. But in Enoch's case, he had had such a very much longer time to atone in, and the more perfect sacrifice having been fully made, by which he was translated as a Son of God, in which case it must be inferred he was in the First circle of the Fourth sphere, it would really seem that he had not gained much advancement, or privilege or power of advancement!

§ 120. Enoch was a good man; and, in the latter part of his life, he fully sacrificed his Free-Will, a continual and perfect sacrifice to God. But as there was much in his former life to atone for, and, as he had not the memory of the past to guide him in the Spirit-world, he became a servant in a lower degree, and having a more sensual and gross body, his mind had received a stronger impression from the departures of that early life. A very long period was then necessary to free his spirit-body from the stain or imprint of those departures from obedience. As I told you that there were Antediluvians now remaining in the First circle of the Second sphere, the lowest in the Spirit-world, Enoch was certainly greatly blessed compared with these. Yet, does not this reflect upon God's justice, that He assigned such bodies to spirits as would disqualify them for rapid progress? He gave to each spirit such as pleased Him, but yet not capriciously, but according to its nature. Again, did not God make inequality, or show partiality for some souls or procedures, in thus giving them such a nature, as to receive such bodies as would thus retard their spiritual progress, even after they had, by sacrifice of

their Free-Will, become so greatly advanced in progression as to have been unequaled except in one instance, and that one possessing peculiar advantages from his exceptionable organization of body! This objection is well put, yet it was that you might make this very objection, that I introduced, so unnecessarily you may think, this subject, which was so quietly reposing behind the vail of tradition, and which might have there been reposing still had I not so admitted every thing that would make its explanation difficult.

Enoch was an antediluvian, possessing a soul formed for such bodies as existed first with souls upon planets so newly organized as the Earth In all earthy globes there is a progress from low to high, from animal to spiritual, from sensual to refined. The first state of man when in bodily form upon the earth, thus newly organized, is always thus gross; and the Spirit that enters it must be measurably affected by it. God selects, however, such spirits for these bodies, as need the more experience of good and evil to hereafter reconcile them to an absence of it. Enoch never ceased to be happy, and to progress in happiness; but his soul, possessing less Aura and more Individuality than mine, or other postdiluvians, required or profited by a longer experience in the body. And though, in despite, as it were, of the deficiencies, so to call them, of his organization, he sacrificed his will, that sacrifice was not any more difficult to make, than it is for you to sacrifice yours That sacrifice is always equally in the power of any man to make. The will is Free, and herein is the difficulty and glory, and from this is the reward of its surrender. But Enoch having sinned or been disobedient for the early part of his long life, his habits must have made his sacrifice more difficult; and how is it that we shall advance our spiritual happiness and progress so greatly as you have urged, if, after all, when we have by our sacrifice here been so greatly reconciled to God, we must lose the fruits of our sacrifice and service, and go back to the lower circles to commence our progress to the highest, and have all the atonement to make there, though we have repented here!

This state of progress is greatly to be desired. It is not that Enoch was put back, but that some have been put forward. Enoch was perfect as any man at the time of his death or dissolution of body; but as a man, he was imperfect and required training and experience, which was obtained by him in the Spirit-world, as a guardian spirit to men on the Earth. But Enoch, so far from being retarded, in order that I might be the first to arrive at the Seventh circle of the Seventh Sphere, was greatly helped by me; for his progress was retarded by his want of knowledge, of purity of doctrine, and willingness to be instructed in his duties toward his fellow-men. Enoch submitted to God perfectly. He acted fully up to the light he had. He was released from the body without the apprehension or the reality of death and corruption of the body. But he did not receive such commands of duty as rendered him perfect in obedience with knowledge. He was perfect in obedience, because little was required of him; and more was not required of him because it was perceived he would not have been able to bear more trial of his faith. God desiring to have an example of obedience before the eyes of men in order to incite them to emulation and obedience, raised up Enoch and

received him as faithful because he obeyed all the commands he received, though it was by God's Mercy that other commands, that he would not have obeyed, were not given. It was a state, or condition of spirit or soul, analogous to that of my medium. He is obedient in the reception and delivery of this revelation; but he is not, therefore, any better than the average of other men, and being subject to like passions, he may indulge those passions in his intercourse with his fellows, in such a way that he may be far behind many who have never known of receiving spiritual communications. It is thus that Enoch was favored by God, and allowed to stand as an example of faith, and incentive to the emulation of succeeding generations; and was the purely obedient and passive medium of God's will thus gently exercised. But, then, was Enoch favored, or slighted, by this refusal or declination to try him with further commands? This question I shall answer in my next division.

PART SECOND OF CHAPTER XIII.

The Justice of God.

§ 121. Enoch was favored by God's mercy, because he could not have borne the loss of his faith without falling to a lower depth of despair and wickedness than he had previously experienced, nor without at the same time causing a general abandonment of the worship of the One True and Living God. It was in his line of descent that the family of Noah were traced from Adam, and it was that family only, at the time of the Deluge, that retained this knowledge of God, or in the least regarded Him.

§ 122. Noah, though, being a new production as to race, might have been impressed, you think, as Adam was with such knowledge, or a revelation might have been made to him, as to Adam, of his duties and his capacities. But the difference was greater between Adam and his predecessors than between Noah and his forefathers. God prepared Noah for his mission, bestowing upon him advantages which in a measure secured his obedience, not by force, but by persuasion; not by making him obey, but by making it easy for him to do so. For this cause, too, Noah, though a prophet or medium, and an obedient son in a disobedient world, was not so prepared for advancement as to distance all others of the postdiluvians. He experienced in a high degree the Mercy and Forbearance of God, in that God made it easy for him to obey, and he did obey. Thus God, without forcing Noah's free-will in the least, received him as an instrument by which He could maintain and develop another race, commencing the world anew, without antecedents injurious to their desires to obey God. The early postdiluvians were a moral and upright people, and it was easy for them to be so. They had, indeed, less temptation to do wrong, and better facilities for remaining in the path of virtue, than men in the present day. God looks at the heart, and not at the deed. He rewards according to the motive, and the strength of the motive is shown or proved by the extent of the temptation. Where nothing is sacrificed, there is no advancement; where little is offered,

there is little to accept; and the man who does not need help, is not he who is favored, so much as he who, perceiving that of himself he can do nothing, leans upon God, and calls upon God to support him in every time of doubt, in every period of trial, in every strait of temptation.

§ 123. It is thus that God judges and rewards men, men judge each other differently; and it is for this reason that God caused it to be declared, That men should not judge their fellow-men, but that judgment is His only; and that the uncharitable judger among men shall receive from God the measure wherewith he has chosen to try others. *God's ways are not as man's ways*; though man would, if he dared, condemn God's want of reason and consistency, and His want of power (by His own limitation of His own Power) to establish His reign in the hearts of men. So, oh, reader! do not judge God harshly, or impugn His Wisdom severely! Be merciful to God as you would have Him be merciful to you!

LET US PRAY.

§ 124. Oh, our Father! who art in Heaven, hallowed be Thy name Thy kingdom come, Thy will be done on Earth, as it is in Heaven. Give us, this day, our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and suffer us not to be led into temptation but deliver us from evil; for Thine is the kingdom, the power and the glory, forever. Amen.

CHAPTER XIV.

WHAT SHALL A MAN DO TO BE SAVED?

PART FIRST.

The Effect of Prayer on God and Man.

§ 125. THE prayer, or form of prayer, I have furnished for you, as I did for my followers eighteen hundred years ago, will never wear out. As I have said, all other prayers may be found in it; and are but repetitions of it, if they are made in proper submission. Therefore it is that I do not want you to lose sight of it, and that I have thus a second time dictated it to this medium.

But the more observing will detect a variation in language or words used, though they will also perceive the sense is made clearer by it. For the forms of expression have changed much, as I have stated, since its first promulgation. Still, man is the same, and needs the same prayer; and God is the same, and will grant the same prayer. Yet it is necessary that the prayer should be understood by him who makes it his own, or else, misunderstanding it, he will make a different prayer; for, in hearing

prayer, as in judging works, God looks at the heart of man for his intention, and if he imagines that he serves God by asking for one thing when he wants another, he not only undertakes to deceive God, but injures himself. For if he gets what he is thus ashamed to ask for, he finds it only a curse or unhappiness, while his outward petition condemns him by its reaction upon him.

It could not be supposed that God would Himself lead a man into temptation, unless it was for the man's good, in which case the man ought not to pray to be saved from it. I have, therefore, corrected the phraseology so as to agree with the original delivery, and the ordinary understanding of it at the present day, because some weak in the faith might otherwise find cause of stumbling in it.

§ 126. The last subject of this book will now be taken up, and it is, *What shall a man do to be saved?* What act must he perform, what confession make, and how shall he know he is saved, or what will be his salvation? Having reached this point, where I can look forward to the end of this book, though not of the volume, I desire to state, that it has been written at the rate of five quarto pages of manuscript per hour of time spent at the desk with it for the purpose of writing. These five pages of manuscript make about two of the printed pages. Though thus rapidly written, an examination of the copy to be preserved, of the original first record, will show that there are no alterations or corrections, other than verbal or literal, made in order to fit and finish it for the printers' hands

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PART SECOND OF CHAPTER XIV.

The Way of Salvation.

§ 127. The man who desires to be saved, has reached an important position in his life; one which may be regarded as a critical one. Placed, as he is, in the vale of experience, it is here that he must be saved if he secures salvation by any other than Mercy. Works can be done here in a man's own will, by God's help, which shall forward and aid his salvation, though alone they could never secure it. God's Mercy, only, is the sure reliance for salvation. By that, in fact, all men are saved. All men have sinned, and without God's Mercy no man could be saved; because he could not get rid of the consequences of one single sin without God's help. Further than that, he who has sinned little, or the least, has only been prevented from sinning more by God's Mercy, which has restrained his evil desires, aided his good thoughts or intentions, and frustrated, perhaps, his wicked intentions or resolutions. The only way, then, by which men can be saved, is by the acceptance of God's Mercy, freely offered, but contingent upon certain laws or rules, which man can easily comply with, or God can easily help him to find easy.

§ 128. *First*, then, men must desire to be saved. None are, or will be, saved unless they desire it. Having desired to be saved, they must, *second*, be willing to be saved in God's own way. God, having appointed

the means, has provided a particular way for those means to be made universally available. But that way is His own, and no one, who is not willing to be saved in that way, can reach to Heaven. They may struggle to climb up some other way, or to break into some weak place, but all efforts of that kind will end in, only in, disappointment and affliction. *Third*, the salvation can not be regarded as effectual, till the man experiences an inward assurance that it is so. There is no danger of a man's being deceived into a belief that he has secured salvation when he has not, if he only looks at his heart, or his own internals. He may be deceived if he takes the word of his fellow-man for it, and seeks to be persuaded by man that he is right, and others are wrong.

§ 129. First, then, *A man must desire to be saved*, and this desire should be expressed to God in the form of prayer; not because God does not know it without, but because prayer fixes and realizes to himself the desire, always, perhaps, latent in the heart or soul.

§ 130. Second, *He must pray to God to help him to comply with the condition of salvation*, which is, that he shall submit his will to God's. This sacrifice must be made before going any farther; or, more properly speaking, he can not go any farther till he has made this sacrifice, and complied, at least in part, with the conditions fixed and required by God. How is this submission to be made? asks the unregenerate heart. By seeking, *First*, to know God's will, and *Second*, by yielding your own desire or will to it. If you feel impelled to indulge a bodily passion, an earthly motive, seek to know from God if it be proper, if it be in accordance with His will. Though you have never had communion with God, this course will bring you to a communion with Him; and before you are conscious of receiving a reply from Him, by the communion of His Son with your soul or spirit, you will feel the impression of duty resting weightily upon your mind, convincing you of the impropriety of the act, if it be one of that character; or your scruples respecting it will disappear, if otherwise. Remember that this inquiry is not to be of any man, or body of men; it is to be of God, and made as an individual of Him, for yourself, and not for others. Neither are you to repine if you see that others, professing to act in accordance with God's will, enjoy greater freedom of action than yourself. Remember what James said, *My brethren, count it all joy when ye fall into divers temptations; for God trieth whom He loveth, and chasteneth His Holy Sons.* Remember, that this is the only work you have to do, and that God is not only ready to direct and advise and guide you, but also is willing to help you, if you ask Him, and that He will not give a stone when you ask Him for bread. Then be not discouraged if sometimes the world seems to triumph, and God's servants appear overwhelmed. Fear not that God is not strong and mighty, nor believe that He has grown blind or deaf. God knows His own time; and patience must do in you its perfect work, that the inner man may be renewed, and made strong; that you may not be like Enoch, raised to glory here, to have to work far more arduously for glory hereafter.

§ 131. Third, *You shall know you are blessed by God with a portion of salvation*, when you find you can sacrifice with cheerfulness your will to His; your comfort, to another's. When you love your brother, or your

neighbor, as yourself, and can even love your enemies, and do good to those who despitefully use you, or persecute or injure you. Proceed, then, on your way rejoicing, when you find this to be the case in you even slightly more so than it had been before experienced. Cultivate the desire to be saved, become more and more submissive to God, and this internal evidence will be greater and greater. You shall know, at last, of Heaven, even while dwelling in your earthly tabernacle. You will find that Peace which comes from Heaven; that Joy which the righteous only experience; that fruition of Happiness, the Peace of God which passes all understanding of man's intellect, and, which is joy indescribable and full of glory. When you have thus tasted the fruit of all your efforts, the result of the acceptance of your fervent prayers, be no longer fearful, but believing. God has saved you. You are released from the law of sin and death, and on you the second death shall have no power. But be careful to let no man take your crown. Keep fast the faith. Be not deceived by your great enemy, your Free-Will. Be not induced to become the accuser of your brethren. Mind your own business. Let others settle with God. Do you continue to work for Him, and seek no other pay, than this same salvation which has already been such a rich and abundant reward. Be firm in the faith, abundant in good works, and rich in God's grace. So shall your light shine before men, that even they shall give God glory for, and because of you. So shall you be a beacon, a lighthouse, a candle not hid; and your light, shining into the darkness, shall turn many from devious paths to righteousness. So shall you die triumphantly, declaring you have fought the good fight; so shall you be received up into Glory, eternal, everlasting, unchangeable, full of joy, world without end.

LET US PRAY.

§ 132. Oh, our Father! who art in Heaven, hallowed be Thy Name. Thy Kingdom come, Thy will be done on Earth, as it is in Heaven. Give us, this day, our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and suffer us not to be led into temptation, but deliver us from evil; for thine is the Kingdom, and the Power, and the Glory, forever and ever. Amen.

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THE

HISTORY OF THE

ORIGIN OF ALL THINGS,

CONTINUED FROM THE

SECOND BOOK OF THIS SECOND SERIES;

BEING PARTICULARLY

A History of the Progress of Man's Spirit,

IN THE WORLD OF THE FUTURE LIFE

TO KNOWLEDGE.

IN TEN CHAPTERS.

WRITTEN BY

The Lord Jesus Christ, formerly Jesus of Nazareth,

DELIVERED TO

L. M. ARNOLD,

IN THE WORDS OF THE WRITER, USING THE FIRST PERSON.

The Third Book of the Second Series.

IN THE YEAR OF GOD'S GRACE,

1852.

INTRODUCTION

TO THE THIRD AND LAST BOOK OF THE SECOND SERIES

OF THE HISTORY OF THE ORIGIN OF ALL THINGS.

Let all the people praise the Lord!
Yea, let all the people praise Him,
For His goodness, and mercy, and loving-kindness,
Yea, praise Him! for His mercy endureth forever.

Let us all be willing to sing the song of the saints, and give praise to the Most High God, whose glorious mercy is abundantly offered to Mankind, and which is as inexhaustible as His Nature, as constant as His Love, and as enduring as His Existence. Come unto Me, ALL ye heavy laden, and I will give you rest. Walk humbly before me or God, and you shall be upheld. Though storms of opposition, and torrents of vituperation, should assail you, be steadfast, immovable, full of faith, glorifying God eternally, evermore. The course of this life will soon be passed over. Henceforth is laid up for you a crown of glory, and not for you only who read this, but for all who love God, and give Him glory for the Love and Mercy by which His Son, the Lord and Savior Jesus Christ, was bestowed upon Mankind, and made a propitiation for your sins. But though your sins be as scarlet, they shall be as wool; and though you have no hope except in the Mercy of an All Powerful and All Mighty God, you shall know that His Mercy endureth forever.

Be then ready to make the change from Earth to the Spirit-World. Be under no apprehension of evil from it; Welcome death of the body, fear death of soul; Welcome death of the body, because it is the entrance into new life; Welcome death of body, because all who have preceded you were benefited by it; and Jesus of Nazareth rose from the dead to convince you of this, and to persuade and convince you that the grave has no terrors, for death has no sting.

Oh! grave, where is thy victory,
Oh! death, where is thy sting!
The sting of death is sin,
And the strength of sin is the Law,
But thanks be to God who giveth us the victory,
Through our Lord and Savior Jesus Christ;
Who was in the beginning, is now,
And ever shall be, world without end. **Amen.**

PREFACE

TO THE THIRD BOOK OF THE SECOND SERIES OF

THE HISTORY OF THE ORIGIN OF ALL THINGS.

THE series now completed is a sure and safe guide. It is a sure and safe deliverer from sin, suffering, and sorrow; from the tortures of doubt and uncertainty, from the apprehension of wicked schemes, and from the evil which the ways of men bring upon them.

Having conducted you through this long course of instruction, I leave you to digest in your mind what you have read; to read again what you do not understand; and to investigate, by re-perusal, into any branch or portion of my subjects for further information. You will find that whatever you desire to know will be opened to your view by re-perusal. First, read for a general knowledge of its contents, then, re-examine the parts you find most interesting, lastly, do this as often as you want further light or knowledge upon any part or branch of my subjects, and you will be brought to a full knowledge of the Things which it pleases God to have revealed to His servants in the present time.

All that follows this series will be of a different character. Good and useful, or it would not be given, but not so directly bearing upon your every-day actions and life. Read this, then, as containing all that will most help you, and profit by it, if possible, so as to be one of the happy company that eternally praise God for Goodness, glorify Him for His Power, and rejoice in His Everlasting Love, which continually spreads forth to the hearts of all His procedures, and is returned to Him in the praises of the new song, ever new;

Great and marvelous are Thy works,
Lord God Almighty!
Just and true are all Thy ways,
Thou King of Saints!
Amen,
Saith the Spirit;
And let all the people say, **Amen,**
Saith my medium.

CHAPTER I.

REASONS FOR BELIEVING THIS REVELATION.

§ 1. When the first of the books belonging to this procedure were written, I did not rely on any outward proof for their reception. But these books shall have the testimony of all who listen to the inward Voice, to the aid of Divine Counsel, to the voices of Spirits, whether manifested in themselves or others, whether internally and silently given or externally and outwardly manifested. The sincere inquirer shall in all cases receive a true answer, whether that inquirer be a believer or an unbeliever, or whether he have long sought for truth or just commenced his search. But, as there will also be those, who will claim to be sincere inquirers, who will receive answers from some mediums inconsistent with truth, and with the answers to others, I will state that the truth may always be obtained, if prayed for by the questioner. To pray for the truth in reality, he must be able to unite in the following prayer:

LET US PRAY.

§ 2 Oh! God! Almighty Ruler of the Universe! who dost from Thy Throne behold all the actions of all men; who doth by Thy Omniscience know all that passes between men, and within them, who art by Thy Omnipresence ever present with us, and with each one of Thy creation, oh! be pleased to favor my desire to know whether the Books I have read (or am reading, or am about to read), purporting to have been delivered by and through Thy Son the Lord Jesus Christ, through one L. M. Arnold, of Poughkeepsie, are really given in Thy Will, and should truly and faithfully be received as coming from so high a Source; and whether, Oh! Father Almighty! whether I am in duty bound to listen to them, and to discard all that I have believed contrary to them, or whether I shall reject them as the work of evil, or of imperfect mediums, or as wisdom or imagination of men. Tell me, Oh! God! if it be Thy Will that I should confirm or reject the evidence thus given of Thy continued care for Mankind? or whether I should not rely on teachings of others, who declare that Thy Will will not be made known to Mankind in any such way? Oh! God! Holy Father, Loving Friend, may it please Thee most plainly to make known to me, in such way as pleases Thee and will convince my reason, or my conscience, or my intuitive perception, what I ought to do, to believe, and to ask, respecting these said books. Oh! Holy Father! I desire to know the *Truth* without regard to the opinions of men. I desire to know Thy Will without regard to the will of men, and I will conform my thoughts, opinions, and actions, to Thy Will, if

Thou, Oh! God! wilt be pleased to aid me by Thy powerful help, and place me on the sure foundation of Truth and Revelation. Amen.

§ 3. But you will say, perhaps, that you do not believe the medium to whom you apply after making this appeal to God; or that you do not believe God can make known to men in these days His Will. That He has not left Himself any means of communicating with men in these days, as to the course of action they should pursue. But if you believe this, if you believe that God exhausted His Power, established His Will, fully and completely manifested His Love, so that nothing further can be, or need be, made known, you of course can not make the prayer, or believe its answer if made. Because the prayer, like all prayers, supposes God to hear it; and that He will graciously incline His ear to the petitions of those who humbly desire His aid; and that He will grant the sincere desires, the innocent and fervent aspirations of His servants, or of those who sincerely desire to be His servants. If you do not believe such can be answered by God, under the present laws He has established, then you are beyond the reach of this appeal, you are beyond the aid of any prayer, because the prayers which are beneficial to you must be your own.

§ 4. But, if you so believe, I have another appeal to make to you. If Love and Confidence in God, and in His Mercy, Love, and Benevolence, and Power, or Will to exert His Power, are wanting in you, I will appeal to your reason. If you have no faith you can not but the more rely upon reason; and though reason from its nature is not so sure a guide as faith, and revelation received by faith, yet I am aware that few minds can resist a cool and dispassionate argument founded upon truth, supported by facts, and established by logic.

When God made man, as I described in the Second Book of the First Series, He revealed to him much. He implanted it in his mind, as fully as if it had been experienced and well remembered, that he could perform many acts, and use many means of receiving more knowledge. But, though this high degree of knowledge was thus revealed to the first pair of Mankind, other revelations were required of the same things to the posterity of that pair, at various times before and since the flood. Much of this revelation was not even communicated by Adam to his descendants, other portions of it were forgotten, some were disregarded, and gradually much, even most, of it was lost; and this, too, notwithstanding the other revelations made from time to time by or through Enoch, Noah, and other Antediluvians.

But you think, that after the invention of writing, that revelation might be and was so preserved as to preclude the necessity for a further revelation! But you believe that Moses made a revelation, and that several prophets received communications from God or His Spirit, subsequent to that; and that even after Jesus of Nazareth came and disappeared, his disciples received, by the Power and Will of God, certain manifestations and revelations. Revelation from God or a Divine source did not cease then, either at the invention of writing, or at the Ascension of Jesus.

If, then, neither of these were the boundaries which satisfied God that no more needed to be revealed, where else will you fix a limit? Will you say that the Apostles were endowed with certain powers for the special

purpose of preaching the gospel, and that the necessity of possessing those powers ceased when the gospel had been preached by them! But the Apostles never declared that inspiration would cease with their disappearance. They never declared that it was restricted to them. When Paul and his companions separated, because they could not agree as to the route they should take in carrying the gospel tidings to the heathen cities, did he appeal to his higher authority, or exclusive revelation? Did he say, You can not accomplish any miracles without me, you must go with me if you would be useful! No such course was adopted by Paul. They agreed to separate, because they could not agree to remain together, and proceed together.

Where, then, is the limit? If the Apostles did not give us any, and if Jesus did not give us any, but, on the contrary, declared expressly that He would send the Comforter, the Spirit of Truth, that should teach you all things; if the Apostles, instead of saying, Believe no future revelation, only said, Do not believe any revelation contrary to that we preach, as Paul said; or, Do not believe any revelation that does not also confess or proclaim Jesus of Nazareth to have been the Messiah or Christ, as John said, who shall dare to restrict God because He does not (or has not), in their opinion, make any manifestation of His Will since some time they choose to fix upon! Who shall dare to say to God, Thus far hast Thou proceeded, but no farther canst Thou go; either because Thou hast declared all that can be declared, or because Thy Mercy and Loving-kindness is satisfied, or because there is no further need of the exercise of Thy Power, Will, or Mercy, or Kindness?

Oh! man! helpless as you are, you can not believe that you do not want help. Discordant as you find yourselves, you can not but hope for reconciliation and harmony. You do hope for it, and try for it. But, though you have asked God to help you in your efforts to make men all of one faith, you are yet far from success. You will, though, yet try more and pray more for God's help, though you do not believe God will make known to you by revelation that He has helped you, or in any way directed you how to proceed. Perhaps you will say, He has not, or you would have ere this succeeded in establishing your faith as universal in the world! But though God has not chosen to select your society or sect as His favorite, but has chosen the poor in this world's estimation, do you, Oh! man! look well to the foundation on which you rest Remember, that high professors and church authority, in the days of Jesus of Nazareth, were not only not the first to distinguish and receive Him as the Messiah, though the exact time of His appearance had been prophesied of and had arrived, and His authority was attested by such remarkable signs that you now only ask a repetition of them to believe in His second arrival here. Does not analogy teach you that, as it was then, it is now? No! you say, because Jesus was rejected by the Church of that day, and by the leaders of public opinion, we are not to suppose every one so rejected to be Him, or to be His representative! But, my friend, for such I esteem you, though perverse, be not blind as were the Pharisees. Say not this man casts out devils by the power of devils, or does any other good thing by evil motives, or the aid of evil power. Believe that the signs you can not

explain or understand, are given for your establishment in faith ; and that however undignified it may seem to you to be to move tables or to rap on them, to answer silly questions, or to declare contradictions to contradictory questions and desires, believe that God has a purpose to be accomplished in His own way, and by His will and pleasure ; and that He can reconcile every discrepancy, and find in every dispensation and manifestation, a link in the great chain of harmony, which He will bind upon all His creation ; as He has ever maintained it in harmony, though men have not been able to perceive and account for the manner of its being so linked together, by such apparently discordant materials. Believe, Oh ! man ! that God is powerful enough to work by humble means, and that He is consistent enough to leave you your Free-Will, and that He is Benevolent enough to wish you more happiness, that He is Merciful enough to secure your future happiness ; and, that while He offers you an earlier realization of Peace and Joy and Perfect Bliss, He does not compel you to accept it. Yet, if you desire, He will help you to obtain it ; if you seek for it, you shall find it by His help ; and if you call on Him to know His will, He will find some way to answer you, if you are only willing He should answer you in the way He deems most suitable.

§ 5. The outward manifestations are given to attract attention, to excite curiosity, to lead Mankind to inquire, to investigate, to ask why are we thus disturbed, or aroused from our old well-beaten tracks ? Come and see. Remember, that John sent to Jesus to know whether he was, or not, the Messiah ; Jesus answered, by referring to the outward signs of the fulfillment of the prophecies respecting Him ; and that I point you to the outward signs that testify of Me, and of this revelation. I refer you to the writing and to the rapping mediums. I refer you to inspired preachers, and to all who receive, in any way, direction or guidance from God ; and, last of all, but most of all, I refer you to the internal manifestation of God's Spirit, the Comforter, the Spirit of Truth in your own internal, generally called your heart. All these will testify of Me if they are properly interrogated ; and I submit now to your reason, whether these proofs, from all these sources, are not enough to establish My authority to teach, inasmuch as I do not ask you to make any such great change as did occur between Judaism and Christianity. I only ask you to return to the first principles of Christianity, to the practice of the precepts I preached outwardly when in the body, to the practice of the order, and discipline, and reception of revelation, inculcated by the Apostles and first preachers of Christianity. Then these signs shall accompany those who believe, and practice upon their belief. They shall have the Comforter, the Spirit of Truth, dwelling in them, preaching within them, guiding them to all Truth. They shall be led to fountains of living water, to bliss and joy everlasting, and ascend to realms of peace, and serve God in the mansions of happiness prepared for all Mankind by the Father, who delights to confer upon His children good gifts. Be then seekers and finders ; be ever watchful to know what God requires or desires of you, and you shall not be allowed to grope in dark ignorance. You shall be enlightened by that pure light of the Word shining into darkness, which can not comprehend it except as it ceases to be darkness. Be then no longer faithless

but believing. Be no longer scorning the humbleness of this procedure, but make the prayer I have written as your guide, make it your own prayer, and you will find the answer to be, God does speak to His children in all times, and He will not let the righteous be forsaken, nor give to His askers stones for bread. He is powerful enough to save you, not only from unhappiness of itself, but from all the unhappiness or restraints that any who are opposed to Him may impose, or undertake to impose, upon you or any other. He will indeed do all but save you in your sins, or all but overcome your Free-Agency. Free-Will is the distinguishing quality of man, and the only thing he has which is his own. All else is God's; and man, who would sacrifice to God, must give what he has, and what is not God's, or he does not give any thing. He must then give his Free-Will to God, as a sacrifice pure, holy, and acceptable, it will be received; if contaminated by ambition, lust of any kind, or desires for establishment in any plan of its own, it will not be received, as a perfect offering. Man does not then sacrifice to God, he attempts to bargain with Him; to give Him a little, for the sake of receiving more than that little is worth. This will not succeed, for man can not overreach his Maker, or give to God any thing not his own.

CHAPTER II.

GOD'S CALLS UPON MEN.

§ 6. WHEREVER man falls he lies helpless, unless God, or God's agents (which are the same as God, as they do only His Will), raise him, or rather help him in desiring to be raised. There is no salvation for any man except through God's help. Was man then made so imperfect by God, as to be unable to accomplish any thing of himself, and yet be pronounced good! Not so, but God having made man as was most pleasing to Him, pronounced him good; and man being good, was so with a liability to change, unless he continually complied with a law which God also made, and which was therefore good. That law was the law of duty, of obedience, of sacrifice. The duty to be performed involved obedience to God's commands or requirements; God's command or requirement was reduced to a unit in words, that is, to the sacrifice of his Free-Will. By yielding this sacrifice to God, man became reconciled to God if he had been separated from Him, or retained his harmony with God if he had not allowed the entrance of disobedience.

§ 7. The sacrifice then involved obedience to God's law, and the performance of the duties required by that law. The law was written on the heart of man by the conscience of each man, if the man sought for the writing; but he who sought not for the writing found nothing there, and had to be governed by outward laws, which of themselves could confer no reward for obedience, nor make any punishment for disobedience. The law however existed, and was made known to men; and those who re-

ceived it, though condemned by its reception, and made more guilty of disobedience by such reception, were, nevertheless, no longer allowed to excuse themselves by pleading ignorance, or want of desire of knowledge.

§ 8. In the next place man was so constituted that he would in general fail to be obedient, and would therefore fall and require God's aid to be restored to unity or harmony with God. God's mercy, therefore, is continually exercised. He calls men to obedience; but if man does not obey, He pardons him, unless he sins against knowledge. Every reasonable excuse for disobedience is taken as an excuse allowing of the exertion of God's pardoning power. But if the sin is against knowledge, a willful wanton disobedience, God requires an action of man before He will pardon him. Man must repent, and make resolutions of amendment, before God will pardon him. When man so repents and makes these resolutions, and sacrifices thus his will, and resolves to seek for and obey the Will of God, then God leads that man to the living fountain of inspiration, where He gives him such knowledge as is sufficient for him, and calls him to such duties as he is capable of performing in his own will. When he performs these, other duties are imposed. But these duties are always proportionate to man's strength, and the burden is never oppressive. For whenever any man finds it so, God, if requested, takes it off. Even if not requested, God releases the man from his obligation to perform, because the man is unwilling, and God will have none but willing servants.

God, then, never requires more of a man than the man is capable of performing.

§ 9. The next call God makes, is that the man should leave the body and enter the Spirit-World, there to receive further from His inexhaustible mercy, there to be raised to High and Perfect Bliss. Not as a reward for obedience or suffering, not as a recompense for pain or as a solace for sorrow, but because God wills to have all His children happy. Because He chooses to manifest His mercy, and establish His Kingdom in Heaven. Without God's help on Earth, man would have sunk to the lowest depth of depravity and spiritual ignorance. Without God's help in the Spirit-World, the spirit of the man would go on sinning, acting in disobedience to God's known commands, till he had separated himself from all others, and raised up for himself a buildingn ot of God. But God's Mercy restrains the man from growing worse. His Goodness and Wisdom provides a way for him to get better. The requirement is still the same. God still calls upon man to yield to Him his Free-Will. To sacrifice to Him, and to receive the riches of His great Mercy and Wisdom. The sacrifice may be delayed by some for many myriads of years; the progress may be so slow, that to all observers who have not reached to partake of God's perception, that progress may be invisible or imperceptible. What, then, will God ask of the man of the Spirit-World as a duty to be performed? I have explained what are the employments of the Spirits of the different classes or circles of different spheres. They are such as harmonize with the circle in which they are arrived, and such as assist the spirit to advance to the next state or circle. By this, the work continues to be easy and the burden light. Existence is ever pleasurable, both in this life and that which is to come.

§ 10. But, you say, if existence is ever pleasurable, how is it that many commit suicide? That is because they have mistaken the want of perfect happiness for the total want of happiness, or for the absence of happiness. Men are relatively happy, or relatively unhappy. So a climate is relatively warm or cold, but no climate is without heat. No climate is so cold that it is not evident that it might be colder. So no happiness that man can conceive of, is so good that greater can not be conceived possible; and yet, man can not tell how he would make it more. The suicide, finding himself less happy than he has been, rushes into another state, in general with the expectation that it will annihilate him, or that he will be bettered by being brought nearer to God; hoping that God will prove to be the merciful Father of His children; and He will indulge their waywardness on their part, and forgive them, not only ninety-nine times, but seven times seventy times. And God does keep open the door for such to progress, and continues to call even them to come and sacrifice to Him their Free-Will.

§ 11. Free-Will is the deity of man's nature, and occupies the ruling position over all the attributes of man. It wields absolute power over him, as God wields the universe of power. But Free-Will can be influenced by its subordinates, as God is influenced by His subordinates. The desires and petitions of His servants are granted; and the desires and petitions of man's several attributes, some of which are called passions, are granted or refused by his Free-Will. But, though Free-Will is thus absolute and yielding, God can only interfere, to subject man's Free-Will to His Own Perfect Will, by causing some of these attributes of man to petition man's Free-Will to listen to God, or to God's revelation. Were God to do more than this, He would overcome and annihilate that Free-Will; and though the man would then be obedient to God's Will, man would no longer have a will, or be able to make a sacrifice to God. Helpless as he was before, then he would be incapable of action. Helpless as he would be, he would be another being in fact, for he would not be man without Free-Will. God then asks man, sometimes through or by man's reason, sometimes through or by his gratitude, his love, his wishes for happiness, his aspirations for higher states, or any other quality or passion of human nature, to yield to God a sacrifice of that Free-Will, as a means of securing a higher degree or realization of happiness, and of being brought to and into union and harmony with God. What then will the man do! Will he yield to God's petition so made, or reject the prayer? Man's position at the time will be affected by so many circumstances, that it will seldom be found willing to yield to one. There are so many calls upon this one finite Free-Will that it becomes confused, and tries perhaps to grant more than one of these qualities or attributes the supremacy over the others, and thus inharmony is continually existing in man. If he refrain from this error, he is next liable to instability, and instead of maintaining that attribute, through which God has wisely chosen to approach him, in its supremacy, if he granted its prayer for supremacy, he raises presently another attribute to its station, and thus, in turn, yields first to one influence, then to another, and another, etc. Thus the man wavers, now approaching God and tasting happiness; now falling from

God and grieved by the want of that inward peace which he had once enjoyed a portion of.

§ 12. Where, then, shall man find a remedy for this want of stability, or for his indecision? Where shall he seek for true knowledge to enlighten his Free-Will, so that his Free-Will shall yield the supremacy to that attribute in which God is then approaching him, in which he experiences the growth of that peace which is not of earth, or dependent upon the things of time? He must rely on the help of God. He must ask each passion or attribute that thus petitions him for its indulgence in supremacy, for this power to direct and to bring into its service all its fellow-attributes, What, oh! passion! or desire! what is your motive? What impels you to ask Me to indulge you to so great an extent, or to any extent? Why should you not rather serve in a more humble position? If the reply be, *that*, I ask my gratification because thereby God will be honored, or loved, or served; if it be, *that*, Thereby my fellow-man will be made happier, and the general good promoted; let the passion, attribute, or desire, have sway. Sacrifice your Free-Will; for then you may be sure God has impelled that attribute to ask of you this indulgence of action. If, on the other hand, the reason whispered to you is, *that*, God is indifferent to man's action; and, *that*, This will gratify your ambition for fame, power, or wealth! be assured *that*, That attribute desires to enslave you, and will seek to maintain its power by continual petitions to disregard the wants or desires of others, the commands or impressions of God, and that you will sink into the slave of lust of some kind, and good, will be found uncomfortable to you, even when others possess it, and evil, or the absence of good, a pleasure to yourself, and recommendation of others to yourself.

§ 13. What, then, shall a man do to be saved? Listen to the voice of God, feebly heard perhaps in the heart, feebly petitioning in some out-of-the-way place, all the principal ones being already occupied by antagonistic desires. Let attention be given to this still small voice, to this feeble knock upon the door of your heart, to this appeal of God through your own mind to you. Be attentive then to what God thus says or asks. Grant all your efforts to its progress. Be not turned aside from sacrificing every other desire that is expressed in your heart, every other passion which raises its voice for gratification. It will, perhaps, be a very slight indulgence that it calls for, a very brief neglect of God's voice or desire that it asks, but be resolute in denial and you may progress. You will find God's voice thereafter more audible, the desire to serve Him, or other men, will grow stronger, and the sacrifice of any interposing, or contradictory desire or atttribute will be easier than before. Long before you are perfect, long before you have completely made the sacrifice of your Free-Will, you will have experienced a portion of that peace which nothing earthly can give or destroy; and which, thus existing within you, will be your surest guarantee of salvation, and the best evidence of your progress, that is possible for you to conceive of. Outward signs are all imperfect, the Son of God, the Holy City that comes down from Heaven, is alone perfect; for nothing is perfect except God makes it so. The work of man is always imperfect, whether it be performed here or hereafter. God

alone is perfect, and such as are in harmony with Him are also perfect by their unity with Him, and not by any merit or exertion of their own capacity. God is One, and those that would be one with Him, must be perfect through Him, and be maintained by His Mercy and Power in that perfect union and communion with Him, which is the essence and reward of harmony with Him. They are Perfect as He is Perfect, because they are One with Him, even as I am One with Him.

CHAPTER III.

NECESSITY OF FAITH.

§ 14. When the first process of yielding to God's influence, or call, or solicitation, has been gone through with, the second becomes easier, if it follow soon after the first. The way is easier because the mind knows what is required and what the requirement leads to. The mind has faith arising from experience of the previous operation of God's Spirit upon it having produced peace or satisfaction. Faith is the evidence of things unseen, says Paul. But Faith is truly that quality of the mind which is above reason, and which reason yields to as its superior. It is an instinct or intuition of the spirit. It being above reason, it can not be derived from it. Reason and argument can never produce Faith in any man. But a reference to his own internals will give it to any man who desires it, provided the man asks it of God in a submissive and fervent manner. Ask and ye shall receive, knock and the way will appear opened to you to progress in Faith, and in the acquirement of Faith.

Faith is, then, the evidence of things unseen by the spirit of man acting upon the mind of man. It is the spirit-action derived from the aid of God's Spirit. No man has faith in God, or in God's care and oversight, till he wants to have, and till he retains it by watching over it and guarding it from all assaults, whether they come from the reason of other men or his own mind. Let then no man take your crown. Your faith in God as the Supreme Ruler of the Universe, in His Omniscience and Omnipresence, is essential to a living faith. It is a living faith when possessed, and an active faith when referred to as a ground of action, a crown of glory when acted upon. Be then desirous, *first*, to have Faith; *second*, to pray for it; *third*, to refer to it when you act toward others, or God. Let it be ever present with you, influencing your conclusions, and judgment, and expectations. So shall you find your faith a crown of glory, and a living principle. So shall you be advanced in the pursuit of happiness, because you will be led to rely on God as an Ever-Present and All-Powerful and an acting Being. Be then no longer fearful, but believing. Be no longer faithless, but be faithful to God, and have faith in God as a Friend who is incapable of deserting you in the darkest day of your fortune, or the gloomiest period of your mental conflicts with doubts fears and with all the powers of ignorance.

§ 15. There is in every man a capacity for faith, and every man can have it if he will resolve to seek it. I know that many say, I can not help what I believe! I am ready to be convinced, but I can not make my belief conform to what is revealed as the truth! To such I say, unhesitatingly, Your own Will prevents your receiving the revelation of the Will of God. Your reason only acts as the servant of your Will, and as such servant argues, and argues still when convinced of its error. Leave all these subterfuges; go to God; ask Him by prayer to enlighten your ignorance, to give you faith in what you ought to believe, to be your Establisher, Defender, and God; to be your Helper, your Savior, and your Friend; to be your Helper in affliction, your Savior in peril, your Advocate in trouble, your Defender in conflict, your Establisher at all times; and, under every appearance of evil, to be your sure reliance, and your Eternal God. God is powerful enough, earnest enough, happy enough, good enough, to do all this; and He has promised in every age of the world, through all of His servants or mediums of declaration, to do all, and to be all. I have told you to ask Him to do or to be; and He only waits for you to ask Him sincerely, earnestly, truly, and with resolutions to receive, as True, Holy, and Divine, whatever answer He may render to your prayer. Submit, and He will be your King; resist, and you are His rebel. Walk humbly, love mercy, and do justice, and He will be your Friend. Be, then, ever desirous to have God on your side, and be careful that you be not found fighting against Him who is All-wise, Eternal, and All-powerful. Amen.

§ 16. Let every man be persuaded in his own mind, *First*, that I am what I profess to be; *Second*, that I am authorized to proceed as I do by God; *Third*, that I have wisdom enough, either of Myself or by authority from God, to enable Me to proceed in the best way to secure the objects I have in view; *Fourth*, that those objects are good, and such as ought to be secured, or I would not attempt to secure them; and he will see no longer any cause of distrust. But so long as he searches the Scriptures, not to find when I shall come, but whether I can come, he will be in confusion. The plain prophecies of olden time will appear to him a mass of absurdity, and the day of salvation will be, for him, postponed indefinitely. What shall a man then do, resolve upon his belief and then search the Scriptures? Oh! no; let him search the Scriptures after he has made up his mind to believe them, and to be guided by God's Spirit to understand and apply them. The Scriptures of Truth, as those of olden time are very properly called, are fit for the enlightenment of outward men, for they are supported by outward proofs, and defended by outward defenders. But they are not alone enough to lead men to truth, or to a knowledge of the Will of God. Paul may plant, and Apollos may water, but God gives the increase. So, study of the Scriptures may proceed from day to day, and year to year, but the mind will be no more filled with knowledge than at the beginning, unless God pleases to let His servant have an understanding of the true signification of the letter of the Word of God. The WORD OF GOD, is quick and powerful, and goes right to the heart and marrow of man, but the *Word of God*, is revealed through men to men, and partakes of the imperfection of its medium of transmission The WORD OF GOD, is understood easily and at once upon its reception

the *Word of God*, is more obscure in its teachings, because, being outward, it can only reach through his outwards, such as his reason, or his social companions, who affect him often by their sympathy, and frequently without either being conscious of its existence.

CHAPTER IV.

LAWS OF THE SECOND SPHERE.

§ 17. THERE is prepared, for all those who love and serve God, laid up, a crown immortal, full of glory. But the crown is laid up beyond the grave. Unless this mortal puts on immortality, unless this corruptible ceases to be corruptible, by leaving only the incorruptible in us or about us, man can not enter into the joy of perfect bliss. Beyond the grave lies that undiscovered country, where every man must give an account of the deeds done in the body, and be judged at the bar of God.

§ 18. All that have lived in former ages have thus passed away. All that now live expect to follow them, and all that shall hereafter dwell in places of the present generation, it is supposed, must go as their predecessors went. Death of the body is the inevitable preparation for a new sphere of existence. Death, then, ought not to be viewed with apprehension, or as an evil to be endured. It is a release to be hoped for, a happiness to be enjoyed.

Man dreads to pass from the known to the unknown; yet he tires of the known and seeks the unknown, so long as he can obtain the latter without losing the former. If, then, we can convince mankind that the known is not lost by death, and that the unknown is obtained in a glorious appearing, he will no longer go down to the grave sorrowing, no longer be apprehensive of his inevitable change from Death to Life. For this is really the change which takes place. Death is the process by which the spirit becomes more fully conscious of its existence, and is led more knowingly into a state of progress toward Perfect Bliss.

§ 19. Death is not the tedious or painful process that many apprehend it to be. Death is often a release from bodily pain. It is always a release from bodily fear. Death appears to those who witness it in others as a loathsome change, because the sustaining spirit, departing from the matter of the body, leaves it to undergo those chemical changes which fit it for further use in the economy of nature. The cold skin and discolored features illy represent to us the animation which so lately appeared in and upon them. Over all the body the change appears, and the very touch of the once loved form is repulsive to the survivor. *The once loved form*, we say, as if to support the delusion so long entertained, that it is the *form* to which we were attached, instead of the being that animated it. Long ere the survivors have felt consolation, the departed being has watched with interest the change it underwent, and pitied the friends who thus mourned for it, as it perhaps had mourned in other days for others. But

if the spirit is elevated sufficiently to sympathize with those friends, to desire to alleviate their sufferings, it hovers about them, and strives to make known to them that it is not dead, but liveth. The power of God has preserved it, as effectually as it preserved Daniel when in the den of lions. That was an outward preservation, the other is a spiritual one. That was an unusual occurrence, the other was or is an every-day one. But the one, and the other, is a manifestation of the Power of God, and an acting under, or by His Laws, established at the foundation of the world, and at the time when God said, Let there be Light.

§ 20. Death is inevitable. Not that of necessity it must always take place by disease, or accident, or poison, or by weapons, or in any visible outward manner. All that is inevitable, is the change of this mortal body for a spiritual body, or, more exactly speaking, it is merely that this earthly tabernacle must be dissolved, leaving existent that spiritual body, which the soul had collected about it and within the earthly body immediately upon its entrance into this sphere of existence, and which it had retained and maintained by the aid of the Word, and under the laws of spirit-matter as controlled or usable by Life.

§ 21. Having so existed in intimate relationship to the soul and the earthly body, the spirit-body of man becomes so naturally and fully a part of the soul itself, that, inasmuch as the soul has no memory of previous existence without it, and inasmuch as the spirit or soul intelligence does not observe any change of this spiritual body, except that it becomes purer and more refined and brighter, more shining and more glorious, it naturally believes the spiritual body to be eternal in its existence, unchangeable in its essence, and the most glorious form of man's appearance. But appearances in the Spirit-World, particularly to spirits not much advanced, are far more deceptive than those existing on the Earth in the outward. The experience of spirits is necessarily unreal, as I have already shown in this Series, and they must therefore be left in ignorance of many things by these false conceptions of their positions, and powers, and performances.

But will not this book, or these books, enlighten spirits as well as men? They will enlighten all who want light. They will urge many spirits to advancement, and so far spirits will be enlightened by them. But, inasmuch as the misapprehension of spirits of the reality is a law of their nature, and effect of the Will of God for their good or advancement, their knowledge that such law exists and is followed by such effect will not prevent their being equally deceived or deluded or hallucinated, or whatever you choose to call the impression of the spirit's own desire to be to itself as real as any outward experience is to those in the body. It will no more affect the continuance of such impressions being regarded as realities, than does the reason of a man psychologically affected, and induced to act under the will of another, and behold whatever the operator chooses to have him behold as if it was real; and though the subject have just passed through one experiment, and been allowed to perceive how it had been a mere hallucination, the same experiment might be again repeated with equal or perfect success.

§ 22. Such, then, is the law of spirit; and such is the relation spirit sustains to law, that only what it is proper, or useful, or agreeable for

them to see, do they see. All the evil that pains, all the sin that degrades, all the power that appals them, is invisible; as much so to them as if it did not exist. How, then, can they detect a murder, a robbery, or a theft? They can not, except they desire from good motives to see or detect it. Good motives enable it to see the act, and to witness without injury the pain, the degradation, or the horrible act. But can not the spirit of the departed friend, then, read off from the memory of the living all they have done, and so realize a consciousness of their actions as well as if they had witnessed them, or participated in them? They may so read when they have a good motive. If the motive is bad, they are unable to obtain any thing, except what they desire to see. You say they might desire to see the truth, and from a bad motive! Then they would see not the truth, but that for which they desired to see the truth would be manifest to them, and appear to them to be truth. They would suppose themselves to have seen the truth, and they would then undertake to act upon the minds of men, perhaps, as if it were true; and whether the action was real, or unreal, would make no difference to their perception of it.

§ 23. The spirit is, then, unable to do harm; unless the man, by his desire according with the will or desire of the spirit, enables the spirit to act in the man's will, and aid him in performing the action of which they are then both guilty. But I have said the spirit gets no worse, does not fall from any grace or advancement it has experienced! The spirit is not guilty of the act performed by the man, nor is the man guilty of the act performed by the spirit. When the two combine their wills and powers in the performance of an evil act, each bears his own responsibility. The spirit's responsibility is no greater than if he had performed, or experienced, one of the usual unreal actions and scenes. The spirit, that would so join the man from evil desires, would also form the evil desires, and pass through the unreality, if the opportunity of joining the man, and making the act more allied to reality, had not occurred. The man would have attempted the act without the aid of the spirit, and if we suppose the act was not accomplished for want of that aid, we must remember the man was equally guilty in the sight of heavenly vision and discrimination, as if he had succeeded. Success is not the test of merit, or guilt, in God's system. Success is a punishment, or a reward sometimes, of good or evil desires; and actions are permitted to men in the body as a mode of experience, useful to them in a future life. The last act of a career of guilt may be more shocking to mankind, or to a virtuous mind; but it is not necessarily any more guilty in God's view than the first step, trifling, perhaps, in its ultimate effects upon all but the man's internals.

§ 24. Far, then, as God's laws are from resemblance to man's laws in this respect, I would not have it inferred that man's laws are wrong in punishing the act rather than the motive; and high misdemeanor of the law is truly that which deserves severe punishment by men. I would rather blame men that their laws punish the small effect, or misdemeanor, too strictly and rigidly and severely; thereby, sometimes, driving the offender to despair and to greater crime, when mercy tempering justice, might have reclaimed him, and brought him to respect himself, and the laws of the community and of God. It is not that punishment should not

be proportioned to the crime, but that it ought also to be reduced when the crime existed only in form, or mental manifestation; and that the youth, the former character, the respectability of the offender, ought to be allowed as a mitigation of the punishment, or as a full excuse for the crime. Far be it from me to urge you to tolerate crime or evil in men of rank, or station, or respectability in society. All I ask is, that men should allow former innocence to weigh against present crime; to be willing to reclaim the offender without punishment, rather than to resolve only to attempt his reclamation by punishment. Do not let the guilty escape at the expense of the innocent, but do not make the comparatively innocent offender suffer for the sake of the more guilty. Do not even desire to punish at all to deter others, but to restrain and reform the individual. But, you will say, the avowed object of man's law, or rule of punishment, is to reform others as well as the offender; or, as it is generally expressed, to deter others from similar crimes! The experience of mankind has shown them, that severe punishment for small crimes only makes men more brutal and reckless, and that the reduction of punishment for crime is generally followed by a reduction of crime. It is evident from this, that men are not deterred by punishments inflicted upon others. Again, I have said in former times, that of old an eye for an eye was required, and a tooth for a tooth, a limb for a limb; but I preached forgiveness of injuries, and pardon to the offender. If, then, an individual could allow these offenses to go unpunished without fear of thereby inducing others to repeat them (which is to be inferred from the manner and form of the precept as I gave it), certainly society could relinquish the desire to deter others, and confine itself to the repression of crime by punishing the offender with a sole view to his reformation.

§ 25. I perceive that many men, holding fixed opinions upon this subject, which has been much discussed, so as to give them much confidence in their present opinions and an unwillingness to change or even modify them, will be offended at me that I have thus undertaken to instruct them how to make laws, and disposed to drive me back as an intruder into state affairs, whereas I ought to confine myself to religious matters. I acknowledge that I have, in this respect, departed from my usual course; and that it is from pretensions of this nature that men have been led to condemn religion, and to fight on account of it. I acknowledge that man ought not, as a member of a religious community, to interfere by any religious authority, in the execution or formation of the laws of the country. But man should seek to make laws in accordance with the Will of God, and should seek to be individually guided by Him, whenever he has to act as a maker or executor of law. I have, though, given this advice now, not only because it was required to aid public sentiment, or the general opinions of men disposed to do what is right in the matter, but because your cavil at this will enable you to see why I do not lay down rules for your action upon all the great or little questions which are occupying the public mind, and causing the public sentiment to revolve in health circuits. I have told you before, that the general rule can only be laid down. Its application to different circumstances, ever varying, ever assuming slight shades of differences, must be made individually, and by

seeking Divine Direction. That which is right for one, may be wrong for another; and this is not because God requires more of one than another, but because one man is more capable of perceiving his duty than another, and has greater facilities for so perceiving it, and sometimes for performing it. It is, in reality, because God is impartial, and tempers His justice with mercy, and thereby makes His perfect justice equal in its manifestation to every man, that men are unequally called on for performance or resistance, for submission or endurance to law or requirements of men, and to conformity or non-conformity to public sentiment or opinion.

CHAPTER V.

ACTION OF HIGHER UPON LOWER EXISTENCE.

§ 26. When the spirit has advanced through the seven circles of the Second Sphere, a change in it takes place, similar, in some respects, to death, but yet quite different in most respects. The spiritual body is not dissolved, but the spirit perceives a change taking place. In progressing from one circle to another in the same sphere, the change is imperceptible. From one sphere to another the change is perceptible. The spirit is prepared by instruction of those who have passed through the change, and being so instructed, looks forward to it as a reward for its faithfulness and attention to the Will of God. The change takes place suddenly, as Death is really instantaneous, though to men apparently long and gradual. Yet the difference between Life in the body and Life out of it is the whole difference, and it is evident that in this respect it must be instantaneous, as life is in or out. However feeble the manifestation of life may be, the whole life exists there as much as in the strongest man. The principle of life prevents the decomposition or dissolution of the earthly body, and the moment that life is absent, the action of life ceases to maintain the organization existing. By the laws of matter to which it now becomes subject, its dissolution commences by changing the relations of its particles to each other, and the whole mass. But the mass retains its organization for a longer, or a shorter time, according to circumstances in which it remains. The partial dissolution which seems to take place in diseases, or before death, is really an effort of nature to maintain or recover a healthy action in the whole, by sacrificing a part with a view to its restoration or healing and leaving the rest healthy.

§ 27. In the change in the Spirit-World from one sphere to the next this has no imitation. The spiritual body is only affected by being refined, until the Seventh Sphere is entered. The spirit-body is refined in as sudden and instantaneous a manner as death of the earthly body occurs. The grosser part, contaminated by the actions of the body on the Earth, is left without a sustaining power. It speedily dissolves and imperceptibly separates from the purified or advanced body that is still maintained

by the action and presence of Aura. The separated particles return to their general mass in the Spirit-World. The spirit-body and mind is forever advanced to the Third Sphere, and though it possesses all the powers it had in every part or circle of the Second Sphere, it seldom (as I have explained) exercises them, because there are plenty of spirits in those circles to do such work or action, and the spirit of the Third Sphere is exercised in duties those of the Second can not perform. Here, then, let us pause, and inquire or consider how it is that such a change takes place, though no allusion has ever been made to it before. Because each sphere is a complete part, a world by itself, a division evident in the spirit-world to all above it, but not to those below it. Low spirits see higher ones, but they are the spirits of higher circles of their own spheres, except when the higher spirit seeks or desires to manifest itself to the lower one. How is this? you say, inasmuch as the body of each is composed of the same substances, except that the higher has parted with some of the grosser or more corrupted portions upon which we can not suppose vision or visibility depends! Yet such is the fact; visibility does depend upon that very grossness or contamination, and the particles assuming a different arrangement, and thereby becoming invisible to perceptions that before had cognizance of them, is no more strange than that glass may be of various colors, and changed to transparent by purification which abstracts a very limited proportion of its substance.

§ 28. Long ere the spirit so departs from the Second Sphere, it knows that it will encounter the change, and though it is known to spirits in lower circles than the seventh, it is not so explained that they understand it. They know that certain spirits disappear and are seen no more, but they do not therefore infer that a change bearing any similarity to death has taken place, any more than man would if he never saw death take place. He would suppose the spirit to be merely in another place, or engaged in duties that required a separation. But if spirits have all they desire, and they desire the presence of one of these advanced spirits, how do they obtain the realization of their wish? They have the semblance of the spirit with them, in whatever form they desire or wish for its appearance and manifestation. Here the realization ends. High spirits are not subject to the desires of lower ones, though high spirits are always so desirous of contributing to the happiness or advancement of any of God's creatures, that they are ever ready to leave any work that can be postponed, or transfer it to other spirits in their same sphere or power, for the sake of materially aiding the lower one. So it often happens that the higher spirit prepares for the lower one certain helps, and deals out assistance with the aid or means of other spirits. There is also help given to the lower spirit by its associates of the same sphere by consultation. This is not extraordinary, but common in the higher spheres. In the Second Sphere, the general character and tendency being low, the aid of fellow-spirits is less. Perhaps the Lower Sphere may be left, as it is already well explained in the Second Book of this Series. But I will state that the lowest circles of spirits can not aid each other much, and are therefore worked on more by the higher spirits, who appear to them in the relation of teachers, and of instructors in their employments or duties, and assign to them tasks or

duties to perform. By these means the spirit becomes obedient and self-sacrificing. As the spirit sacrifices self, it advances; as it advances, it becomes more easily influenced by higher spirits; because it has less will of its own. Having reached the Sphere of Memory, as I have described, it progresses in the reception of its own and others' memory, till having arrived at the period or position in the seventh circle of that sphere which precedes immediately its reception into the Fourth Sphere, or Sphere of Knowledge, it again undergoes a change, similar to that already described as occurring between the Second and Third Spheres. Having experienced this refinement of its spiritual body, it is qualified to traverse space it before could not pass. The means by which it thus passes beyond the limits of the Solar System, to which it had been attached from its entrance into Paradise to its arrival at the third circle of the Fourth Sphere, have been so alluded to that they may be surmised by those who have attentively read all that has preceded this. But, how few will have done so, how many have skipped parts, how many have hurried over the first books as immaterial, so that they could reach the revealments of the last. But the first and the last are so connected, that the last requires the first for appreciation, or even for understanding them. No useless sentences have been published, or even written. All will be found instructive, and necessary to a true understanding of the History of All Things. Is it completed then by this Book, or do we well to expect more? More will be given, at such time as God shall deem fit. Not that I do not know, but I do not choose to declare how much and when. Not that I can declare surely the time, because, as I have explained, it is contingent upon a willingness of some medium to be entirely passive in my hands, and entirely submissive to do the work imposed upon him thus by its reception. For God has chosen to have it performed in this way by a man, without compulsion or the sacrifice of his will except as he wills to sacrifice it.

§ 29. This medium is now willing to do this, though he was disposed not long since to complain of the hard work. But I am not ready now, because the time has not come. But when the time comes he may be unwilling. There is no restriction upon his Free-Will. He is not raised to that elevation which secures him from falling. He can not be raised to such an elevation till he shall have left the body and reached the high spheres. In them only are the wills of men completely sacrificed; and, till the will is entirely sacrificed, rebellion, or inattention, which is in effect rebellion, may and does occur. My medium, then, may be induced by some outward circumstances to refuse to obey my will. But this will show a want of faith in him! Not merely in him, but in all. For his faith receives its severest trial by the rejection which these writings or revealments experience at the hands or wills, not only of the so-called religious community, but also of the believers in the reality and spirituality of the present manifestations.

§ 30. When the heterogeneous mass of Spiritual Believers is surveyed, their want of faith in these Books will not appear so extraordinary. They have been induced to believe by so many different motives, so few of which were not entirely selfish, that the only wonder left, upon reflection, is that

any should receive them. Some are impelled to believe by affection, because having lost a dear relative, they desired to retain a way of communicating with him. Others have desired knowledge that should elevate them, in some particular, above their fellow-men. Others have desired to obtain from it the means of support. All these must change their principal desire to the one true desire, that of serving God, and asking His Will and Wisdom to be made known to them, for their enlightenment and aid in following after heavenly things.

Besides this, so perverse is man, that all who have had fixed religious principles, which conformed to some sectarian form, are fearful that they shall have to abandon them. But fear not, ye outward professors ! I will not ask you to abandon your associates, or withdraw from your connection with the church which acknowledges God to be Ruler and King, and admits that He knows and regards the actions of men. I leave you there that you may infuse into the minds of your fellow-professors a desire to inquire, to know God better, and to serve Him more. Because too many would willingly serve God more and better, if they were not persuaded that words and not deeds, professions and not acts, are required ; they are thus led away from doing good works, which necessarily are good by being performed from good motives, by justifiable means, upon or toward fellow-men. For none can really believe themselves capable of aiding God, and all will admit Him to be beyond the need of the help of any or all individuals of the human race.

§ 31. But there is also another difficulty; a small community, called Quakers, have preached for some two hundred years that the law of God is made manifest to man within him, in a manner superior to any other, and that, therefore, man should be governed by the law so written on his heart or mind, to the exclusion or subordination of all other guides. By this doctrine having been so forcibly preached among them, it has become the distinguishing feature of their association, and though they have not been consistent with their own profession, they have exerted an influence upon all who have known them and their doctrines, and caused even other churches to admit the possibility of such reception of inward direction, though those churches continue to hold it subordinate to other guides, and are indeed impelled, by other parts of their theological features, to reject it entirely, even as impossibility. But in this Book, as in former ones, I have referred you to this inward guide; and have declared even that by means of it, and by attention to it, this Series of Books may be known to be of God, and what they profess to be. This is to many a stumbling-block, because they are not willing to be guided by such direction, and because they are not willing to be so guided they do not receive it. Man must be willing to hear the truth before it will be declared to him in this way.

But, though I refer you to this as a guide, I do not ask you to rely on it as the sole or chief guide; for I refer you principally to my agreement with former revelation as recorded in the Bible, and to the agreement with reason that my whole presents. I refer also to the outward sign, which outward sign is the test formerly given to establish revelation; the outward sign of rapping and of other spiritual manifestations, which I have

God would also confirm my declarations, and assert my truth. Many mediums, too, will have the power of healing bodily or outward disease and these mediums will also believe and declare my truth and identity. Be then satisfied to yield your will, your former faith or conviction, to the truths here declared, and seek more particular and special guidance within you.

General laws, and rules for bodies of men, and for the general conduct of each man, are found in recorded revelation. Special guidance, when the sincere follower of these, or the best guides a man has, have been followed as far as they will carry him, will be obtained by him who seeks from God this direction. This special guidance should not be expected or desired except in case of doubt, uncertainty of the meaning of the recorded revelation, or a need of instruction as to its application to the particular circumstances in which the man may be placed. I do not, therefore, place one, or the other, above, or below. I place them all in their places, and *together* they form for man a sure and sufficient guidance.

And what do you propose to substitute for them? *A part for the whole.* And then you would help the part by man's wisdom. You would have the man, who needs more guidance than he can find in the part, go to some man or some body of men, and ask them what he should do, what he should refrain from doing. Let reason judge whether you are right and I am wrong, or whether I do not furnish you with a reasonable and probable and proper solution of the difficulties which have perplexed and disturbed men in all churches in the present and past times.

§ 32. Having given you this argument, for the reception of these writings by every one who desires to serve God or, in other words, do good, or who more selfishly desires principally to secure his eternal welfare, or more particularly selfishly desires to be happy here in the body, I would once more ask you to join me in humble prayer to that God you all admit to be above us, and able to grant our petition. I also particularly call upon you who believe me to be so powerful, so ONE with God, as to be worthy of personal worship, to unite with me, even as you ask me to unite with you when you pray in my name.

§ 33. Oh! Holy Father! Merciful God! be compassionate upon our ignorance, and bestow upon us a portion of Thy Wisdom. Be compassionate upon our poverty, and bestow upon us the riches of Thy favor and grace. Oh! God! Most Merciful, Who hast opened the way for our salvation, may it please Thee to guide us and direct us so that we may find the Truth among all the conflicting claimants for its possession, for, Oh! Almighty Father! Thou hast the Power and the Will to save us, and we want to be saved by Thy Mercy, which, Thou hast most mercifully declared, endureth for ever. Oh! Holy Father! help us, as it may please Thee to help us, and make us willing to receive Thy help in the way it may please Thee most we should have it, so that we may glorify Thee, and Thy Son, the Lord and Savior Jesus Christ, to whom, with Thee, be ascribed all Honor, Praise, Glory, and Power, now and for ever, and evermore, world without end. Amen.

§ 34. Oh! God! who art ever-present, and ever-loving, Oh! Father! who dost most kindly invite us to pray Thee for good gifts, bestow upon me, I pray Thee, that knowledge of Thee, and of Thy Son, the Lord Jesus Christ, and of Thy Spirit, the Holy Ghost, which is the Comforter of those who receive Thee and Thy Son, which will enable me to perceive the Way, the Truth, and Eternal Life. So that I may receive, Oh! Father! from Thee that peace, which comes down from Thee, and can never be taken from me by others. Oh! God! help me to retain it when Thou hast been pleased to restore me to Thy favor, and keep me, I pray Thee, from the temptation of self-will, and self-gratification of will, so that I may obey Thee, and serve Thee in accordance with Thy Will, all my days, and be received into Thy Heavenly Kingdom, into eternal and unending progression of Happiness. Amen.

§ 35. Oh! Holy and Loving God! Thou art the Giver of all, and the Bestower of all to men! may it please Thee to bestow upon me understanding and wisdom, and give unto me knowledge of the Truth, and to Thee will I endeavor to devote my life here and hereafter. Amen.

§ 36. Oh! Lord of Heaven and Earth! who art the High and Mighty Ruler of Thy own Infinite Works! may it please Thee to implant in me knowledge of Thee, and direction as to Thy Will, whenever I am in doubt and know not what Thou wouldst prefer to have me do, or what will best advance my eternal welfare, or best enable me to serve my fellow-men, or best enable me to protect and support those who depend upon me, or best enable me to retain Thy peace which cometh down from Heaven, or best enable me to walk after Thy requirements here, and most promote Thy Great and Holy Cause; and to Thee shall be, evermore, the praise, the honor, and glory therefore, and for all that I have or acquire by Thy Will. Amen.

§ 37. Oh! God! my Father! be merciful and loving to me, who hast left all to follow Thee. Be merciful and kind to Thy humble servant; and raise me to be Thy Son, when I may be purified and glorified by Thy Power and Thy Mercy. Amen.

§ 38. If you can make all these prayers your own, do so. If you can not, strive to do so. Walk humbly, do justly, love mercy, and God will help you and accept you. But do not suppose you can stand still and have the work done for you. No, God will not be mocked by pretended service, nor deceived by professions of desires which are unreal. Do good. That is, the best you can do; and, if you strive to do all the good you can, you will be surprised to find that so much is in your power. Do good, and you will be helped to do it. Stand still, and you will not be moved. God will not force you to maintain or undertake action you do not desire to perform. Have the good desire, and you will have the Great Help. Walk humbly, and you shall not be cast down; but will hear in due time, Well done, good and faithful servant, thou hast been faithful in small things, hereafter thou shalt have greater to do. All, that will come, may come and partake of the waters of life freely, without money and without price.

CHAPTER VI.

PROGRESSION TO WISDOM.

§ 39 When, in the course of the spirit's progress, it arrives at the circle in which it receives knowledge of other spheres, or systems of planets and suns, it finds itself possessed of the power to extend itself beyond the limits which formerly bounded its travels and researches. It may, by the same process of will and attenuation, which the spirit or soul possessed in Paradise, extend itself, to another system or combination of systems, till it reaches the system which it desires to be at or in. Having arrived at its purposed position, the termination of its journey, so rapidly made, it receives, from spirits there, such knowledge as its advancement qualifies it for, and returns at its pleasure, and by the same process by which it departed, to the position or place it had previously occupied. The Spirit-World to which it had originally been assigned remains ever its home, though its perceptions extend farther and farther with each advance it makes toward the perfection of God's Sons.

§ 40. Thus far have we proceeded, in pursuance of our design to make mankind in the body acquainted with the knowledge possessed by spirits in the Fourth Sphere. Do any say, I have not restricted myself to this boundary? or, do any say, I have not given all the knowledge spirits must be supposed to possess? I answer, Believe that which you have, if you would have more; for to him who hath, more shall be given; but to him who hath not much, even that which he hath shall be given to another. Believe what I told you, and you will find it will tell you much more than you have supposed possible, for whatever further knowledge it may be expedient for you to acquire will be found by you in a perusal of these works with a view to enlightenment on that point, even though it may not, to your perception, have been treated of; and thus this is a revelation greater than that of men revealing a new theory, for that grows imperfect as it is magnified, but this, as it is extended, becomes more perfect and glorious and worthy of its Author. Here is indeed another proof of my identity and truth, for I teach not as man teaches, imperfectly; but as no man teaches, and that is perfectly. But perhaps you blame me for not being consistent, in having told more than I had promised. It is thus too, that God will fulfill His promises, abundantly, and beyond the expectation of mankind. Be, then, full of joy, for revelation proceeds continually to all who seek for it, and man can, in this bodily life, commence the eternal progression he makes in knowledge of God and His Creation. Be then thankful, for God is good, beyond the power of man to conceive or imagine; and God will gratify His Benevolence, and proclaim His Glory, by bestowing upon His creatures benefits. Be then no more despondent or faithless, nor unbelieving or doubtful, but be joyful, and give thanks to God, and to His Son, who is the Servant and Agent of God; and do not

regard the medium as any thing more than a mere instrument in the hands of a workman, for such is his office; and this instrument is good or bad, sharp or dull, as it pleases the workman or as his skill makes it.

§ 41. Having now arrived at the close of this portion of my subject, let me ask you to try me calmly by Reason, unprejudiced by creeds, unbiased by your wishes, and see if I am not reasonable. Remember, that though Reason may and must agree with revelation, and that all that is not reasonable is untrue, yet that Reason alone can not lead you to Truth. Because two contradictory propositions may be made, have often been made, and both be reasonable. It is from this cause that most of the dissentions, which have agitated the social or the religious world, have proceeded. Reason was on both sides, and each party numbered in its ranks men of high intellect, deep learning, and powerful reason. Yet these men contradicted each other, and refused to see the plain fact that both were reasonable, that either might be right, and that revelation alone is infallible. The fallible may agree with the infallible, and can never be really and unreconcilably opposed to it; but the infallible can not be brought down to the level of the fallible, or forced to agree with it. Let Reason then be your lamp in the absence of the sun of revelation; but when the sun has arisen, open the shutters of your mind, and let in its glorious beams to warm you into eternal life, and illuminate your pathway with its unsurpassable, unequable effulgence. So shall you find peace, joy, and everlasting happiness. So shall you feel that peace which cometh down from Heaven, and enables every man to sit under his own vine or fig-tree or habitation, with none to make him afraid; for who can overcome him whose mind is stayed on God?

CHAPTER VII.

GOD'S JUDGMENTS OF MEN'S ACTIONS.

§ 42. When, in a preface to this Series, I promised to refute, in the last part of this Third Book, some slanders against God's government, I had hope that my medium would be very passive. I find him less so than I had desired. But I shall proceed to the performance of your expectation in such way as you may not expect, and in such way as may best accommodate the imperfection of passiveness still existing in my medium. I am not, however, desirous to have you understand that this want of passiveness is so great as to cause error, for at the most it can only exist so far as to withhold truth. The utmost exertion of will on the part of my medium could effect no more than this, because I have promised you that error should not be suffered to escape through him. In other words, I have declared that he is passive enough to obey me, though he is sometimes restless enough to pervert the channel through which I flow forth to you, and give a sinuosity to my current, which neither lessens my vol-

ume, or prevents my arrival at the ocean of Truth. This is manifest in one instance by his desire to accomplish the complete reception of this Book in two days, though not consecutive ones. This desire, though kept by him as far as he could in the back-ground, existed, and I gratify it. He has also other desires about it, no more disturbing indeed than that, and such desires, too, he would yield if I declared it my will that another course should be pursued. But from this you may perceive what is required of a medium for his perfection, and how far many are from passiveness that imagine themselves to possess it.

§ 43. Having thus once more made you acquainted with my relationship to my medium, I will proceed to show you why God would have a man thus passive, thus non-exertive of will. It is because He is the Former of a man's intention, when the man submits entirely to Him. God says in effect to you, Be still and let Me work. Be still and see My Glory. But how then have I called you to work, and expressly declared you must work and form intentions in order to have God's Help? It is this apparent contradiction which caused much difference among men in all ages, and it is this which I want you to find reconciled here. But, remember, As ye seek, ye find. If you look for difficulty, you will no more experience disappointment, than if you look for harmony and reconcilement.

§ 44. God calls upon every man to work, and He also asks of every man a surrender of his will. His will is surrendered by a desire to do God's Will, and the work is performed in God's Will, when this surrender has been made. How, then, in this case, has my medium erred? he having desired to surrender his will, and being willing to surrender it willingly, as soon as he knows what is God's Will upon this subject or point. God calls on man to surrender his will, in effect, by desiring to do God's Will. This my medium has done. But, though my medium has the desire, he has not accomplished the work of the surrender; having, instead of it, performed another work, or entertained another desire, as I have stated. Here, then, are two desires, existing simultaneously in this man's mind; the one, proper and right; and the other, not wrong, but not worthy or deserving to be entertained. But to ascertain this, we must go back beyond the desire or intention, to the motive. If the motive be good the desire is so; for whatever is pure in its source, remains so till intermixed with impurity. The motive for his desire was to establish the fact that the Book was written with such rapidity that no man could have accomplished it without the aid of inspiration. This motive you do not perhaps perceive to be bad, or unworthy. But inasmuch as the motive has its origin in a desire to give an outward proof, which I have declared I will not give through him, he was wrong in allowing a desire to proceed from it. But though thus far he was blamable, he was partly excusable from not perceiving his motive, and in believing his desire was prompted the more fully by another motive, also really existent, the wish that readers of the Book may be convinced that he does not of himself produce the Book, but that it is given in a superhuman manner, from a superhuman source. This last motive is good, the other is not. But the former, or other, as I last called it, was only wrong because I had declared that I would not give outward proof through him of the manner of this writing. There-

fore it is that this assertion, of the time of writing, will either be doubted, or declared not unprecedented; in either case, of course, failing to accomplish the object my medium proposed. It is thus that man's projects fail. The motive may be good in itself, the desire may be unexceptionable, but the result is unobtainable by man's will, God having withheld His Will from its aid. God is, however, served; though man is not benefited, because God takes the desire for the fulfillment, and the motive for the desire. In this case, the motive being double, the law needs further explanation. The one motive, being hidden too from the medium in his consideration of the desire, also affects the act of desire. God has mercy on the bad or erroneous motive, because the medium was unconscious of his error, and He gives him credit or glory for the good motive, because it tended only to the completion of the desire to serve Him. The desire itself was an indifferent one, neither good nor bad in itself; but praiseworthy, or reprehensible, according to its motive and effect. But the effect is also indifferent, or inconsequent to God, except as it affected the motive by its reason. If the effect was perceived to be bad, and the motive was immodified by it, wrong ensued. But if the effect was good, it was only the realization of the desire; and, therefore, it did not alter the motive, except that it might strengthen or magnify it. Effects, then, are less beneficial to men than motives; and this is wisely so provided; for, if God required success of man when he undertakes to do good, how much oftener would the man receive condemnation than praise for his most disinterested and benevolent intentions? Such being the law of reward and punishment, let us again consider this effect, and how it will affect the motive. Here the effect being unforeseen, and in the future, it can not react upon the motive now. At some future time it might. At this time, then, this desire is judged only by its motives, for the effect is nothing, as yet, as regards men; and the desire is, in itself, unconsequent. But, as the effect is a disturbance of my equable course of procedure or revelation, I have another view to take of it.

The desire of my medium was held in strict subordination to his desire to do God's Will. He was willing to sacrifice this desire, first named, if he could perceive it to be my will or God's Will. So again the ignorance of my medium saves him from blame upon this view, and it should rather be regarded as his misfortune than as his error, that he had such a desire. But here again we have arrived at another opening for consideration of cause and effect. His character, which caused him to entertain this desire, and allowed such desire to be the consequent of (say) the good intention, is the result of a long course of action, and the concentrated result of innumerable motives of action. For all these desires, actions, results, and motives, he is also accountable, and must render an account in that Third Sphere of which I have told you.

CHAPTER VIII.

TEACHING AND BEING TAUGHT, HEREAFTER AND HERE.

§ 45. The last chapter elucidated the system of reward and punishment, and prepared the way for the explanation of the recompense prepared for man in the Spirit-World. The Second Sphere is, emphatically, the sphere of Recompense for the deeds done in the body. In that sphere man becomes reconciled to God's Will sufficiently to receive His commands, and be the servant of His servants. In that sphere he is advanced, or retarded, by the deeds, and the motives which produced them, in his past experience.

In this Circle, or Sphere, for a sphere is only a great circle, and each circle contains numerous divisions like unto associated bodies of men, in this Sphere of Reconciliation or Recompense the spirit maintains such relations with itself, and toward God, as its aggregated experience or character had prepared it for. If Hate, or Revenge, was its ruling passion in bodily life, it is so on its entrance into the Future or Spirit-World. If Good Desires had predominated and existed in activity, the spirit finds congenial action in this sphere. It assumes quickly its appropriate circle. It finds, also, the particular section or division or association, in that circle, which its habits of thought and action fit it to enjoy. It finds this by the attraction which like has for like, and by the aid of those laws of spirit-matter which enable it to take cognizance of very distant relations. In this it is assisted by those spirits which perceive its congeniality. It is welcomed by them. The force of earthly ties is not exhausted, the father or mother seeks the child, the brother or sister seeks its cherished relation, the husband or wife or lover seeks the object of its affection, and so the links extend to greater distances. But in all this is great wisdom, for the higher spirit seeks the lower, but can not be drawn down to it. The lower can advance, can be elevated, but the higher also ascends. The companionship in the Spirit-World is, and must be, different from the body relationship; because, not only are the wants and needs and passions that belong peculiarly to animal life wanting, but because the spirits are often in different circles, always, almost, in different divisions of a circle; and the equality, or superiority, that existed on the earth is merged in that which depends on advancement. The higher is improved by the exercise of its superior attributes in endeavoring to elevate the lower, and the lower is induced to profit by the teachings of the higher, because of the acquaintance or relationship which previously existed. So, too, it is that names which have been revered in the bodily life become or continue to be of consequence in the Future World, for the lower spirit will regard their teaching, when perhaps a higher spirit than the so revered one would be disregarded. It is thus that God causes all to work together for good; for all are bound in one chain of existence, and the great gulfs in the world to come are, by God's mercy, spanned by bridges of affection. True

there are other influences by which the lower spirits are operated upon, for the higher spirits take pleasure in serving or assisting the lower ones; and as they regard all God's creatures with affection, they are ever at the service of God in persuading or teaching all men and spirits to advance, to know God better, to serve Him more, to sacrifice to Him fully.

§ 46. Having briefly sketched this plan of redemption, let me point out to you that you can find a confirmation of it in the Bible, where it is related that I preached to the antediluvians, or fallen angels, during the brief period which elapsed between my departure from, and re-entrance into, the body.

A SERMON.

§ 47. There is also another remarkable passage, which confirms this, which I will leave you to search for by diligent study. For I do not want you to cease to study former revelation because you have faith in this, but seek good in all, and let all be so embraced in your mind that they confirm and strengthen each other. I do not call you away from any help you have had to find the way to peace and eternal happiness, but give you more. I do not come to destroy the law you have had, but to fulfill it; to elucidate it; to confirm it, and to perfect it. In all this, I am not only doing good work, but I am fulfilling prophecy, and doing my Father's Will. In all this I am but a servant of His Will, though I am the High and Holy Son of His Love and Power. In this I accomplish His Will, declared from the foundation of the world, that all men shall be saved; and His pleasure that His spirit should not always strive with man. Here I rest from persuading you to seek and search the old. For Moses had his teachers in every city when I preached in the outward, and yet how few of their hearers failed to continue to reverence sufficiently the old. The early church was, indeed, clogged by their holding back, and adherence to the past forms. So it is and will be. The old has its organization in all the fairest portion of the earth, and though it will in all parts, at last, accept this revelation, it will but too strenuously strive to find in it a support for its old doctrines, forms, and requirements. But, though, I do not call you from the old, I do not say leave your church, but remain in your church as long as it will keep you in, I do say, Strive to win your church to accept the Truth as it is here revealed; and this is to be accomplished by asking your brother, your neighbor, your elder, or your bishop, to join you in the pursuit and investigation of the way to the Throne of God. To Him every knee shall bow, and every tongue give praise; and to His dominion over you there shall be no end. Be then willing to suffer for my sake, and to suffer wherever you are, in this, or that church organization, or if you are in none be content. *Form no new association*, call no minister, wait for the revealments of God's Will. For those who act in their own wills shall be confounded, and be washed from their sandy foundation; and those who trust in God shall never fear, or be shaken by any storms that may assault their rock-founded edifice.

All that would serve God, then, by preaching the Good Tidings herein contained, may do so individually, and in a brotherly way. Persuade

entreat, and reason with, your fellow-men. Give them your example of patience, long-suffering, and forbearance. Show them a bright and beautiful example, which shall be to them as a city set on a hill, as a candle in a dark place, and as a light that can not be hidden. So shall you encourage your friend and your neighbor to look, to search, and to see, what good things you have obtained from God, and how you can bear one for another your burdens. Take up your cross and follow me, for I am meek and lowly, and have not where to lay my head, I declared to you long ago; and so I call yet upon you to sacrifice all to the service of God, and the good of your fellow-men. Be ye then of good cheer, I have overcome the world, and though you are in the world, I leave and give unto you my peace. Be then diligent, faithful, prayerful, and attentive to the words or thoughts I shall put into your hearts, when you are at peace with the world and silent before God. I need no church edifice, no set time to find you, or know you are ready. Turn unto me; seek, and you shall find; look for me, and you will see me coming from Bozrah in dyed garments. Bozrah is the old, as Jerusalem is the new, or present; as the New Jerusalem is the future, and the now coming. Be ye also ready, for ye know not when the bridegroom cometh. Have your lamps lighted and trimmed, so that you may be found among the wise who know and understand. Be ever ready and willing to receive me, or God, in whatever way, time, or manner, I may please to appear, or be made known. So shall you be found ever watchful, and if the watchman keep the city, the Lord will keep it; but if the watchman do not keep the city, it will be lost by surprise. The watchman watcheth in vain, except the Lord keeps the city; but the Lord will not keep it if the watch be withdrawn. Do, then, your part, and I will do mine. Do your part, and God will do His. God will have you to act, but He will have your acts to be conformed to His Will. He will have you form intentions, but those intentions must be faithfully conformed to His known Will. He will have you to exert your will, and act in it, but only as your will is subject to His Will, and entirely submissive and subservient to it. That you may know what His Will is, I have written these Books, in which I have constantly urged you to this one sacrifice, and in which I have endeavored to convince you that true happiness can never result from man's own will being served, even though every wish be gratified, and every desire satiated. True happiness has but one source, and that source is the source of all good, and the fountain of every bliss. Be, then, faithfully obedient to the prompting of every good spirit, and seek for that riches which passeth not away. Be sure that you listen for that still small voice which the Jewish prophet heard, and you will find that it gives forth no uncertain sound. You shall know plainly when to put on your armor, and go forth to the battle of the Last Day; the day in which shall be seen the sign of the Son of Man coming in the clouds of glory, and shining from the East unto the West with the brightness and rapidity of the lightning. So shall you be found standing in your place in the Last Day.

CHAPTER IX.

PROGRESS OF REVELATION.

A SERMON.

§ 48. HAVING led you thus far by the power of attraction, I shall not begin to drive you. I am the First, and the Last; and, as I was in Beginning, I shall be to the End. Here is a new meaning for you to study and investigate; for I do not expect you to take my words without examination, or receive my ideas without reflection upon them. Be the followers though, and seek not to lead. If any would be chief among you, let it be with humility; let him be the servant of the others, and look not to them, but to me, for his reward; for, verily, I say unto you, that as he sows he shall reap; if he sows for corruption, he shall reap it; if he sows for men's approval, he shall not obtain mine; if he is humble that he may be exalted by men, let him not expect to obtain any other reward for it; if he is humble that he may be exalted by me in the life to come, let him be satisfied with the expectation that I will not forget him, and that his treasure is laid up in a secure place, where it accumulates at a higher rate of interest than men ever pay, even when most recklessly adventurous.

§ 49. But how shall I serve others? perhaps you will say, forgetting the ample instruction I gave to my disciples and followers upon this subject eighteen hundred years ago, and well recorded and faithfully transmitted to you through so many generations and chances of perversion or destruction. How little heeded, too, have these injunctions been, in comparison with those discourses which related more to myself, and my relationship to God and to you. And yet the latter were only called out by the desires of those who then opposed me, while the former was my free offering to the crowds of men, women, and children who followed and were fed by me. The former was the essential part which I urged upon men, the latter was the unessential, which men called on me for. So it has continued to be since. The former has been assented to and passed over; the latter canvassed, and objected to, and dwelt upon. I only desired men to believe me Christ, or Messiah, in order that they should be induced the more willingly to follow and obey my teaching. But men have chosen to investigate, and pursue blindly into unrevealed relations, that which could not help them if found, and to leave unexercised those precepts which I poured out as the Wisdom of God, and the way of salvation. It was not hearers, but doers, that I wanted. It is so now. The time is different, but the feeling is the same; the individuals are different, but their wishes are the same. I have told you in these Books much of myself and of God, but it is because you would not hear me unless I did I have made the revelation of those things the medium of enforcing or in

culcating truths respecting your duties. You can not serve God better for knowing the Future World; but I urge you to serve Him, because you now know so much more of the Future World. Be His Son's servants here, because thus will you become His Sons in the world to come. Be ever faithful to the precepts of duty; because you have had explained to you how that faithfulness operates to insure your reward. Forget not to practice the precepts I gave 1800 years ago because they were so long since given, for God has not changed. He requires now no more of man than He did then, and then as now He required His children to give to Him, individually, their hearts. Sacrifice your wills, do His Will. This is all He asks now, all He asked then.

But you say, Is not His Will different now? if not, how was it that successive revelations were required to advance mankind to their present state, and to continue that progress? I will answer this too, though I have already answered it in effect and reality, but not directly and openly.

§ 50. The Egyptians were a learned nation. Civilization had made great progress, and life was easily supported and embellished, in that fertile land, under the patriarchal government of their Chief Priests or Pharaohs. But, by the devices of the upper or ruling classes, the people were gradually enslaved and made ignorant. In the course of many generations the animals, and parts of animals, which had been set up as representatives of the attributes of the Great, and All-wise, and Supreme Being or God, became regarded as symbols of separate beings. Instead of being looked upon as the representatives of one Being, they were, at last, regarded as the representatives of so many and such various ones. Sinking deeper and deeper into ignorance, the knowledge and belief of the existence of a Supreme God was in a great measure lost, and the people ceased to look above the idol of their nearest city or temple. Moses was raised up at this time from a family not numerous enough to be called a nation, to be God's instrument in saving from oblivion the knowledge of the Unity of God and the nothingness of all His creatures. He obeyed his call, he did his work. His sacrifice was great, for he lost, by his resolution to serve God, the throne or government of Egypt, which was his by the adoption he miraculously received, and which he was excluded from because he would not cease to regard the One True and Living God as alone worthy of worship and honor. Having, after many disappointments, trials, and tribulations, been sufficiently purified for the work of leading out of Egypt a multitude who adhered to his political claims and pretensions, he accomplished the work, and gave to them a record of what God had done for them, and of what was known of God, and the Laws by which He created and sustained the world, as far as preserved by Egyptian records and traditions. To this he added rules for maintaining them in purity and faith, and the whole was commended to the people by signs and wonders. But the people were so ignorant and degraded, that continued miracles were needed to maintain even occasional obedience to these laws or rules, and to keep up a partial faith in the God who had delivered them, as superior to all other Gods. Thus it will be seen that much of the preaching of the prophets, of the early Jewish time, was to maintain

the superiority of Jehovah to Baal, or Ashtoreth, or other gods, and did not undertake to convince the people that the other gods were mere non-entities. However, in one sense, there is a reality about all worship of idols called gods, and that is that God looks to the motive of the worship, and the heart of the worshiper, and excuses his ignorance and his error in not looking high enough for his God. That the man worships, and desires to serve his god, is enough to make his heart's sacrifice acceptable, even as acceptable as if it were offered in the purest form of words which learning and piety can compose.

§ 51. In a later period of the Jewish History, the nation was better informed and more obedient. Actual progress had been made, and they were prepared, or at least some of them, for greater and for a purer and less outward form of worship. I appeared, and my followers after my ascension collected, as I have stated previously, my sayings, and recorded my teachings and a History of my ministry. In about three hundred years this came to be regarded with some reverence, but not with great reverence till about a hundred years later. And what, you will say, was the Christian's guide in this dark period of persecution and neglect? The Old Testament, and the speculations of men, and the teachings of the Apostles and of other inspired men. But the Church, or the body of professing Christians, were sadly corrupted in doctrine and practice; and the History of the Church shows its leaders most distinguished for piety and learning, to have been ignorant, corrupt, and malicious. Ambition, and lust of various kinds, ruled their characters and obscured their virtues. Sad, indeed, was its state, and only the life-giving principles of Christian doctrine could ever have raised the standard of purity, and elevated the mass to the practice of duties enjoined by those precepts. A continual progress was maintained in the purity of the church, after this lowest period, and it was because the Bible, or the New Testament, came to be regarded as of paramount authority to the maxims or teachings of men, and the vain speculations of so-called philosophers or gnostics. The New Testament was again obscured by the change of language in Europe, and by the reverence the Church began to attach to the teachings of the ignorant and corrupt leaders it dignified with the name of Fathers. Again, when it was translated into the vernacular languages and placed in the hands of the people, a mighty change took place, and tradition and the works of men were greatly shaken, and much overthrown. Again and again would the people impel the Church to advance, or the Church, casting out the reformers, would be left by them in the bondage that some could cast off, by arriving nearer and nearer to the spiritual teaching or understanding of the record, now so generally diffused. Even the churches that resisted most the new movement have been modified by it; and they, as well as all collectively, and the fewer enthusiasts, have progressed, do progress, and will progress; and now, by the help of this teaching, will progress with unexampled rapidity.

§ 52. It is thus that revelation has blessed mankind, and prepared them continually for better things. It is thus that men have progressed to a capacity to receive, and willingness to acknowledge, the Will of God. It is thus that the way has been prepared for this Revelation, commenced

in weakness, ending in power; commenced in the fear of man, ending in a triumph over all the inventions, arts, and oppositions of mankind. It is thus that God has been ever considerate and benevolent, and has, from time to time, bestowed upon man revealments of Himself, which sometimes man has profited by, and sometimes has failed to receive. But did God then miscalculate when man rejected His revelation? God left man free. Man rejected the counsel of God. God used the medium that offered himself as the instrument of His Will, and blessed the willingness to be used, and, if necessary, sacrificed. But God always chose to have progress, and man has progressed, from age to age, and decennary to decennary. Man now enters the Spirit-World better prepared for advancement, more qualified for the circle of Good Works, than he ever before did in any age of the World. So God designs to have progress continue. Will you resist? and you? and you? If you will, others may progress without you, and their progress too will react upon you, and cause you to emulate their actions, their love, their sacrifices. God calmly awaits your progress, secure in eternity's existence, secure in the laws He has established, that you will yet bow to His Will, praise His Goodness, magnify His Glory, and rejoice in His Love, and Power, and Mercy. Let us all then strive to join now, rather than in a future day or time, in the grand old song, and the ever new song, that the redeemed of God love to shout forth to His Praise.

Great and Marvelous are Thy Works
Lord God Almighty,
Just and true are all Thy Ways,
Thou King of Saints.

CHAPTER X.

VINDICATION OF GOD'S JUSTICE AND MERCY.

§ 53. Let us return once more to the consideration of the subject of eternal progress. The past ages have shadowed forth the beauty of this doctrine, the investigations of science have prepared mankind for its revelation, and the purity of mathematics has established its possibility. All have progressed. All see that perfection has not been attained, and all are now willing to believe that in this department, as in geometry, a point or line may be continually approached without its ever being reached, if only a certain part of the distance remaining be at each step overcome.

§ 54. Progress, then, is eternal. Never-ending Progress. How vast is the conception necessary to contain the idea! It is indeed the nearest approach to the conception of Infinity which is possible for man to make. God alone is Perfect. He alone is Infinite. Of Him as Perfect, and as Infinite, we can not conceive. We can only imagine a being vastly, immeasurably, above ourselves or any being of which we have a conception. We may then add, to this imaginary being, an imaginary addition; and at last we have an imaginary being which is really beyond our conception,

but yet far short of reaching the Infinite. Let man be at rest, then, and cease to soar aloft above his powers. But exercise his powers. View the most perfect God you can conceive of, and you will perceive one so far above the one generally worshiped, that you will be astonished at the progress mankind have made, and be willing to believe that this progress is but begun.

§ 55. First, then, conceive if you can of a good man, next of one better, then of one better yet; lastly, if you can, make him more nearly perfect; conceive of him as perfect, if you can; for he may be perfect as a man. Having got thus into your mind a being who, though but a man, is incapable of error, who forgives injuries, bestows bountifully even upon his most malicious enemies, walks in obedience to the Divine dictates of justice, but allows mercy to so temper justice as to save his severest act from the imputation of unnecessity, or worse still from its being the semblance of revenge or hate or punishment for an injury to himself, having, I say, thus formed in your mind this imaginary man, conceive that there is added to this man's capacity for action, and means of benevolence and mercy, unlimited power, infinite wisdom, ineffable love, that his fellow-men are all his children, and ask yourself if your God, that you have preached and worshiped and tried to imitate, was as good as that conception. If not, what must you think, but that you have degraded God to a level below His Nature, and not only that, but below human nature. For, when you have reached the highest conception possible for your mind to grasp, you well know that there are minds greater than yours, in the body; that there are purer, higher, more intellectual men, and that they could conceive of a higher, purer, and more God-like being. You are, therefore, yet below even a human standard of excellence. But you also know or believe, that there are in Heaven, higher, purer, holier, more God-like beings than this purest of all men on the earth, and you must also believe that, inasmuch as they are created, they are inferior to the Creator; inasmuch as they are finite, they can not conceive of the Infinite. So that however much beyond your conception their appreciation may go of an All-Wise, All-Merciful, All-Powerful Being, it is still as far from Perfection and Truth as INFINITY is above all that is perishable or finite.

§ 56. Here, then, we pause, and ask you, if this Being—so much better than a good man, so much more loving than a father, so much more powerful than a prince, so much more wise than a philosopher—would create or permit such circumstances to exist as should condemn to an unending punishment, an eternal suffering, the child of His own creation, whom He knew from aforetime would suffer, and sin, and fall, and be punished? Can you believe this Being, possessed of Infinite compassion, could behold unmoved the despairing agony of countless myriads of these offspring of His Love, endowed with powers and capacities for the enjoyment of the highest happiness; can you, I say, believe that this All-Powerful and Compassionate Father and Friend would look unmoved upon the despair, would hear unmoved the shrieks of agony, the wails of repentance, the unlimited torturing complaint? Alas! oh, man! if you can from your heart believe God to be such a Being, you deserve to taste, at least, of this torture, which you perhaps say is necessary to satisfy His Justice.

§ 57. Is then God's Justice paramount to His Mercy? or is God's Mercy less exercisable than man's to overrule His Justice, if the two are incompatible? But, oh, man! know you not that God does not contradict Himself, and is all Harmony? If God's Justice and Mercy were in opposition to each other, God would contain a war in Himself! His attributes would be opposed to each other, and neutralize each other; or one would obtain a victory and annihilate the other! You see these outrageous pretensions need but to be extended to their legitimate consequences, to obtain your spontaneous rejection. God is Great, Good, and Powerful. God is the personification of Wisdom. All that is Good not only exists in Him in perfection, but has no existence except as a procedure from Him. All that is evil and inharmonious exists by His Will or consent, and must be resolvable into good, and is resolvable into harmony. God never suffers from disappointment, and if His creatures do, be assured it is in Wisdom provided that they should so suffer, and that His Mercy and Love have provided compensation for them.

§ 58. When the Justice and Mercy of God are thus assailed, by being placed so in opposition to each other that His Infinite Wisdom is only able to reconcile them by supposing an ineffectual sacrifice of a being more loved by Him than man, and an eternal suffering of unheard of and inconceivable torment by His finite children who failed to know or accomplish the requirements of God's own Will, I say, when this opposition of God's attributes is so established, or supposed to be established, the very beasts would blush, could the enormity of their superiors' error become apparent to them! No beast would conceive of the existence of such a master, nc government would allow the infliction of such suffering and cruelty upon a beast. It is a doctrine born in sin, in pride, and in priestcraft. It is a doctrine of devils, which, as I have explained, are men acting in their own wills, who have thus made themselves as God, by assuming to have power to save some from Hell, and condemn their enemies or opponents, or even all who are not their friends or obedient servants, to this cruel fate. Of all the abominations that have ever existed in high places or low ones, in the church or the camp, this is the most derogatory to God's character with men, and the most fatal in its results upon the actions and characters of men. It gives them an example of heartless cruelty, a false conception of their best Friend, and induces them to fear Him whom they ought especially to love. Let us say to all such doctrine, and to all supporters of it, ANATHEMA MARANATHA. That is, *be condemned and separated from us.*

§ 59. I have now vindicated God's government from its foulest aspersion. I have urged you to love God, because He loves you; I have urged you to abstain from sin, because it will cause you disappointment or unhappiness; I have called you to practice virtue, because it brings its own reward, through the Love of God and of His Son, and through the peace which He confers on all who act for others rather than for themselves; I have urged you to love God for His own sake, and for your own sake, and because He is the most lovable object in His whole Creation; but I have also urged you to sacrifice to Him you own wills or desires, because those desires produce unhappiness, while action, and desires, and motives, in

God's Will produce Heavenly Peace and Perfect Bliss. I have referred you to many helps by which you may be assisted, and to several guides who will each point you to the same road. I tell you that one guide will help you at one point, another at another, a third at a still more perplexing place. But I ask you take them all along, you can not dispense with any of them without loss, and no man shall have cause to be ashamed because he takes them all and consults them all. They are all the gifts of God, designed for his help and guidance, and man should no more despise the gift, than the Giver; but should glorify God as the Wisest, Best and Purest Being that has ever sustained any relation to him, and as being his nearest, and dearest, as well as his most powerful Friend.

AMEN.

The End of the Second and Last Series,

of the

HISTORY OF THE ORIGIN OF ALL THINGS.

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THE

LIFE OF

JESUS OF NAZARETH,

SPIRITUALLY GIVEN,

BY HIS SPIRIT;

TO

L. M. ARNOLD,

DESCRIBING

His Essence, His Oneness with God, and His Oneness with His Brethren;

HIS RELATION TO THE WORD AND HIS RELATION TO MAN

WITH

APPENDICES AND PREFACES.

MARCH, 1853.

Entered, according to Act of Congress, in the year 1853, by

L. M. ARNOLD,

in the Clerk's Office of the District Court of the United States for the Southern District of New York.

INTRODUCTION.

THIS BOOK is written, not for a full relation of all that transpired personally to the body of Jesus of Nazareth, otherwise called the Christ, the Messiah, but as a sketch of the causes and circumstances which favored and assisted the Divine impulse in many, and the Providence that worked by means to secure the fulfillment of the prophecies of the coming of the Hope of Israel at that time. I have added to this counsel, advice, and instruction, designed to lead every reader to be a son of God by submission of all he has to the disposal of God. All man has of his own is FREE-WILL. That yielded, all is given up; and the steward gives an account of his action in his lord's absence, and presents himself as a candidate for further trust. In this is submission, and herein is faith, that man takes his direction from an unseen being, and by an unseen direction acts, by an unseen thing is led to show his faith (which is the evidence given and received by and from unseen things) by works which are the outward evidence of the existence of faith, the Divine operation of which leads to happiness, and to peace on earth, and good-will to men. Such is the tenor of my history of myself, and such is the effect I desire it may have upon others. Let all read with desires to be benefited, and they shall be profited; let all read with a desire to receive only the truth, and they shall be delivered from error. God is a prayer-hearing Father of all men, and if you ask Him for bread, you will not receive from Him a stone. Ask what you will in my name and you shall receive abundantly; if not the selfish gratification you may ask for, some good gift that will help you to life eternal. Be then active, and lose no time in finding what God pleases to have declared to you in these latter days; for the time is at hand when my second coming shall take place, both as a visitant individually to the hearts, or internals, of mankind, and collectively in an outward and visible manner, but not visible except to those who have faith, and receive, like little children, the knowledge and wisdom which I impart in my character of a teacher.

The actual past gives way to the promised future. The last of the first, shall soon be no more, except in memories of mankind. Will the future be all bliss, or will probation still comprise trial and affliction, pain and sorrow? Will pain and sorrow be of a different character, or will the last and the first have the general resemblance that they are both states of preparation of mankind for a higher and purer sphere? The last

higher and purer in itself, while the former had accomplished its work more forcibly and more expensively to mankind, more arduously to the servants and sons of God, more actively engaging the aid of God's High and Holy sons, who are the harbingers of Peace on earth and good-will to men? Herein is wisdom, let him that readeth understand, for the number of the name is made known to the earnest seeker, the humble inquirer; and the last times shall partake of the benefits of the first, and the present of the past, so much so that men shall scarcely see where the one ends, or the other begins; yet there is an end to the one and a beginning to the other, and the one and the other will be experienced by every soul which lifts its aspirations to God, the Father of All, and the Friend of All, and the Saviour of All, and the Eternal Source of every blessing, which the Sons of men have received, or will hereafter have. Let all, then, seek to learn this mysterious number of this mysterious name, for so shall they be advanced, and purified from unholy desires and impure motives; so shall they be led to give to God glory, honor, and praise, now and forever and forevermore!

LET US PRAY.

Oh, God Almighty! and Ever-present Father! Eternal Source of every blessing! look upon us with thine ever present substance, in which we live, move, and have our being! look upon us in Mercy and Love, for we are weak and powerless, except by thy aid! weak and powerless, except as it pleases Thee to give us strength to act, and faith to inspire us with courage and hope, lofty desires and pure aspirations, such as ever enter the heart turned affectionately toward Thee, and toward Thy children, the sons of men, by the purifying and the holy sentiments, and the unknown and the unknowing source of all good to mankind. Amen.

Let us pray to God to enlighten and purify each son of man, and raise every one by His mercy, and love, and power, to give Him eternal praises by His aid! For without God's help we can not even praise Him, but glorify ourselves and our reason for those benefits or successes which are bestowed upon us by His infinite wisdom and unlimited power. Let us also pray to God to help us to serve Him acceptably, by waiting upon Him to know His will, and by giving Him the glory of all our blessings and successes. Let us teach to others that God is good, and that the way to Him is a pleasant one, and the way in Him peaceful and full of joy, everlasting, unfading, and unfailing as a source of perfect happiness.

Let us, then, endeavor also to find profit in this book. To do this, be faithful in prayer to God for enlightenment in the Truth, without regard to establishment in, or maintenance of, what you have called truth. I know there are certain fixed principles inherent to the mind of man, which he can not leave behind him, and love of truth and desire to know or distinguish it, is one of them; there is also a belief in God, as a Supreme Intelligence, that is Self-existent and is Eternal, and that is Infinite and ever acting effectively. I know, too, that you have consciousness that your soul will not perish with your body, nor your memory of the past be lost in the future, which would be to lose your individual existence; I know you must believe these propositions and take them for truth, and that you

will believe them to be truth in spite of all assertions to the contrary. But yet all this will not interfere with your receptions of truth, for it will indeed help you to receive other truth, if you will but hold fast that one great foundation, of keeping firmly in view the foundation of all truth, the instructive or intuitive action of the mind, the internal of man upon himself; which will never lead him astray if he appeal to God, constantly and fervently, to preserve him from error and lead him to more truth.

Then read attentively, ponder well, walk humbly, desire light, purify yourselves, and be profited. This book has internal evidence of truth. If you pray to God for a knowledge of truth, unmixed with any impure motive, any traditionary bias, He will grant to you an innate conviction of its truth. If you are humble, and lowly, and passive like a child, He will speak plainly to you in some way, not loud, but appreciable; not urgently, but persuasively; not abstractedly from outward sensation only, but with correlative manifestations of spiritual influence, not only on your mind but on your body, on your physical system. Then seek God, and seek Truth; both may be found by seeking, both may be perceived to affect you, if you are watchful and attentive. Do you fear God will disapprove your desire for knowledge? Be humble and submissive, prayerful and careful, that you do not seek knowledge from an unworthy motive. Know, O man! that God gives to him who hath, and from him who hath not much, He taketh away that which he has; so that no man shall have any thing of himself, that he shall call his own, nothing that shall be an idol to him, but all shall be of God and from God, if not directly, yet really, and every tongue shall praise God at some period. Happy is the man who has reached that period! happy is he who acknowledges God to be his Master, his guide, his helper, his friend! Happy is he who gives God glory, honor, praise, and high renown, both now and forever; till he has assimilated himself to God, so as to be in unison and communion with Him, through Christ the Lord. Christ, the Lord! the High Spirit of God! the Mediator between God and man! the man, Christ Jesus! Yes, my friend! I, who write this book, who urge you to be one with God, through me, His High and Holy Son, I urge you to obedience, to passiveness, to action like that of a little child, for of such is the Kingdom of Heaven. AMEN.

PREFACE.

This Book has been written by piecemeal, in fragments, as it were, and in a way which has tried and proved my medium. First, his expectations were raised, then he was disappointed; opposition and argument from other believers in spiritual manifestations have shaken him rudely and violently, but his foundation was that of Peter, it was the rock of Internal Revelation, against which I have promised that neither men nor spirits should prevail. I have tried him by reverses of fortune, as men call the outward means of support and business, but I have sustained him in his afflictions, and strengthened him in his trials, because he has asked not me, but God, for help, counsel, and instruction. Not that he despised me or my mediation, but because he would not subject himself to the possibility of delusion, without appealing to that Being who is All in All, who is so far one with me, that He has no other will than mine, because I have no other than His. Because, though God is everywhere and knows all, and notes all that occurs either externally or internally to mankind, he would not submit to any inferior being under any belief, resting on any other evidence than that sanctioned by God, through His action upon the soul, or heart of man, and in such a way as reason, and revelation made in former days to the servants of God and of Christ, would justify and sustain. The trials he has been called to bear have purified him, as trials will purify every man who submissively receives them, and desires to be taught or instructed by them. Trials are from God, and temptations are suffered by Him to approach the minds of men, to improve them and prepare them to be servants and sons. Let men, then, give God glory, praise, honor, and high renown, who chastises, or blesses with chastisements, their hopes, affections or desires, that are rested on any thing but a willingness and desire to serve God first and last. Let man, then, kiss the rod of affliction, and lay hold of the staff of mercy; for God extends the one, as He lays on the other. Let man seek God when he wants help, and remember that God does not dwell afar off, but that He is ever present, surrounding you more completely than the air you breathe, filling your body, mind, and soul, ever and always, by night as by day, at home and abroad; for He is omnipresent, and pervades all things.

He who calls you is one with Him, and fears not that you will prefer God to him, nor does God refuse the sacrifice offered to His Son, any more than if offered to Himself. All that will come may come, and partake of the waters of life freely, without money and without price; but you may also partake of them at the fountain head, or at the lower stream that has issued from it, and is the same water of life, pure and unmixed. But this I can not easily make you understand here, but in the Second Series of the History of the Origin of All Things, you may find it fully elucidated.

Let all that will, search, and see if these things be so, for many shall say Lo, here is Christ! or Lo, he is there! but go not forth, for except ye be reprobates, he is already with you in your heart. Be, then, content to have him abide there, and ask of him, or of God, that aid and guidance, that comfort or consolation, that love and sustentation of the body, or of the soul, that you feel yourself in want of; but remember, that as your desire is, so shall your reward be. Desire, then, those things which are of God, and are pure and holy.

Let all, then, endeavor to seek the same God, one, pure, holy, merciful, just, and full of love. Love and Power are the great characteristics of the Deity; and the former is bestowed with justice, and the latter exercised with wisdom and impartiality. Seek, then, this One God, Infinite in every attribute, and possessing as attributes, the power to raise men to His nature, so far as to be in harmony with Him, and fit receptacles of His love; power to secure to men eternal happiness; power to know evil, and to overcome it by love, which is the ruling principle of God's nature, the highest attribute He manifests to men. The pure benevolence, or love of God, is beyond the conception of mankind, but ideas finite can be formed of the infinite; not expressive of the infinite, only approximative to its expression. But, by these approximations, man reaches nearer and nearer to God, and to a knowledge of Him. He approaches Him in nature, as he knows Him better, and he leads the way to a reception of more knowledge by every acquisition of it. So man progresses to a knowledge of God, and to unity with Him, who is indeed unapproachable, and incomparably beyond the reach, or comparison, of His Highest Sons, whom he has brought to the next state of existence to the Word, and even in some respects beyond the Word, in their attributes, and qualities of character and action.

Having thus set forth the kind of God you should look for and seek to know, compare Him with the limited being which many claim should be worshiped, who made man to His disappointment, and cursed him to His sorrow; who leads him by threats, and forces him to be saved by a sacrifice of a superior being to an endless suffering; for the horror and degradation could not fail to be deeply impressed on that being's memory, and the perception, that that sacrifice had availed but to save a portion of the race for which he had endured all, would be a constant torment, an everlasting thorn to rankle in the unhealed wounds of his glorified body. Compare Him with that God you have worshiped, and if your God, or your conception of Him, was not high enough to be beyond my conception, or any one's conception, elevate your standard of Infinite excellence, for be assured you never can conceive of God as more perfect, or more powerful, or more loving than He is; but your highest and most progressed ideas will still be as different from the reality, as finite is from infinite. Let, then, every man strive to worship a purer and higher conception of Superior Intelligence, called God. This is all that you can do profitably, perhaps, and this is your duty, as you can not deny. Then, when you are told to be perfect even as your Father in Heaven is perfect, you will find it has a meaning easily understood, and a command not

utterly impossible to obey. For such as you are, you will, in much, conceive God to be; and such as you can conceive Him to be, you can attempt to become in your own sphere of action; for man is the image of God, even as he makes God the image of himself. For God made may like unto Himself, but He placed him in a different sphere of action, and raises him gradually above grossness and contamination, into purity and perfection.

This is the God I call you to worship, OUR FATHER IN HEAVEN. Let all be prepared to progress to meet Him; let us all love Him now as much as our natures and states of progress will admit, and so we shall all approach Him as nearly as is possible for us respectively to do. Let us be passive to His aid, and active to exert ourselves to our best ability, for so we work ourselves, and are worked upon. Thus we serve God acceptably and favorably to our happiness here and hereafter. Let us, then, strive to know God and be His servants, for such are His paths of duty, that He leads us to reach Him by submission and obedience. The last of my exhortation is to be perfect, as God our Father in Heaven is perfect, and to him that overcometh, will I give a white stone, on which shall be engraven His name, and the number of His name, who hath gained the victory; that is, my name shall be engraven on a pure mind, and I will know my people by their usefulness, and by their sacrifices. AMEN.

I have extended my Preface to the length of a discourse, but I desire that you may enter upon the perusal of this book with ardent desires to know and understand the *Truth*, and to give this book its due position in your mind's estimation, for the time is at hand when I shall appear to men in my second coming, and shall pass from East to West with the rapidity and brightness of the lightning. Of the day and hour no man knoweth, and therefore all should be ready, and all should be willing, to receive me in the way of my coming, be it outwardly or inwardly, be it in one or another form, in one or another position, authority, or place. Let all be ready and willing, for to them will I come with power and glory; while those who oppose me shall be gathered together for an overthrow, and shall be bound for an indefinite period, equal to a Day of the Lord. Reader! pray God earnestly that He will help you to perceive and receive the *Truth*. You need not, and ought not to fear to believe that, be it ever so new, ever so contrary to your former cherished opinions and expectations. Remember that the Kingdom of God cometh not with, or according to, expectation, but, that it is plainly shown in the writings of my disciples, that I did come in a way, and in a character, unexpected and unrecognized by the Church as it existed eighteen hundred and fifty years ago, and that I am to be expected in the future in a blind, an unknowing, expectation, that will not recognize me readily when I again come. Be, then, prayerful, and unwearied in preparations for my reception, both internally and externally, in any, and whatever way it may please God to have me appear to assume the government of the Fifth Monarchy, that shall have no end in Time or in eternity.

ADDRESS TO THE READER

IN BEHALF OF THE MEDIUM.

In this book I am performing what I led my medium to expect would be done in a different way. I am leading you, oh, Reader, to read other books which contain important revelations, and which can not fail to be great helps to you, in progressing toward union and harmony with God, if you read them diligently and attentively. Not as if it were a task, or as if they were novels to be skimmed to collect the cream, but as studies to be understood by reiterated perusals and long-continued reflection. By them you will find all things explained, all contradictions made clear and accordant, all doubts removed, all painful apprehensions dissolved. By them you will find the good of former systems sustained, the evil discountenanced, and the error detected. Lay hold, then, upon Truth.

This medium has been led to undertake this work, not from any desire on his part to write, or to know its declarations. He had little or no curiosity respecting its subject, but he was willing to be used, and felt that he owed to me much time, for I had assisted him to save from sleep some three or four hours of each twenty-four, and looking upon this as peculiarly at my service, he desired to devote it to me, or God, and so offered an acceptable sacrifice of his first fruits of leisure. Early rising has given him some hours and half hours, some before wasted moments, which he has been gratified to have me accept, and dictate in them, through the process described in the Second Series of the History of the Origin of All Things, whatever it pleased me to convey. To do this, he sacrificed his will, and gave up personal gratifications of indulgence in bed, to him very tempting, and before my influence with him was thus established, irresistible. I mention these things to show you that he has not sought to influence me, or to affect in any way by his desire, the course of my free communications. Few mediums are passive, most desire to fulfill their own plans, and generally obtain their wish, or a semblance of it. Careful training and watching, dutiful submission and obedience, a perfect sacrifice of will, is necessary on the part of those who would do God's will, and become his servants accepted for a special work or mission. Be, then, willing to give him credit for sincerity, and you will be obliged to admit he has been favorably situated for reception of Truth, give him credit for honesty, and you must admit he could not well have been deceived.

But you will say, how can I believe you are the personage you profess to be? You neither manifest it by superiority of diction, or elegance of style, by unanswerable logic, or unexpected proofs? You do not work mir

acles through him, or in any way mark him as a remarkable man?' But I do declare myself to be the Lord and Savior of men, Jesus Christ of Nazareth, the Alpha and Omega, the A and the Z, the High and Holy Son of God, the only begotten Son of God after the flesh, and the High and Mighty Ruler of Earth and Heaven, the Lord of All and the King of Kings. But again you say, how shall I believe you without a sign, how shall I trust you without proof; how shall I be satisfied with you, unless you will deign to show forth your glory like lightning shining from the East, even unto the West, and dazzling, with a blinding effulgence, the eves of mankind, as Paul was cast to the ground and blinded, long, long ago? Let us pause a moment and reflect. Reflect! for that is what I want you to do continually as you read, for in many of my phrases you will see no merit, and only discord or darkness, till you re-read and reflect, reflect and re-read. Then you will find them lucid, and full of meaning. Walk humbly, then, and do not ask me to work miracles to save you from errors you do not want to surrender, but yield your will to mine, so far as to desire *Truth*. The acquisition of Truth, is the first selfish desire a man should hope to realize, and the purest selfishness he can ever indulge in. And they who seek, shall find. Blessed are they who find. Blessed are they who believe, because they have seen the signs addressed to the outward senses; but more blessed are they who have not so seen, yet believe. Yea, for such have FAITH. Faith is as different from conviction, as reason is different from intuition. The one is unshakable, the other may be overthrown; for reason is never conclusive upon abstractions, or deductions from facts, but faith is the evidence of things unseen, which are eternal and life giving, and all that is based on them partakes of the character of their foundation in God.

This book is presented to you to be tested by reason first, and then received as a whole by faith. Can you believe God rules the world, and will allow man, or spirit, to claim to speak in His name and by his authority, unpunished? You will perhaps say, Yes; for Mohammed did that. Can you believe that God will grant any prayer to your most earnest solicitations, if He will suffer you to be led astray from truth, when you earnestly pray to Him to help you to distinguish and embrace it? No; you can not believe prayer has any efficacy, if it have not so much. Then prayer may assist your reason in judging of this book. There is nothing unreasonable here, nothing that may not be true, for aught you can tell. Why, then, not receive it! coming, as it professes to do, from a source which is beyond error? That is the very point, you perceive, which requires proof that I, the writer, or dictator, am what I profess to be. If I am that, you at once admit my right to guide and direct you; if I am not, I am but a base impostor, and unworthy to receive any more attention; for no pure spirit can claim to be pure, holy, and perfect, unless he be so; and unless I be pure, holy, and perfect, I can not be the spirit, or soul, as I should be called, of Jesus of Nazareth. Here, then, are the two horns, on one of which you must hang; either, I am Jesus of Nazareth, speaking by my soul through a man of earth, or I am an impostor, unworthy of notice, or any faith that good can come

from me; for out of evil good does not come spontaneously. Good and evil are separate and apart. Good is harmonious, evil is not; good is the product of God, and evil the act of man. Let us see how we can distinguish the one from the other.

Works of man are imperfect, and, tried by themselves, contradictory; works of God are perfect and harmonious. Works of evil can not stand; but works of God shall never be overthrown. Works of evil show forth evil fruits, and works of God show forth good fruits. Now, apply these rules and propositions, to which reason assents, to these books, which I have caused to be placed before the reading world. Are they not consistent with themselves, harmonious? Are they not the best explanation which has been given of the phenomena of nature and the dogmas of theology, and do they not best account for all the various and apparently discordant receptions from spirits? If so, you ought to believe, by reason, that good is their fruit, good is their origin, good is he who produced them to the mind of the writer or recorder of them. But you say, perhaps the writer, or medium as you call him, may have produced them himself, and he may be a man capable of thus magnifying his own consequence, and setting truth and God at defiance! This, too, shall be answered by showing that he could not, if he would, produce the books I have given forth to the world; for all that has been thus given forth has been done by one author, and that author claims not fame for it. He asks not reward or honor of any kind. He disclaims any merit for their production, and you certainly will admit, that for him who has not appeared as an author before the public, there is for him a sacrifice to make in thus disclaiming, not only all merit of production or conception, but a want of motive to thus give them to the world as the production of another. He disclaims all idea of profit; he doubts that any one could at this late day be found, who would take the plates and books he has on hand, and repay the cost, to him, of them, deducting all profit on those sold and given away. Profit and honor being out of the question, what motive remains? None that generally influences men, unless we suppose a higher and better one. No; there is no inducement for deception, either on my part, or on the part of my medium. Let us see, then, how else we can advise you to test this, to know whose production it can be. Authors have written anonymously, but only to enjoy the greater fame or profit; and here is not that inducement, and the medium stands before the world, openly, as the responsible author, though he disclaims the authorship.

Let us see once more how else we can test this book, and on this depends the truth or falsity which we shall expect to find in the volumes, which have preceded or accompanied it to the world, by the same author and medium, and with reference to which a judgment on this should be pronounced.

The Book is not unprecedented in its style, it is not remarkable in any way in appearance, it carries with it no sign, or token, by which it may be known, or acknowledged to be superior to its cotemporaries. But it has numerous appeals to God, which denote sincerity on the part of the writer; it has many appeals to you, oh, reader! to search yourself, to

improve yourself, but none to separate yourself from others, or to join others, or to surrender to me, or to my medium, any worldly possession, any quality of mind, or train of thought or conduct, except as I am one with God, whom I call you to love, honor, and obey. I am not, then, seeking power or honor for myself, or my medium, by this course; I am not asking you to do any thing which tends in the least to aggrandize my medium, for I undertake to provide for his wants in another way. But there is a further consideration which you must not overlook. I teach as never man taught, and I offer to you, in this humble and unassuming manner and style, a volume of discourses and revelations such as no man could make without blasphemy, or spirit aid. I declare to you more than Moses recorded of the creation, I announce to you the plan of salvation more plainly than it has ever been declared, as far as you have any means of judging. I show you a God, supreme, consistent with Himself, and possessing every attribute of perfection, existing in harmony with Himself, and His creation, and His procedures. I show you how He rules all with wisdom, saves all by His mercy, sustains all by His power, and maintains justice, love, and progress, eternally, without drawback or confusion, without change of purpose or disappointment of intention. Has any other book ever shown forth this? And yet you must believe all this exists as God, and His mode of Action; for God is not man that He should lack any thing, or imperfect that He should not be All in All, God, blessed, perfect, One-whole, forever. I am His representative, His embassador to you to proclaim His glory, not to set forth my own; to establish His mercy, not to do my will, except as my will is His by harmony with Him. Believe, then, the Good Tidings of Great joy, this day offered to this people, believe that its result must be, if received, Peace on earth, and Good-will to men. Amen.

But some will say, I can not believe, because you make Christ all, and God so inactive; because you say, God works by means, and not directly upon man and matter! While there are others who say, I can not believe because you make Christ so little, as to be less than God! This represents the extremes, within which are various manifestations of belief, possessing every shade of difference. For God has so made the mind of man, that no two individuals are alike, and, as is the mind, so will be its manifestation, when it rests upon itself, for development or action, and when it rests upon reason, it does so rest upon itself. Faith is the only thing which can produce uniformity of belief even in the minds of a few, and faith, pure and unmixed with reason, is rare indeed. Not a man in the body possesses it. Therefore, if we could search the hearts of all men, in every one of them we should find some points of difference with each and every other. Even this is a wise provision, for God so prevents combinations from being effectual to slay His two witnesses, Reason and Revelation. Some will resist the truth for a long time, and never perfectly receive it in the body, but at least some will approach very nearly to it. Had all received it, this world, or state of being, could not have been what it is, a receptacle of spirits from Paradise who desire experience of Good and Evil, the forbidden fruit to man except at the expense of death to his soul. Death, which is the absence of Life; Life, which is the knowl-

ledge of God. How, then, can my teachings be received by all? and, if not received by all, how can the millenium be? I shall refer you to the books already published, for answers to all these objections. Those books are the History of the Origin of All Things, incomplete, be sure, but yet full of not yet understood or appreciated truths and revelations, to obtain which you must urge forward your mind by study and by prayer.

Pray, then, to God,that He will give you light. Ask in my name if you will. But whether you ask of me or of God, of Him directly, or through me, through me will you be comforted, answered, established in Truth; for I am mighty to save, and beside me there is no Mediator between God and man. All that will come may come, all that desire to come shall have my help, and all shall know God, from the least to the greatest.

These books, then, claim most distinctly and decidedly, to have an origin higher than man! search and see if they do not bear upon their face the evidence of the truth of this claim. Look upon them with the view of reason, with the spectacles of critics, and you find a fervor, an originality, a boldness, an opinion unhesitatingly expressed, an offering of heart and desire for good, which men's works never have all of, in so high a degree, which man of himself dares not imitate; and this certainly comes from, if it does not come through, a humble, uneducated, business man, whose time is fully occupied in business hours, and who neither leaves social or business duties unperformed to contribute, or produce, these books. Who has never been known as an author, or heard of as an original thinker; who has not professed any superior sanctity, or extraordinary morality; who has not been in the habit of lecturing in private or public his friends, or acquaintances, for their moral or religious deficiencies, and has never even claimed to have the office of a teacher of truth by conversation, precept, or advice. What, then, could at once qualify him to produce these books, which were some of them written very rapidly, as can easily be ascertained, and sent to the press without revision or transcription? What could suddenly give him power to write thus, but some higher intelligence acting upon him? What could induce him to act as he has in their publication, but a conviction that the work has merits men do not perceive, and that his duty requires him to be a passive instrument in the guidance of that higher intelligence? So, too, if it be not him, it must be a higher intelligence; and if a higher intelligence, it must be good, and not evil: and if good, it can be no other than I have declared myself to be, the Son and Sent of God, the soul or self of Jesus Christ, once of Nazareth, now of the Seventh circle of the Seventh sphere of man's eternal progress.

THE

LIFE OF JESUS CHRIST, THE SON OF GOD.

CHAPTER I.

OW JESUS MESSIAH WAS THE ONLY BEGOTTEN SON OF GOD.

In the beginning was the *Word*, and the Word was God, and the Word was with God. The same was in the beginning with God, took flesh, and appeared to John and other witnesses of the glory of the only begotten Son of God, the son of man, Jesus of Nazareth. And John and others beheld his glory, the glory of the only begotten Son of God by His Spirit, the Word, operating upon the conceptive powers of Mary, a pure young woman of Jerusalem, in Judea. And yet that was not his principal glory, which was, that he was the only begotten Son of God by the Spirit of God, a sent Spirit, a Christ, or Messiah, operating in him, and through him upon others, in the will of God, and therefore in the power of God, the Father of All. Through him was the glory of God manifested to the sons of men, and through him shone forth the action of a High and Holy Son of God, who, by obedience and submission of will came to be raised to power, by arriving at the sixth circle of the seventh sphere, having passed through the vale of experience of Good and Evil on the planet Saturn, where he had been helped in a similar manner by a spirit whose experience of Good and Evil, or bodily residence, had been on the ninth planet, or the one designated by Le Verier as having existence, though yet undiscovered as such to the eyes of mankind. Such was the action of that spirit, acting in God's will always, that with scarcely any shortcoming, I, the said Jesus of Nazareth, was obedient unto death, was the true and faithful Son of God in the flesh, doing His will at the entire sacrifice of my own. Walk humbly, and you will also receive Divine Aid. Be at peace with God, and you shall have a Messiah Resident in you, who shall guide and direct, hold and restrain you to the avoidance of evil, to the performance of good, provided you submit perfectly to your God the guidance of yourself, and your desires for action and accomplishment.

Having now opened my History, let me take you back to the beginning of it, and see how the Spirit of God, the Word, the Holy Spirit, came to act upon Mary: who she was; and how she received the Spirit, or Word. Mary was a virgin of Jerusalem, outwardly, and to the perceptions of men. She was, as I have elsewhere set forth, a pure-minded young woman,

whose soul had left Paradise with desires for the good and happiness of her fellow souls, who had been born miraculously by the aid of the same Holy Spirit which induced her own conception of my body, and which acted on her aged parents in answer to prayers, long fervently continued, for offspring. The only child of their union, the only child of their old age, she was devoted by them in advance to the Lord God, to whom they had prayed, and by whom their prayers had been accepted and answered. They believed that surrender of her completed when they placed her, at the age of six years, in the care of those attached to the Temple of Jerusalem, and who received her as they received other young children, so set apart by vows, to God's service. In this was wisely provided her care and maintenance till she arrived at the age of sixteen years, when, according to rules of the priests of the Temple, such young women were to be drawn for by lot, by such as offered themselves to the priests to fill the position of husband, such being, necessarily, of good repute and sufficient means to undertake the support of a wife.

Mary was beautiful, and Joseph, whose lot fell upon Mary, was old compared with her youth, he being upward of forty years of age. But in obedience to the command of God, he laid his rod, or branch, in the appointed place, with others, who also had the privilege of contending for her. Joseph's rod budded and blossomed in that receptacle, while the others beside it remained unchanged. Thus, as usual, was it manifested to whom the virgin should be assigned. Joseph took her and returned to his home in Nazareth, where his now betrothed wife was to remain for six months, till the appointed time for their marriage should arrive, or till the betrothal should be dissolved by incompatibility or disinclination becoming manifest, which rarely occurred, the choice being determined in general by the action of God, through His servants, the spirits, who were in attendance upon the priests of the Temple.

The marriage of Joseph had not taken place; the probation, or betrothal of Mary and him, had only commenced, when the angel of the Lord, a spirit body of a departed soul, once resident on earth in an outward body, appeared to Mary, and hailed her as blessed among women, as one who should bear a son who should be called Jesus, that is Savior, for and because he should save his people from their sins. Mary, having stated her reasons for supposing this impossible, was informed that it should be by the operation of the power of the Highest, that she should conceive without the knowledge of man, and that she should be blessed among women, because she would submit to the operation of that invisible power, which would thus overshadow her. Because she was thus submissive, she was led to praise, honor, and glorify God. She understood that son would be the Messiah whom Daniel and other prophets had declared would come, and whom she and all Israel looked for with earnest expectation, not unmingled with anxiety that he would not come. Mary herself was of the line of David; so was Joseph. But Jesus was not the son of Joseph, except by repute and by law, he being born in wedlock, though conceived in betrothal, which, by the Jewish law, was a legal authority to inherit a succession, a legitimate birth, and a rightful parentage. So

Jesus was the son of David, by *law* through Joseph, the male line only being a legal descent; and, in *fact*, was a son, or descendant, of David, through Mary, in the female line, by which inheritance came not by law, but by grace, or favor. He was, then, rightful heir to the throne of the people of God, otherwise called Israel. He was the Prince whose glory should transcend that of Solomon, and be continued to the end of time, and be the refuge of all people, the hope of Israel the people of God; and the High and Mighty Ruler of men and angels, or departed spirits, as they subjected themselves to him, as the Son of God one with Him, and the representative of God to them, and the only Mediator between God and man. But he was the only Mediator between God and man, by being the chosen of God for the office of Messiah, by being sent by God to man as a Mediator whom they could reach and appreciate, and he could unite himself with Him because of his subjection by obedience and sacrifice of will. So, I came to mankind, as a pure and holy example, a brother having borne all the infirmities of human nature—a man who had sacrificed all to God, that I might benefit not myself but my fellow beings, mortal in body like myself, eternal in existence like myself, and doomed, or promised to be, like myself heirs of God to immortal Life in the bosom of the Father of Spirits and the Parent of All men. I was the mediator because I offered myself a willing sacrifice for the good of these, my brethren, and confined myself not to a nation or great family, but embraced in my benevolent desires all mankind, past, present, and future, in their appearance on earth, but all equally existent from the beginning to the end of eternity, because all were, and are, like myself, procedures from God, parts of Himself, set apart for individual existences, and equal in the sight of God, as His sons, as His subjects, as His beloveds, if they submit to, and return His Love, and thereby entitle themselves to see and receive His mercy.

I am the Prince of Glory, and the King of all, and the Ruler of Earth and Heaven, by this same submission and sacrifice of will to God, by which I unite with God in such harmony as to have His power, and do His will with His power; by which, acting only so far as it pleases Him to act, which pleasure never extends beyond the bounds He has fixed for Himself, in the regulation of the affairs of men in His scheme of salvation of all mankind. Being thus restricted by the Will of God (which is not felt as a restriction, and which is not, in reality, but only to the view of man, a restriction), I act in that will, and in subjection to it, upon mankind, unfitted, (by dependence upon any power but God), unwilling, to yield to man's will, and so bringing, by persuasion, all men to acknowledge me as good, as an example, as a savior desirous to lead men to God, not to save them by my own power, or love, or mercy, but persuading them to receive and accept God's power, love, and mercy for their salvation from their own wayward wills, their own unworthy thoughts, or motives of action, their own unworthy and inharmonious—injurious to others, and by reaction upon them, injurious to themselves—actions, or manifestations of will of their own bodily minds, called, generally, Reason.

Reason is a gift of God, and God gives only good gifts to His children He calls them to listen to Him by this very Reason, which he asks them

to sacrifice to Faith, whenever He has satisfied their Reason. But, because Reason is a gift of God, we are not to suppose it can not be misused, or misunderstood. It can, indeed, only be well used by God's help, and he who would fully be able to realize the value of reason, must submit to God for His help to find Him out. Man, by reason, can not find out God. God only can manifest Himself to men, and this He did through me, when I was in the body in Judea, and this He does now through me, through these writings, and this He will do at any time, through me, in you, or any man, whenever you turn within yourself, and listen to the still small voice, that the prophets of God in all ages, and at all times, when they spoke by authority of God, have heard. This will not be an outward sign to you, but it will be a sure, and steadfast, and unmistakable manifestation to your internal, your mind, your consciousness, your heart. You will know it though ten thousand other voices assail you at the same time, shouting—Here is Christ! or Lo! he is there! for my sheep know my voice, and those that seek me shall find me. But you must seek by sacrifice of your will, by submission of your heart, for many shall say, Lord! Lord! and find me not, neither will I know them as my servants, or as servants of God, for the lips that show forth praise to me have no sound that reaches beyond the atmosphere of earth, but the heart or soul that utters with truth and sincerity, with understanding of itself, and with pure desires, the prayer, Lord! Lord! I believe, help thou my unbelief! shall never fail to reach to the Throne of God; for the Throne of God is Heaven, and he who thus raises his aspirations, and elevates his desires above the things of earth, is already in Heaven, and therefore at the Throne of God. God is everywhere, but He is not manifest in the storm, the whirlwind, or the earthquake. He comes not with shouts of men or prayers of lips. He comes in a quiet, unobtrusive, unexciting way, and he leads the soul into peace, into that peace which passes all understanding, and is the earnest, the assurance, the foretaste of Heaven. The love of God designs all men for this enjoyment, the love of God has prepared this enjoyment for all men, and the power and mercy of God are so Infinite that all men shall at some time receive it. Will you, oh, Reader! receive now? or by-and-by, at an indefinite period hence, a day, a year, a thousand years, or ten thousand times ten thousand thousand years hence? You have now the offer of it to-day, for this is the accepted time, the day of salvation. To-morrow you will have it offered again if you listen to me, but what assurance have you that you will do so, that you will not be absorbed in the care of your earthly possession, your daily provision for bodily support, or the cares, anxieties, and deadly influence of the outward world? What probability is there that you will listen more attentively to-morrow, if you say, Why persuadest thou me to be a Christian; Go thy way this time, I will hear thee again at a more convenient season? Stop now, young man! old man! child! or youth! stop now, and ask God to enlighten you and lead you to Truth, to declare to you, in that still small voice, an answer to your humble and sincere prayer for light and hope, *what you shall do to be saved!* Is not this question the most important you can ask, is not its answer the thing most to be desired from God? What, then, causes you to turn to some less im-

portant matter, till you have urged and begged for an answer to this prayer?

Oh, Thou Holy, and unapproachable God! who art beyond my perceptions, and unknown to my bodily senses! have mercy upon me, a poor blind worm of earth, a poor blind votary of reason. Look down, oh, Most Merciful God! upon one who has a faint and unreasoning desire to know Thee and Thy salvation, and who dares to ask Thy aid to receive an answer to a humble petition to know the way of salvation. Look down! oh, Most Merciful God! upon one who has dared to come before Thee, heretofore, with prayers on my lips that my heart did not sanction; lay not upon me Thy judgments heavily, oh God! for my sins are as scarlet, and I am willing to leave them to Thy mercy, and the sacrifices of a broken heart and contrite spirit, and Holy Son of God's effort, to wipe out and obliterate. Oh, Almighty and Most Merciful Father! what shall I do to be saved? Believe on the Lord Jesus Christ! was of old the answer; but now, oh, God! I know not how to construe and define the answer. Oh, show me the way, the truth, and the life, that I may glorify Thee, both now and forever, and forevermore! Amen.

To this prayer you will receive an answer in your heart, or internal consciousness, if you pause in the silence of all flesh, and listen for that voice of God which is still and small. You will feel it come to your mind or consciousness different from your expectation of it, different from a thought or an idea. It may come as an impression, or as a revelation. If as an impression, you will have to give it words, if it takes the form of words; if as a revelation, the words will come with it in a novel and unexpected way. But, however it comes, receive it with joy and thankfulness, without wrath, or doubting. If you find fault it will leave you, and you must again get into subjection to hear it again. But you will get it in answer to this prayer, not because of these words, or that form of them, but because you asked for those things in an earnest, self-denying, sacrificing, humble manner, yielding reason, seeking faith; yielding yourself, seeking God.

In the beginning was the Word,—that is, from all eternity the Word existed, and the time when there was not any thing but the Word and God was in the beginning,—in the beginning was the Word, and the Word was with God, and the Word was God. God and the Word were then one and the same. But, in the course of eternity, in a period so remote that it is indescribable to man, except by saying that it was before any thing else than God existed, the Word was separated from God and became a separate being, a procedure from God, an individualized existence, but yet an existence without a memory of its own beginning, or action, except by and through God, with whom it is ever in union and harmony, having never had any will but God's, and having not now, nor ever, any Free-will.

But, by the Word were all things made that are made, and without the action of the Word was not any thing made that exists, or has being. Then, if man did not exist before the Word, man was made by the Word;

and, as the Word existed in the beginning, man must have been made by the Word. If man was made by the Word, we can easily suppose matter was also; and it is evident it must have been, unless matter is eternal, and in fact God, which no one will presume to declare. If, then, by the Word were made all things that were made, and all things that are were made at some time, God excepted, it follows that, since God made the Word by separation of It from Himself, He has acted by His agent, the Word, and not directly upon any thing by way of creating it; and if not by way of creating it, we may well suppose He has also governed and sustained all things by the Word, or some other invisible force, and not directly by His own power, force, or substance, except they were exercised in His will by His agents, who may be supposed to be, besides the Word, some beings formed by the Word, acting, or having acted, in the Power or Will of God. For the Will of God acts through the Word, or whatever is in harmony with Him as the Word is in harmony with Him; and when men in their progress arrive at harmony with God, they act in the will of God so perfectly as to have His Power for their executor of their joint will; which joint will, however, is not a combination of their will with God, or of the Word's with God, but is God's will still, and is also theirs, because they have adopted God's will as their own. Having, therefore, only one will between them and God all is harmony, and God is one with them, and they are one with Him except that they have individual existences and know that they are not God, but only in such intimate union and harmony with Him that they can not distinguish any difference of Will or Power between them and Him; for His Will is theirs, and whatever is God's Will is in His Power to accomplish. His Power accompanies His Will, and they are never separate from each other; for His Power never acts without His Will, any more or less than it never ceases to act with, and according to, His Will. Such, then, is the intimate relation the Word has with God, and such is the intimate relation which those other procedures from God, the Souls of men, have with Him when they have arrived at the sixth circle of the seventh sphere, and in the seventh circle of the same sphere; for a full description of which, see the Second Book of the History of the Origin of All Things.

The Word, then, was the agent by which man was made, and, as I have elsewhere shown, matter was made before man. Man, therefore, is an agent by which God may act upon matter, or upon man; for man, being individualized into many existences, may act upon himself, through individuals having separate existence belonging to his own class, and, if God wills it, one man may make another, or form or remove even matter, for man, when one with God, is equal to God in power, and has no wish, or thought, or desire ungratified, because every such wish, thought, or desire, is not merely his but God's, and not at all his except as it is God's first and becomes his by adoption, or because of his Oneness with God enabling him to partake of all that is God's. Such, then, is God in His relation to man. and such is Man in relation to God, to the Word, and to the Sons of God, who are men in a higher state of existence, if not in the highest possible state for man to enjoy. Being then so acted upon, and so

liable to be acted upon, man needs to endeavor to submit to the action of God upon himself, for God, having conferred upon man Free-Will, never deprives him of it by force or by his power, but leads him to surrender it cheerfully to His call, and lay it down as a sacrifice, sweet and acceptable, before God. Such is the sacrifice I have asked you to make, and such it is which I still urgently say MAKE for the security of your own happiness and to secure your eternal salvation. Not that you obtain salvation by your act, but by God's mercy, never bestowed fully till you surrender all you have to God; and you have nothing that is your own, that you can yield to Him, but your Free-Will, as I have shown in former books.

The same Word, then, that made all things, took flesh, and John and others beheld His, or Its (as I have preferred to call It, to distinguish It from God and man) glory. His, or Its, as I will continue to pronominally distinguish It—Its glory was the glory of the only begotten Son of God, and the only begotten Son of God was He, who became the Son of God by adoption in Paradise to be the Messiah to the people of God upon the earth, and who, for His pure desires for the good of all men, was especially favored by God to be born into a body of flesh, or earth, by the Divine operation of the will and power of God, manifested through and by the Word, which, under the name of Holy Spirit, is declared, in the evangelists' account of the conception, to have overshadowed Mary, that pure young virgin who had never even desired connection with man, but had submitted to her betrothal as a duty, and as a matter of course, consequent upon arrival at that age when in the service of the Temple and dedicated to the Lord God of Israel, the God of Abraham, Isaac, and Jacob. Thus was the glory of the Word made apparent to the sons of men by the miraculous conception of Mary, and thus was I, Jesus of Nazareth, the only begotten Son of God.

But, in the Second Book, I declared that Adam, Noah, and others, had been produced in a manner somewhat similar and likely to be confounded by men as the same. This would prevent them from regarding me as the only begotten Son, if they did not perceive in the two cases the vital difference; the Word acted in one case by power of God and produced a superior body for a more developed man, or higher order of existence, and in the other produced a more perfect body for a purer soul or more developed spirit. The one was simply an improved body, a purified body if you please, but the other was also a purified body and a purified soul. The soul, however, of Jesus was not a different kind of procedure from other men; and other men's souls, nor it, were not bad or imperfect, for all were created good. But the souls of all men born into bodies of earth suffer obscuration, and are disfigured by animal manifestations, taking upon them traces of good and evil here, in the body, endured or experienced. God ordered that the Messiah, whom He by His prophets had promised to the Jews, and whom he had caused all nations to expect and longingly look for, some in one shape some in another, some under one form, some under others—God, I say, ordered that this being, so expected, should appear in such a way as to fulfill every prophecy and disappoint every expectation. So he even fulfilled prophecies that had no relation to him,

but were mistakenly supposed by his cotemporaries to have such relation, and so the evangelists set forth that many prophecies were fulfilled, and many others unrecorded, or unalluded to as believed to refer to him, were fulfilled by Jesus of Nazareth. Such, therefore, as have long wondered why the evangelists were allowed to so mistake allusions from the prophets of former days, which, on reference, are found wholly misconceived in their purport and aim, may now be at ease about it, for they wrote first for the good of the people of their own day and generation, and desired to show how all the expectations of men were fulfilled though men had not perceived it at the time of the fulfillment. Such will be the case again, that the prophecies will be fulfilled, and even the expectations of men, founded on other passages of revelation that are not prophecies of my second coming, but only supposed to be such, will be fulfilled; and yet men's expectations as to outwards will be so mistakenly perverted that they will be blind to the fulfillment of every prophecy, and of every supposed prophecy, of my second coming. Blessed are those that believe without having seen. Blessed are they who believe by Faith rather than Reason. Blessed are the pure in heart for they shall see God. Blessed are they who look within themselves to find me by the light of Faith and the help of God, for they shall seek and shall find; and blessed are they who finding me regard me as a pearl of great price, worth all their other possessions, and who give up all other possessions that they may secure me, the Pearl of great price, the Son of God, begotten by the Love of God, and dependent for existence as the Son of God, not upon His power or His will, merely, but, also, upon His Love. Yea, God so loved the world that He gave His only begotten Son, the only Son of His Love, the only man ever born because of God's Love, to the World, that all men might be saved through Him.

Here, then, is the great difference between Jesus, and Noah or Adam. Jesus was the only begotten Son of God the Almighty Father, who, because Jesus so loved Him in Paradise as to desire to make some return for all the blessings and favors, all the happiness and enjoyment he experienced in Paradise, did, when left alone in Paradise by his pairital part (which was Mary's soul, as I have before explained), form this pure and holy desire, and was selected as the Messiah by God's Love, which thus fell upon him in fullness because of his gratitude to his Heavenly Father. Being thus selected, the Word, acting in the Will of God, formed or produced from the body of Mary, by the active propulsion, the vital principle, in a manner and time unknown and unfelt by her, a body suitable for the reception of this beloved Son of God, whom God so loved that He granted his desire, and permitted him to suffer and work, and still permits him to suffer and work vicariously, for the salvation of mankind. God so loved His son that He granted His son's wish, and by God's Love he was willed to be born. By God the world was so loved that He gave up to it His son, because not merely would that benefit the world, but by it that Son, Beloved of God, would be gratified. God so loved the world that He gave his only begotten Son to the world, that by him the world might have Life, or Vivification. Such is the explanation of my birth, spiritually viewed and considered. Now let us take a more outward view of the same event.

CHAPTER II.

A PLEA FOR CONFIDENCE IN THIS REVELATION.

HAVING now leisure to inscribe a few of the more remarkable events of my life, unrecorded by the Scriptures of the New Testament, and having by a continued course of discipline secured the obedience and the passiveness of my medium of transmission of truth to mankind, I shall do what I please, and that is what God pleases to have done. Having spoken in former books, written by this Medium's hand, but dictated, like this, by me acting upon his soul, of the deep things of Creation and of the Origin of All Things, I am unwilling to pause when I have a passive, willing, and obedient servant, I, therefore, undertake a work which I have referred to as being beyond the capacity of this medium to receive, but which his present state is sufficient for; as I have explained in my preface, that I have trained and prepared him for it by trials and exercises, teachings and precepts, and by calling up to him the lives and examples of those servants of mine who lived in less auspicious days, and suffered violent outward persecution, trials, and deaths by every kind of torture that the corrupt mind of the carnal and reasoning man could contrive.

Having led you to expect this relation from some one, and being able to use this man, I can not justly delay what will perhaps do more, to reconcile him and you to the existing state of facts and circumstances in the world, than any other one thing. But I do not mean to shake you by improbabilities, though they will be declared. I want you instead to receive them with faith and confidence in the one All-Wise Creator, and Preserver of All and every thing. I want you to believe that God has power to strike with palsy, or incompetency in some way, the hand or the mind that should so undertake to deal with the High and Holy Truths, believed, or surmised, or unknown to mankind, that I shall dwell upon. And, having thus brought you to believe in God as All-Wise, All-Seeing, All-Powerful, and ever Just, Faithful, and True, I shall call upon you to join me in praying to this same Good and Perfect Being, a prayer for faith, and help, and guidance. To Him who is, and was, and will be evermore, be ascribed all the honor, glory, love, thanksgiving, and honorable name, in all time to come, and now, at this present time of reading the prayer.

Let us unite with each other, and with God's Spirit in prayer.

Almighty God! who dost know all the thoughts and desires, all the hopes and fears of each man upon the Earth, and of each creature in Thy Whole Creation, look down, we pray Thee, upon the hearers of this book, or the readers thereof, with mercy and loving kindness, with love and benevolence. Grant to us, Oh, Holy and loving Father and Friend! that peace which the world can not give or take from us, and be so kind and

benevolent, oh Holy Father and Friend ! as to lead us to such knowledge of the Truth of this Book as is expedient for us to have. Confirm and establish us in the right, and let not love or hate, hope or fear, apprehension or doubt, deter us from believing what we ought to believe, or from having such faith as we ought to have in it as a *revelation* from Thee ; or from perceiving it to be a mere farce, or novel, or vain attempt of ignorant, misguided man, desirous, it may be, to do right, but led astray by false light, and by the workings of invisible influence, which is not of Thee, or in Thy Will and Desire. Having so blessed us, oh God ! to Thee shall be praise, honor, and glory, evermore. Amen.

There is in every man a witness of the truth of any revelation, if he will only seek for it and acknowledge its promptings. But few do so. Many say : Go thy way for this time, we will hear thee again at a more convenient season. Alas ! that man should thus unrighteously reject a gift of God, that Light which enlightens every man that comes into the world, that law which Moses declared should be written on the hearts of men. Oh, men of America ! highly favored by situation and institutions. Oh, men of Christianized Faith ! who profess to follow me and my teachings, and to look upon the record of them as infallible, and as a sure and steadfast guide, not only easy to discover but prompt to reprove and encourage, why will you reject the very book which contains these plain declarations ? Why will you search the Scriptures, not to find evidence of my Truth, but to find difficulties in the way of your receiving it ! Why will you persist in denying Christ, the first-fruits of righteousness, and the sure Guide and Comforter ? Why will you seek for difficulty instead of guidance ? Why seek for rejection rather than reception ? Can you be sincere followers of Christ and reject his knowledge of your hearts and minds, and believe he will allow sincere seekers to be exposed to damnable error ? Can you believe God will allow man, who is the dust of the earth, to declare lies respecting His government and laws, and declare the words to be derived from God's Christ ? Can you believe that God is utterly regardless of the progress of error, or of the origin of evil ? No, my friend, you can not believe in God's Justice, Benevolence, and Love, and believe this, unless you also believe His Power is not equal to His Will, or that He made a mistake when He constituted man, and failed in His great design of governing man by such laws as would secure his eternal happiness. Choose, oh man, which of these positions you will take ! Will you turn to former revelation and deny this ? or will you turn to the inward evidence, not merely of your reason, but also of your higher mental and spiritual attribute, your intuitive and unreasoning perception of truth ? This last guide is the one I promised my followers 1800 years ago, and which I still declare is offered to every man to profit him, if he will only seek for and obey its voice.

In Books before delivered I have informed you of many particulars relating to my appearance in bodily form in this world. In this I shall declare more fully the process and the laws governing it, and the course of action by which I arrived at the Perfection of a Son of God. Not Perfect Perfection, but only Perfection as this being or form of being. Having

given you, too, a brief sketch of my present state, and of the progress by which I arrived at it, you will, perhaps, suppose I can have little more to tell, but the History of my Life is as yet unwritten, and this book is designed to contain it, in part.

The last of the prophets and the first manifestation of my calling and election, came simultaneously, and the only separation made was that made by men, between my teaching and his. When John, the Baptizer, preached remission of sins, he exhorted all to repentance and to look for Him who was to come. To that Comer, that Messiah, he directed his followers, and discerned me to be that Comer and Messiah when he baptized me, as he baptized thousands of others, in the deep waters of Jordan. Far be it from me to call you away from any guide you really have for truth. I shall, therefore, in this Book appeal to your reason, as well as your intuition, and rely on the old record made by my cotemporaries, as well as point you to further recorded evidences of my present declarations.

Being thus prepared you need not fear any imaginary evil, or evil being. Not that I would have you suppose all beings, or all spirits, good in their actions or intentions, but that I would have you believe that God does not suffer His fallible creatures to be improperly acted upon without aiding them when they call upon Him, and preserving them from error when they trust in Him. But those who trust in reason only, whether that reason be that of their own or other minds, shall often go astray, even with good intentions; for God did not, and will not, refer them to reason as the guide to Truth. Whenever God acts on man He acts wisely and well, and whenever man wants help he can always get it, if he sincerely and earnestly calls upon God. God, however, does not answer in thunder or storm. He is heard in the heart, in the still, small, Voice His prophets formerly heard, and will always hear, and which all men may hear if they will only wait upon God, and observe what He pleases to unfold to them internally. All that is, and was, and will be, made known to men, of God, was thus delivered. So you must receive it if you receive for yourself; and if you do not receive for yourself, you must at least put faith in the declarations of men as to what they had seen and known, as otherwise than this there is no revelation capable of reaching you. You may say, miracles would convince you as being above your reason or, as they should be defined, above your comprehension. But these can only call attention. They fail to secure belief in abstract declarations which may be connected with them.

CHAPTER III.

THE BIRTH AND OUTWARD RELATIONS OF JESUS.

My introductory chapters being finished, I will enter upon my History, again returning to the beginning, but taking a more outward and personal view of it. In the beginning God created the Heavens and the Earth, and all that are therein. He made man as the crowning and last effort of His creative Will. But man existed long before the Earth appeared as a planet; and matter, which forms the Earth, was created before man.

Man was formed, as I have related in the Second Series of the History of the Origin of All Things, of Aura or Word and Individuality, combined. This formed the Soul (or Spirit as it is sometimes indefinitely called) of man, and is the only indestructible part, and the only part of man that will not be destroyed. It is, therefore, properly speaking, THE MAN. It is immortal; all else connected with or dependent upon it, is mortal or perishable, and goes the way of all flesh, though some of it does not see corruption. Yet it goes the way of all flesh, in that it dissolves, and becomes capable of new combinations. This Soul is the man, and it is *this* which was placed by the Creator in Paradise.

My soul was created with others in the beginning of the existence of God's sentient beings called MAN (the only sentient beings existing now except the Word, which created man), and was a procedure from God, as I declared in other books. In Paradise I had an intimate union with my pairital part, as have all spirits in Paradise until they desire to leave Paradise. Leaving the discussion of the manner of leaving Paradise t the previously revealed statements, I pass on to the History of my pairita part which left Paradise about twenty years before me. Mary was born of humble parents, of the line of David, in the City of Jerusalem. She was early devoted by her parents to God's service, which was supposed to be participated in by those who ministered in the offices of the Temple. Mary was placed in the charge of the priests of the Temple, there to remain till she should be betrothed to a pious man. That man was Joseph (the son of Jacob, the son of Malachi, the son of Joseph, the son of), who was a truly good and pious man. He was somewhat advanced in age compared with the youthful bride he confidingly accepted as the gift of God; for his choice of her was miraculously secured, as I have stated, and the long-suffering patience with which he bore the reproaches of slanderous malignancy, was rewarded by that peace which comes down from Heaven, and which slander, the most deadly of Earth's weapons, can not take away.

Joseph was about forty years of age, a widower, and a citizen of Bethlehem by descent, but a resident and native of Nazareth in fact. He was

led to offer himself to the priests as a husband for Mary by the call of a Divine inspeaking Voice, which directed him to go up to Jerusalem at that time, and to put himself in the way of being called on to be one of many who should by lot receive virgins of the Temple as brides. But the law did not allow the immediate consummation of the marriage. They were required to wait till the sixth month following the betrothment, in order that if any reason appeared why the marriage should not be accomplished, they might separate without a divorce and without dishonor. When this occurred, a new effort was made at the next allotment of these maidens, whose duty it was, meanwhile, to assist in the ceremonies of the Temple of Jerusalem. Mary was chosen by the budding of Joseph's rod when placed with many others within the sanctuary. Oh! says one, some deception may have been practiced by the priests, who had the whole control of the matter, and might place another rod in the place of Joseph's dry stick! But, my friend, people in those days were intelligent; and, among the Jews at least, they would not let deceptions be performed by men without discovery, and they were not so superstitious as to believe miracles that were not authenticated by careful witnesses. The Jews were a barbarous people in some respects, and as to refinement, but knowledge was more generally diffused among them than any other people of their time, the free democracy of some Grecian cities excepted, and even they were not so free from reverence for priests as the Jews. The regular reading of the Old Testament, as it is now called, and the discourses or teachings of their principal men, which were delivered at each assembly for worship, produced this free thought and action of this favored people. The long lost tradition, the lately revived to general notice, the apocryphal New Testament, affords some hints of the truth respecting my birth and parentage; but though once short and truthful, the accounts have been amplified and obscured by inventions, till little of the original is left visible, and that is so interwoven with fable, as to make it useless for the general state of inquiry.

There is in every mind a desire to know more of the circumstances attending Jesus of Nazareth's early life. The very brief notices contained in the Bible, and the traditions of the Church unreliable as they are, do not satisfy men either by their quantity or agreement. The curiosity thus manifested is an innocent one, and its gratification will to many be the realization of a purer faith, and undying gratitude to the Giver of their knowledge.

The birth of Jesus was in this wise. Joseph, having taken his betrothed maiden to his house in Nazareth, and having to follow his trade of a carpenter for a living support, left her alone to superintend his household, he departing to follow the calls of his business to greater or less distance, and for longer or shorter periods. It was during one of these absences that the glorious vision appeared to Mary. "Fear not!" was the salutation. "Hail! thou blessed among women! The Lord of Heaven declares that thou shalt bear a son, and shalt call his name Jesus!" Mary, like other Jewish maidens, educated to believe a male child the

first or highest gift a woman could enjoy, was deeply interested and gratified at hearing this announcement. But remembering the uncertainty of Joseph's resolution to finally marry her, she declared she knew not how it could be, as she had no carnal knowledge of him, and he might not resolve to make her his bride by marriage at the yet distant time fixed for their mutual decision; and the long absences and brief home residences of Joseph made her apprehend he did not value her society. The heavenly visitant, called an angel, a messenger (a spiritual appearance in fact), declared to her that it should be without the action of man, and by the power of God, which should come upon and overshadow her, and she should bear a child who should be the Savior of his people, by which designation Mary understood he would be *The Messiah*.

Mary was led into despondency after this interview or vision, and feared exposure and reproach arising from her situation, now so suspicious in its development. Being led to this state, she resolved to visit her cousin Elizabeth and other relatives, seeking consolation and sympathy which she feared she would not find with her betrothed, if she gave him a relation of all that had occurred. She was by that visit cheered and encouraged. Her salutation, received from those relatives, immediately reassured her sinking faith. Joseph, after her return to his house, was made acquainted with all by Mary, and while balancing in his mind the probabilities and possibilities of her story, he was, by a vision, assured of its truth. He took her then to be his wife. He bore her to the Temple and received the sanction of the Church through its constituted representatives. They were married legally and lawfully by the Church. The tongue of scandal was silenced as Mary supposed; but not entirely, for suspicions afterward were entertained that Mary had not been steadfast in her fidelity to Joseph, though he, himself, was satisfied and ever continued to be.

Born in a manger, in a stable of Bethlehem, the infant, so miraculously conceived and so remarkably foretold to Joseph as well as to Mary, was soon traced out by learned and Holy Men called Magi, who worshiped God, by another ritual, to be sure from the Jews, but who yet expected the coming of a great personage, and were pure enough to be recipients of a direction to him. They adored him in his humble condition, and left rich gifts, which materially aided Joseph and Mary in their journey, and their flight to Egypt, which soon followed. Here they dwelt for many years, praising God for His abundant blessings and continual mercies, for His great gift of a son to them, who was so good and so intelligent, so remarkable for his devotion to God, and consideration for others.

But why did not the people there take more note of the remarkable child? They took much pleasure in seeing him, and he was a general favorite. I have described how he lived in Egypt, and how he was brought out of it, and again resided with his natural parents in Nazareth. He accompanied them to the Temple, and at twelve years of age gave those indications of precocity and greatness which astonished the most learned of the Jews. He returned to Nazareth. His intellectual needed no fur-

ther cultivation. His physical system was strengthened and invigorated and perfected by manual labor as a mechanic, and his father received his assistance in return for his care and instruction.

When thirty years of age he was called upon to do what some would have thought unnecessary, in one having so pure a character, and who was so qualified already to be a Savior to many. He was baptized by John, and the sign given to John that he was the Messiah. On John the effect was great, for it assured him that his own work was nearly done. He warned his immediate followers that his work would grow less and less, but that the work of that young man would extend continually and greatly. John was the continuation and representative of the line of prophets which the Jews regarded as the exponents of the Divine Will, and his testimony was regarded as conclusive, by many, as to the real character of Jesus of Nazareth, and of his right to be owned as the Messiah, the Son of David, the King of Israel.

John was the last of a succession of prophets who had appeared at various intervals during the continuance of the Mosaic dispensation. He testified of Jesus of Nazareth that he was the Messiah, the long looked-for Prince, that was to deliver Israel from bondage, and establish a kingdom that should be an everlasting one. The law was a bondage, and from that I delivered Jacob's descendants. The Church is the manifestation of my kingdom which shall have no end. Plaster and paint, forms and ceremonies, sects and creeds, may be placed in and about it, but it remains to be the same fabric, and the indestructible edifice. Against it the gates of the place of departed spirits shall not prevail, it shall triumph over death. Against it opposition shall be powerless, and insidious slanders triumph not, for on a rock it rests, and the open or concealed opposition is alike powerless. John saw that I was *He that should come*, but John, like other men when the evidence was only perceptible in memory, lost faith in me. He sent his disciples to inquire of me whether they should look for another. The outward kingdom they expected had not appeared. The Church was hardly established, John despaired, and his disciples reproached him. Reassured by my reply, he met death with firmness, and blessed God for His mercy and grace in permitting him to see, and to point out, the Holy One of Israel.

In the journey to Egypt, my parents after the flesh were sustained principally by the gifts of the Magi. In Egypt they were blessed with abundance, through the help of God. In Egypt they met with favor, as I have declared, and they devoted themselves particularly to my bodily and mental cultivation. Joseph was not an ignorant man, neither was Mary a simpleton. She had been well educated in the Temple, and was learned in the Law and the Prophets. Joseph had observed much, and was of a poetic temperament. Aided by them I progressed rapidly, and by the blessing of God I was fitted to receive, even so early as my fourth year, much knowledge of Egypt and its institutions and traditions, from one of its priestly class, who perceived in me the indications of Divine Help and Favor. I profited by it, and received with facility and retained with per

tinacity all that I heard useful, and all that was offered for my reception by these kind instructors. Out of Egypt God called me, and He led us back to Judea by the aid of gifts which we received from those who knew us in our brief residence there. He led us back to Nazareth, and Joseph resumed his occupation of a builder or carpenter, and Mary continued to devote to me that particular training which led me to cultivate love for others, and be desirous to sacrifice myself for their good. Amen.

Being now four years old, and having progressed with facility in acquiring learning; having been led to worship and serve God, I was already the servant and Son of God. Mary was withdrawn from the special and particular care of me, by the duties of a wife and mother owed to Joseph and my brother after the flesh. James was the next son of Mary, and was the son of Joseph also. Jude or Judas was afterward born, and I also had two sisters named Mary, and Martha or Margaret, for either would be synonymous with the Syriac. But these names were those of the sisters of Lazarus; and Lazarus was a kinsman of Mary, my mother! I also was named a name common among the nation, and one that was borne by near relatives. You are too apt to think that the name was an uncommon or a new one. But it was as common as John is now. All things were so ordered that there was nothing singular in my appearance or manifestation as a child or young man, except that I was possessed of more knowledge, and was more precocious than any other. Like others, I grew and increased in stature; but, like others, I obtained my requisitions by exertion, though these exertions were greatly assisted by God, through His Spirit or Son, whom I have before spoken of.

CHAPTER IV.

THE SIGNS OR WITNESSES TO REVELATION.

The child grew and improved in knowledge and in favor with God and man, says the evangelist. If I grew in God's favor I could not have been the equal with God, the part of His Whole, in the sense that Orthodox churches, as they call themselves, claim for me. For if God sent me, His equal, a part of the God-Head, to dwell among men for their redemption by my sacrifice, He can not be supposed to have loved me more, or less, during any part of that mission. If I had existed with Him from Eternity, it is not reasonable that thirty years should increase His Love for me, which love, however, was Infinite in degree at first. How then shall we understand Luke? By believing that I came to do my Father's will, and that as I did His will, He was pleased, and bestowed more and more duties upon me, led me to greater and greater works; from having obtained dominion over my own will, or the Enemy, Satan, I was brought to obedience as regards action upon others, whom I thenceforth invited constantly, by precept and example, to serve God by laying down their

own wills and sacrificing their physical, or natural as generally called, inclinations, to the pleasure or task of obeying Him. Being thus called, a few came to believe, and to act measurably upon that belief. The mother obeyed the child who so called her, for the child had obeyed her when she led him. The father believed, and worked at the command of God, given through the son. The brethren and sisters believed not, at that time, but afterward they too believed in my power and right to call all to obedience and submission to God, the Father Almighty, the One True and Constant Lord and Savior. Amen, so may it be with you, O Reader!

There is yet an opportunity to proceed with the natural and particular evidence that my body was like that of other children, formed in the same manner, and sustained by similar food. The proof of the first is, that it was produced by the laws of reproduction from the food and body of Mary. As far as the female furnishes the body of the unborn, she did it. As far as the male gives life and vitality of action to the organs of the embryo produced by the female, I received it from the Word. Yet how little this is, can only be inferred from the researches of naturalists having failed to ascertain what it is, or how it acts. It is indeed to them, to all, a constantly recurring miracle, an action by laws of nature, or of God, with which they are unacquainted. Thus far all his powers of search and reasoning have only brought him to the point where he perceives an action and result of an invisible agent, a force he can not measure, yet a force which sets in motion the springs of life, the action of organs which results in an independent, self-existent body, which for a long period goes on increasing in size and perfection, till, having passed a certain stage, without any perceptible cause, it declines, and at last dies. The soul, or the mind, from first to last was intangible, and the investigator knows of their existence only by their effects. Let man then be humble as a philosopher, as a reasoner, for he knows not why he lives, or why he dies. He perceives food to be necessary to his body's existence, and the powers of mind, though clouded sometimes by the body's disorder, are at all times independent of its condition. The mind does not depend on the body's food, except as the body requires to be sustained by food. The mind acts to the last with unimpaired energy if the body ceases to take food. The body wastes, the mind does not. Yet the body dies, and the mind is no longer visible even by its effects. Where it is, or whether it is, *Reason* can never tell; it must be known by *Revelation*, if known at all.

Let us, then, endeavor to see Truth in Revelation, and distinguish the signs of revelation, so that we may know the Truth. First, we shall find Truth in Revelation by looking for it, and desiring to find it rather than error. What we look for carefully we shall find, if we search where it is to be found. Truth is to be found in Revelation, if Revelation exists, all must believe. Let us, then, see what are the signs of Revelation by which we may know it from pretense, or from man's reason, and Revelation will, by this process, be brought from obscurity, and placed on its natural and due elevation, above reason, but not enslaving reason, above imagination, but not obscuring it.

Let no man say Revelation is impossible, unless he would deprive God of power to make known His will to His creatures. His creatures could then hear each other, but not the Being who made them. This is absurd. But perhaps you deny the existence of a Creator, and believe that all mankind, and all creation, is the result of chance. Then may not chance as well have made a higher being than man, and might not that higher being manifest to man a superior degree of knowledge? Then revelation would convey to man what he had not possessed. Let no man be carried away by pride to say, I am the greatest being that God, or Nature, or chance, ever created, because I can see none higher! The existence of vast power, invisible except in its effects, is an analogy of the existence of beings exercising that power, partaking so far of its attributes as to be also invisible to men. Even he who does not believe in God, must believe that God *may be*, and that higher beings than himself *probably* exist.

Revelation is known by signs, various as the occasions require. When masses are to be moved, they are great and striking, as in the time of Moses. When persuasions are required, men are entreated by gentleness, by forgiveness, and by gifts bestowed upon humble instruments of God's will. When great changes of belief are desired, the revelation is accompanied by signs impossible for man to make, and left to work its way silently and quietly, perhaps, into the hearts or minds of men to whom it and they are declared by other men.

But there is also in every mind a WITNESS to the Truth which, if interrogated by him in sincerity, and with submission of every other desire to the one for Truth, will speak to him in the recesses of his consciousness, so that he will wonder where the idea, the impress, the words perhaps, so distinctly perceived to be presented to him, could have come from. Searching his heart or mind will convince him it did not originate there. Searching his memory, he will find no memento of its previous existence. He will be led to see that he did not form or express it, but that it must have been derived from some other intelligence. *What is that intelligence*, which thus intrudes when he desires Truth? that thus obtains a hold upon his belief upon the most important questions and opinions that man can entertain? What is that Voice, so inspeaking, so silent, yet so perceptible; so quiet, yet so persevering? What regard does it deserve unaccompanied by whirlwind or storm, unpropitiated by outward form, unknown to the outward seeker? What shall a man do with his receptions of this kind? Shall he mourn over his delusion, resist it as a temptation, or shall he receive it as a bestowment of an intelligence superior to his own, and therefore worthy of great regard? That Intelligence must possess power to perceive all that passes in his mind, It must have power to act upon him as a thought if It can manifest itself so superiorly to thought, and therefore It can influence his conduct imperceptibly to himself. To whom can he turn for protection if this influence be evil? Not to God, for to God he appealed in the first instance. Not to man, for man only knows of it by his own experience. Personal experience only can make a man believe it exists; and he who does experience it is under the same influence as the questioner. Man sees, then, his own powerlessness to resist

higher influences, if those influences undertake to compel, or persuade by imperceptible action, his course of action or form of belief.

In this lies the difficulty of those who reject INTERNAL REVELATION, they do not admit that God will speak to them, or let them be spoken to by an Intelligence superior to theirs. Having no experience of their own to appeal to, they denounce others as deluded by imagination, led by fanaticism, or impelled by base motives to claim delightful communion with saints, or with the Divine Spirit, or with Christ. For men variously name this superior Intelligence, this internal Voice. But so long as the Voice is listened to and obeyed, it matters little what it is called. Obedience and submission, correctness and humility of life, are the works which true Faith in this Internal Revelation, by whatever name you rest your faith upon it, produces. Let, then, every man so seek Truth; seek to know for himself this better Nature, higher Intelligence, purer Communion, of which the bread and wine is but a type. Let him resolve to use his reason to see whether the Revelation be that, or the production of his own mind, but having satisfied himself that it is from another source, treat it with respect, and endeavor to profit by it. Do not carp at its declaration or endeavor to avoid its admonitions, change its instructions, or disobey its commands, for all these are from above and the same as from God; because they can only be given in His Power and in accordance with His will. Let all seek and all shall find this Internal Revelation. It is not confined to Apostles, Evangelists, Doctors, or Professors of any name or station. It is not peculiar to any sect, or to all sects; it is the gift of God to all freely bestowed, without money and without price, obtainable by every sincere, self-sacrificing seeker.

CHAPTER V.

THE RELATIONS OF THE WORD TO JESUS.

JOHN indeed baptized with water, but I baptized with Holy Spirit, or Word of God, which was in the beginning with God, and was God until separated from God, and is God now by being in union, and harmony, and subjection to Him who is All in All. In the beginning was the Word, and the Word was God. Before any thing was created, the Word was made a separate being by God, the Father Almighty, who thus made the Word His only begotten Son. By Him the worlds were made, and all that is made. He made them by the Power of the Father residing in Him, and He established their foundations or laws in the Will of God, and by the Wisdom of God residing in Him, and participated in by harmony and unity of will and purpose with God. The same Word took flesh, and His glory was beheld by John, and others of that generation, manifested in the life and conversation of Jesus of Nazareth, the writer of this article. But the Word was God in the beginning, was of God afterward, and enlighteneth every man that cometh into the world, if they will be enlightened at all; and all and each

receive some, but not with understanding or comprehending it. Thus it is that the Word comes to Its own created beings and they receive It (Him,) not. Thus it is that this Light, the Light of Men, shines into dark places, and is not secured or made use of by the darkness, the unenlightened minds of men. They will not receive the Messenger from God so spiritually given, and they would not 1850 years ago. So God was pleased to manifest the Word to men in another way, visible to outward sense of man, glorious in Its manifestation, and powerful and benevolent in Its working. The manifestation was preceded by prophecies and accompanied by miracles. It came in humble guise, but broke through the opposition of men; and was raised to power and glory as the Only Begotten Son of God after the flesh, and as the manifestation of the Word, or Only Begotten Son of God after the Spirit. Did God fail to draw the attention of mankind this time, or did they yet misapprehend the call made to them, the Light offered to them, and reject even the outward signs of harmony with God which the Son of God showed forth and blessed them with?

Alas! man would not accept the Light yet, but chose darkness rather than light, because their deeds were evil; and those acts they wished to continue to perform in their own will, and, therefore, they did not receive the testimony of that outward manifestation of the Word, which appeared to mankind under the form and in the heart or internal nature of the Son of Man, Jesus of Nazareth, raised by the action of the Word within him, and by his submission entirely with perfect passiveness to that action of the Word within him, to be the Son of God; raised to be the Messiah, the Sent; the Christ, the Anointed; the King of Israel or the people of God, and the Savior of all mankind who have or shall have faith in him.

Oh, man! outward, reasoning, captious, undesirous of truth, you can not receive this. Oh, Son of God in man! Holy Spirit, Divine Light, Internal Voice, pure Spirit of departed man, resident in the hearts of the servants of God and seekers of Truth, Thou canst receive this and comprehend and be enlightened by it, and led to sacrifice all that opposes it, as being of the earth, earthy. Let us all pray to receive Christ in the way he comes, when he comes, and in submission! Let us all pray to be qualified with power from on high to do his work, and be led to seek for him where he is to be found while we are in the body and he in the Spirit, that is, in the heart, or internal nature of man.

Let all mankind then hope for a knowledge of God and him whom He sent, even Jesus of Nazareth; let all seek for the fulfillment of that hope, by earnest desires expressed as prayers to that Being, who is to each and all the representative of all power, and who so loved the world's inhabitants, that He gave them His Only Begotten Son in Spirit, in an earthly body prepared miraculously for the reception of a chosen soul of man, which son of man received the only begotten Spirit of God, and submitted so perfectly to it as to act in its will and power, and receive the reward of victory over the world and over his own earthly body, so as to walk humbly, and righteously, and perfectly as a man, before God. Let all willingly acknowledge the force and the invitation of such an example, and praise God for His goodness and loving-kindness, that he bestowed on mankind such a Savior, such a blessing, such a glory, such an honor!

But if the Word so dwelt in Jesus, and was present in His fullness in him, what became of other parts of the Creation of God, created by or through the Word, and sustained and maintained by the united harmonious action of God the Father, and the Word the Only Begotten Son; and where was the Word before His appearance in the body of Jesus and where is He now? The Word pervades all creation, and is ever present in all creation even though He dwelleth in fullness in men at times. It is not necessary that the Word should cease to pervade the great whole of Creation to be manifested in fullness in an individual. His power is not lessened by diffusion, because His power is God's power. He manifests His glory as the only begotten Son of God without being withdrawn from His unity with God, and God is everywhere. The Word then was evident to John and others, as being present in full pervasion of Jesus, because Jesus submitted to the Word and yielded all his nature to the action of the Word, by which the Word, without a violation of the Free-Will Jesus as a man preserved, appeared to act through him with unwonted power and love. He was led by the Word, and the Word was manifest in him in fullness, so far that every act and action, every deed or intention, was that of the Word, the only begotten Son of the Father.

He who was thus pervaded by the Word, the Holy Spirit, dwelling in him in fullness, baptized with Holy Spirit; so that the saying of John was true, that he indeed baptized with water, but that another came after him and baptized with Holy Spirit. This baptism was effectual to the renewal of the heart and subjection of the action of the man baptized. The baptism of water was its type, is its type. When the antetype comes the former is unnecessary, as much so as the types instituted by Moses were to those who received the fulfillment of this institution by the reception of the preaching of Christianity.

He who thus came after John was preferred before him, because he was purer and more passive, more obedient and more humble, than John. John was a prophet, and more than a prophet; a worker of works, and a denoter of God's Will. He preached the Kingdom of Heaven as being near at hand, within the reach of all. But he knew not what he preached, and understood not his own sayings. Still he had perceptions, dim, indeed, of the future and of the belief in a spiritual coming of Christ, the Anointed of God, in the heart of man, and that the anointing performed by him on me was the type of the spiritual blessing God would bestow upon all His servants and sons, who should be truly servants and sons by obedience and self-sacrifice, by sacrifice of power of action, of will, and of earthly or selfish desires.

There are many things which I could say unto you who read or hear this, but the time has not come, the way is not prepared; the way being prepared and the time having arrived, I will come again and say them. Walk humbly, then, and give God the glory of your attainments; let His mercy be praised, for He has saved you and me from destroying ourselves by our Free-Will, without infringing upon it, showing His wisdom, His power, and His love, to be Infinite, and Himself glorious beyond our ability to conceive of. Amen.

CHAPTER VI.

THE NATURE OF THE COMFORTER, AND ITS RELATION TO JESUS.

I HAVE yet but a few words to say. My history is declared with entire correctness in Matthew, Mark, Luke, and John; and in the Second Series of the History of the Origin of All Things I have told you why each of those authors wrote. I have also records in the Acts of Paul, and in Paul's Epistles, of my life and of my condition after death. I appeared twice to Paul, so that he saw me in bodily form, and he describes the impression made on him by these appearances, though he does not undertake to declare my form or manner. I have also records called Proto-evangelion, which are obscured by prejudice, denounced by Church authority, and interpolated extensively by pious, well-meaning, but ignorant and uninspired men. The basis is truth, the mixture of error can only be separated by a reliance on God for the True Light that enlighteneth every man that cometh into the world, and can show you unmistakably what is and what is not Truth. In other words, it will lead you into all Truth, for it is the Comforter, the Spirit of Truth. Now the Comforter did not come into existence, or even first manifest itself, after my ascension. The Comforter was always since man was; for without his aid, or the aid of God, man can not be saved. Yet the holy men of old, prophets, miracle-workers, preachers of righteousness, could not have been what they were without superior aid. What, then, is the Comforter, the Spirit of Truth? Is it a Being, a God, a Son of God, a man, or a son of man? Is it the Word? or is it the Spirit of Jesus, his soul? What he, Jesus, was and is, I have explained in this and other books. He could not have acted as the Comforter before his appearance on Earth. He could not have been God's equal, and find it necessary to give such a qualified promise to his followers, as that he would pray the Father, and He should send the Comforter!

What, then, is this Comforter, that the Father alone could send, that was so superior in its effects to the outward teachings of Jesus of Nazareth, that it was expedient that he should go away in order that the Comforter might come? It is the Power of God, manifested by action upon the internals of man through the Word. The Word is the Agent by which God acts upon man and matter, angels, and all creation. The Word is God, but it is nothing but God; though God is not the Word, because He is more than Word. The Word is a part of God, separated as a procedure from God, as I have shown in the Second Series of the History of the Origin of All Things. Yet the Word acts not directly upon man as the Comforter; for though the Creator, in union and harmony with God, of all things, the Word acts upon created beings mediately, or through other beings agents of Its will, as It is agent of God's Will. The Word has no will but God's, the agents of God's Word have no will of their own. They are also united to God through the Word, by a sacrifice of will to a desire to do God's Will only. These agents are the Comforter. But the Com-

forter is one, the agents many? Though many they are as one, because they have but one will, desire, or intention, and that will, desire, and intention is the Word's, is God's. All are one and are a Trinity. Let no one complain that the Word is placed second, or that the agents are not one being. Let no one complain that your elder brother, Jesus of Nazareth, is not himself God, or the second person in the Trinity; for any such belief let him not blame me or inspiration, but his creed or his own or others' speculations. Let us pray God to enlighten you by His Holy Spirit, which is the Comforter, which will lead you into all Truth, and which will insure you peace, joy, and thankfulness, for all these are bestowed by the Comforter, the agent of the Word, which is the agent of God. God is One; and those who are His, by submission and service, must be and will be one with Him in Power, Love, and Will. They will have His Power if they cease to use their own. They will have peace if they do His Will, and if they do His Will, surely His Power will execute His Will. If they love as He loves, such as He loves, they will experience this union and harmony, this happiness which God shares with those who are united with Him, and that peace which comes from Heaven and is resident in man, making a heaven in him, and a fit receptacle for the dwelling of the Comforter, *the perfected spirit of a man*, the soul of one reconciled to God and united to Him by bonds of love and unity for evermore. Amen.

Such is the Comforter, one in action, many in form and personality; one in will, because all unite with God's Will and have no other will but God's; multifarious in acting, but all acting in one will and one action, which is to complete the Will of God. It is the Spirit of Truth, because God only is the source of Truth; and it can not come to those who look for Truth in outwards or expect to discover it by reason. Tarry in peace till ye have power and guidance from on high, and look within yourselves for the Comforter, for He may be present in all your acquaintances, and you will not have Him because of that. He is ready to manifest Himself to you, but you will not have Him or know of His nearness to you unless you look to your internal for Him, and sacrifice your own will to the Will of God so far as that Will is known to you. Seek, and you shall find the Comforter; knock, and the door of Heaven, the Kingdom of God, will be opened to you, and you shall sup with me, or the Comforter, and I with you. Amen.

Let us pray to God, the Father Almighty, that He will bless us in endeavoring to become harmonious with Him; in undertaking to be universally benevolent, forgiving injuries, being willing to do good without return, being willing to render good for evil, desiring all men to be happy, and providing means for their happiness as far as is in our power. Such is a faint and finite imitation of the Divine Power, that rules in Wisdom and Infinite Perfection of every attribute.

The Comforter is the Spirit of Truth; the Spirit of Truth is in union and harmony with God, and, as John declares in his gospel, speaks not of Itself, but that which is given It by the Father. Thus God is All in All

But God acts not by effort or movement of His own, He Wills and His Will is accomplished. His Power secures its accomplishment, but His Power operates by and through His agents, who are in harmony with Him and so have His Power as acting in His Will. Thus the Word has no will of Its own, and never had any will but God's. Thus the Word acts in God's Will and uses His Power or has His Power, and finds Its will executed always by Its inherent connection with God's Power. The will of the Comforter may not be so perfectly united to God's Will as to partake fully of His Power, but when the man submits wholly to the Comforter, or Spirit-Manifestation within him, he is led to such sacrifices of his own will as help him greatly on his way to union and harmony with God, which is the great goal of his course, and which will make him a Son of God, one with God, joint-heir with Jesus, the Messiah or Christ, and equal with him and all other souls which have thus progressed. Between separation from God, and this union and harmony, there is every shade of progress and mediation. There is one Mediator between God and Man, the *man* Jesus Messiah, said Paul. Paul then knew Jesus Messiah to be a man in his character as Mediator and Propitiator for the sons of men and for their sins. Paul also knew that in his character as Son of God and Heir of All Things, we should, as men, share his inheritance, when we should, as men, reach the position of Sons of God, and thus be joint-heirs with him, thus implying a *future equality* with Jesus as the Son of God.

Thus we see God is One, impartial, and just; that He is merciful and kind, and laid or formed His plans for gratifying His Mercy and securing His Justice, so that all shall be accomplished, and no soul shall be lost to God by sinking into annihilation, which would be annihilation of a part of God Immortal and Unchangeable, or into eternal suffering and despair, as that would be a continual stain upon His Mercy, a perpetual outcry against His Justice. An outcry against God's Justice because God formed man as He was and gave him Free-Will, not for man's destruction or unhappiness, but to show man his dependence on God for happiness and maintenance. God is not so unjust as to let him perish by even a misuse of His gift, God is not so unlovely as to lose His Love for His child because that child errs and is perverse, but the unity of God yearns, as it were, for the happiness of every portion of His Immortal Self, and the soul of man is an emanation of God, as I have unanswerably shown, and as is declared in Genesis. If an emanation of God, it is a part of God; and, if a part of God, Immortal, and having an affinity for happiness, for its own nature, for its own substance, which is God. God, being Infinite, can separate eternally from Himself portions of Himself, and yet be Infinite still. But not in an Infinite degree can He separate Himself, for a half Infinite or two Infinites can not be. The separated portion must be finite and determinate, for His being is never impaired, and His Power is Eternal and His Whole ever Infinite.

There is one more point for me to touch upon, and then I will leave you to pursue the Truth by seeking to understand and have faith in the

revelation made by me through this medium, in the books called the History of the Origin of All Things already published, or publishing by him under my direction. Seek the Truth there, but seek its confirmation in a revelation to you, in your own internal, which you may have if you ask of God to show you the Truth. Be then the earnest sincere seeker for Truth, fear not a revolution in your faith in externals, strive after an establishment of your faith in God's power, love, wisdom, will to exert His power, exercise His love, and display His wisdom, and more than all, show forth the existence of that Infinite Mercy which endures forever. That Mercy, those attributes, are now existent, and as God is so He *was*, and so He *will be* always, at all times, and evermore.

Let us consider how evidently the fact that Revelation has been made stands forth in the history of mankind. Let us look to every ancient record, whether it be preserved in the Bible or the Koran, the Zendavesta, or the Sanscrit Vegas, let us look at the modern views of Christianity, from the Roman Catholic claiming infallibility for his Church to the Quaker who professes to be guided by it, from the Jewish prophets to the Heathen oracles, from Balaam to Mormon or Smith, from the bishop who asks a blessing or declares a remission of sins, to the humble seeker after Divine Help who prays in his closet for Divine Guidance, and we shall find one universal belief to have prevailed in the minds of every nation, tongue, and people, that prayer has an effect, that God does interfere in the course of human events. Does the universality of this belief denote a general delusion ! or a truth derived from one source, the internal operation of the Divinity in man ! thus leading him to rely on Fate or Chance, or God, or a number of Gods, as the controller of his actions, as the one superior intelligence or combination of intelligences in whose hands or power his destiny rests. I leave you again to that manifestation of Deity which exists in man, in you, a beggar or a simpleton ! in you, a prince or a philosopher ! My friends, all mankind believe God afflicts or may afflict them. Some believe He does it from good motives, some try to persuade themselves it is from an unworthy one, but all agree that life and death, peace and war, health and happiness, every ill, every good, is in His power to bestow, or suffer to exist, to remove, or to sustain. How then can you doubt the existence of God, His omniscience or His omnipresence ? You, whose mind is sufficiently developed to receive a high and pure idea of God as superior to the best of men and as having more power and authority than all men together, you, who can faintly conceive of the effects of these attributes of an Almighty, self-existent Being, can not refuse to let this guidance, so much looked for and prayed for, to manifest itself in your internal, to lead you to a holy communion with it, a reliance on its teachings, a veneration for its injunctions or precepts, and a perfect hope in its purity and love. Such action I ask you to observe. You may not perceive it, if you rush to the cares of the world and the enjoyment of self, if you dwell upon that which is low and degrading, impure and altogether unworthy to occupy the time of an immortal soul, or of a mind whose existence continues into another state of being. But you may and will perceive it if you earnestly seek the aid of that Divinity you

admit exists, and if you seek to submit to its teachings you will be instructed, if you endeavor to obey its precepts you will progress, and if you walk by its direction you will enter into the kingdom of Heaven, Peace on Earth and good will to men. This was the kingdom I came to establish, this is the kingdom I yet work to establish by the free consent of the governed. Lay aside then every fear, let no man make you afraid to dwell under your own vine or fig tree, which is spiritually existent in your heart, and from whence cometh Heavenly Truth, precious fruit, holy love for all mankind.

CHAPTER VII.

THE RELATION OF ALL THE FOREGOING TO MAN IN THE BODY.

At last I take leave of this subject, not because I have exhausted it, but because I have told you as much as you can bear. I will hereafter present more to you in some other way, if you have faith in this, and in God that He rules and communes with men through Christ, or Sent-Spirit. You will find I am truthful, and consistent with myself and with other revelation, if you endeavor to enter into the heavenly state or condition to which I have urged you, the first step toward which is prayer to God for help, and such prayer as I gave you for your guidance is, if fully joined with, effectual for your preservation from error. Let us pray that God will help us, and our sincere desires shall ascend to His Throne. Let us seek truth and we shall find it, but if you cherish your prejudices or traditions, as more sacred or pleasing than the pure and unmixed truth, you must not blame God or His Christ that you are permitted to enjoy the exercise of your Free-Will. Be then what you choose to be, your fate is in your own disposition so far as resolution is concerned. Of yourself you can do nothing but ask of God. He grants to all men their requests measurably, sometimes to their confusion or distress, sometimes to their encouragement and bliss. May you choose that good part which shall not be taken from you, and give God the glory of all the good that you in any way enjoy, while the evil you suffer, you rejoice to believe, is only from the inharmonious desires of your unreconciled heart. Amen.

This, then, is the harmony of all, Serve God and love mankind—serve God by loving mankind, and connect the one with the other—serve God by loving Him and by seeking to know His will, and by doing His will that you may show your love for Him—serve God by candid desires for establishment in truth and true faith, and proper reliance on Him who alone is the Fountain of all power, the Source of all goodness, the Repository of every good thing that you possess or have performed—serve God by unceasing aspirations for higher powers, but by unceasing exercise of those you possess, as the means of procuring more power, and as entitling

you to the reward of being declared a faithful servant who merits the praise of having Well done.

Let us all, then, join as a band of brothers, not as separating from others with whom we are intimately associated religiously or socially, but as a brotherhood exclusive in its character only as a preparation for diffusion, only as a pleasure flowing constantly for the general good, and only exclusive as others will not unite with it. Let the door for conversion ever stand open, and the partition walls of sectarianism be broken down, undermined by little and little and by the efforts of all well-disposed spiritually-minded men to bring about that era of good feeling, when the lion and the lamb shall lie down together, and peace and harmony prevail undisturbed by the most discordant materials, which once refused to do one act together, now desiring to work together constantly, to bring in the reign of Christ in the minds and hearts of all mankind, and that outward manifestation of Christ's power and reign outwardly displayed as King of Kings and as Lord of All. So shall the Fifth Monarchy appear as a Bride coming down from Heaven, and a Reign and Kingdom that shall have no end, but shall endure till time shall be no more.

Thus, dear reader, I have disappointed you by giving much spiritual advice and little historical information. But there is much that will repay you for your time and your money, if you will only submit to be taught. Amen.

There is now before you a rule of conduct which will, if followed, lead you to know God as you have not known Him, to love mankind as you have not loved them, and to submit to Divine Guidance as you have never submitted. The man who fully submits himself becomes endowed with power from on high to lead others into Truth, to be a landmark and a guide, a light on a high place, a beacon for the light of truth; and for the steersman who sails life's slender bark such beacon lights are important, till that steersman is the guide that leads surely to Heaven, and is himself the Guide sure and unfailing. Such a light, such a guide, you should submit to, and so become to men yourself a guide and light. May you be such. But I have also a higher duty for you to perform, a greater work for you to do, which is to submit so that you have no will but God's, so that you are perfect even as He is perfect. This you despair of being, but God will raise you to it if you thoroughly desire to be raised to His right hand. But few there be who will reach this point within a reasonably understood period. To most it will be an incomprehensible one. Yet eternity is long and God is patient, and His mercy endureth forever; and to him that overcometh will I give a white stone, whereon a new name shall be engraved.

The eternity God has in store for every man is a joy man can not understand or in the faintest degree appreciate. The heart of man is incapable of it. But let man form his own idea of the most perfect bliss he can conceive of, and such shall be his heaven if he chooses in the Second

Sphere. The Third Sphere is above that even as the Second is beyond the First, and so on to the Seventh, which is immeasurably beyond the preceding one. All happiness that man is capable of he shall enjoy, but he is capable of great enjoyment, for he is an emanation of God, and is in God's image. Such is the prospect which may confidently be placed before every man as the sure result of his creation or formation as an individuality separated from God. Such is God's wisdom, such His power, such His love. Give thanks then and be joyful, oh ! man. Listen and receive the Voice of God in the heart.

APPENDIX I.

Cautions.

THE course I have pointed you to is calculated to lead you to peace. The true light, which enlighteneth every man that cometh into the world, is that which shines in his heart, and becomes manifest to others by his actions and deeds. These are the evidences of his faith. It is of little use to call out Lord ! Lord ! with the lips. It is the internal aspiration, that God hears, it is that He answers. Where will that answer be found if not where the aspiration is, and where so appropriately as in that same silence of all that can disturb, in the absence of all that can lead astray from God. Get then down into humility, sacrifice every disposition and will of your own, every desire except the one desire to know God as He is, and experience His Holy communion through His appointed way, whether that way be the same you have heretofore believed it to be or not. Look not to men for help. God is nearer to you than any man ever can be. Look not to a body of men called by any name, for they are no more than men after all. Look to God, who is True, Holy, Kind, Loving, and never turns a deaf ear to the sincere, unselfish desire of a man's heart, whether expressed in a sumptuous house or in the open air, whether breathed for in music or silently evolved in mental action only. Be then seekers after Truth, by seeking it of the Fountain Head, and be assured that if you listen you shall hear the Voice of God, through Christ, speaking within you, and if you receive the Divine Message as Paul did when near to Damascus, and submit, the scales will fall from your mental vision as they fell from his outward eyes, and you shall be led to see that path, narrow of entrance, narrow of way, yet leading to Life Eternal. Amen

APPENDIX II.

The Voice of God.

I HAVE made a mistake in thus dividing my Appendix, you will think. But I want to try you and my medium. I shall have calls on him requiring greater faith; on you more difficult to receive, till you come to hear for yourself the Divine Inspeaking Voice, which is superior to the Law written on the Heart, because the Law leads to condemnation, but grace and truth come by the Voice. This was true in the external, and is also true in the internal, of which the external was the type. Be then of good cheer, for you may overcome the world if you will be on the side of Him who overcometh, you may sit on twelve thrones, if God gives you that place to fill, or you may be seated on the one or the other hand of God, but be ye ready to obey His call. It will be heard sooner or later, and prepare for Justice and Mercy now, by listening for Him to show you all things that ever you did, as you commune with Him in silence, but in manifest relationship to Him. He comes according to all expectations, but yet not as all or any expected. He comes in an infinite variety of ways to man, because His manifestations are infinite in variety. Though He is ever the same to men, He appears to give a different view or mode of speech each time they see Him or hear His voice. Such is God, incomprehensible to man. Such is God, above man's comprehension; unaccordant with man's expectations; yet hearing man's prayers, and ever answering those of the heart from the true man, and purifying and leading man to harmony of thought and action and will and love with God, the Father Almighty, by and through the Mediator, Jesus Christ, or those in union and harmony and oneness with Him, and, by means of the Word, the Communicator of every blessing, every kindness, every mercy, every hope that man has. or can have.

APPENDIX III.

Provision for Further Investigation.

WHATEVER amusement or instruction you may derive from this book, believe it to be designed for nothing but your advancement in knowledge. By it you are often referred to the books before published and now being published, entitled the History of the Origin of All Things. These books form two Series, the First in three small volumes and the Second in one volume, though divided into three books about the size of the First three. These books all bear the same title, but the first is particularly A History

of Man; the Second, of the Earth and of the Divine Influx to Men; the Third, particularly of The Spiritual State of Man after death of the Body. The Second Series is, First, particularly a History of Paradise, Second, of the Relations of Matter to Life and of Bodies to Souls and Spirits, and Third, of the Progress of Man's Spirit and Soul to Knowledge in the World of Future Life.

All these books go to make up a whole, which must be read with much care to arrive at their true meaning, because without labor they will not make an impression upon your minds so as to be remembered, and if not remembered and weighed and compared with themselves, you will not reach such a comprehension of them as will enable you to appreciate them as being from so high a source as they profess to be. Blessed are they who can receive them from their internal evidence. More blessed are they than those who receive them from signs outwardly given. But to those to whom the first is not enough, but who desire the truth, and like Thomas are willing to acknowledge it when presented with unquestioned evidence, evidence they themselves have asked for as sufficient, to those shall be given other evidence such as will and should satisfy such inquirers of the truth and authenticity of these books. Look for the rules in them for testing them. This book I leave to your own Internal evidence and its own Internal evidence. The first you should desire to find within you, for there I am except ye be reprobate, and the last is to be found in that same way I have mentioned, by the application of your reasoning powers to its study, and comparison with itself and other works published by me through this medium. Be then a sincere, earnest, industrious seeker after truth, and though you spend much time and make many sacrifices in that pursuit, its attainment will repay all, and furnish you with that source of comfort and happiness, that joy and gratitude, that true and perfect peace which is never parted with willingly, and only leaves a man because he does not afford it a pleasant home, but disturbs it by selfish desires and unholy aspirations. Such is the whole of my scheme, and such is the whole of my plan of calling you, thus far developed. Hereafter I shall make further revelation, but I shall as heretofore wait for the proper time to arrive; for my time is God's time, and His Time is fixed by His immutable will to be when His unmistakable wisdom declares it should be. Such is the claim I make, and such the proof I offer. If any spirit contradict it let him not be believed. He is in darkness, and many such there be. Yet even those who will not believe them, or be passive to their influence or commands, will think their impeachment enough to overthrow all I have given, because I do not as I might cause them to be silent. Such would have joined in the cry at Jerusalem, If thou be the Son of God come down from the cross, and we will believe, while if I had come down from the cross, before their eyes they would not have believed. Such are resolved to know, not truth, but their preconceived opinions or ideas as truth, and such seek to be established and undisturbed, while the true seekers seek truth undefiled, unmixed.

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SERMON ON FAITH.

THE present is a time of transition, of passage from death to life, from stagnation to activity. The actual is giving place to another form and dispensation, the last shall be first established, and then it shall be first and all. There is in every man a witness, who will declare to him his duty, and show him the way to perform it. Do you believe it, oh, formal sectarian? oh, imaginative spiritualist? Do you believe God can make known to each of His finite images what is His will, and how they can please Him? Do you feel willing that He should do so, or do you ask and hope that He will let you follow your own chosen path, whether it lead to a returning circle or a diverging, erratic course, whether it remains bounded by the wall of a sect or disdains the control of God's laws, whether it be the blind guide or the unseeing one, the visionary, the contriver of the unworthy theory that man's reason is sufficient for him, and can enable him to try the spirits?

There is in the minds of all men a desire to be happy, and a desire to know what future happiness will consist in. But there is only one fountain of bliss, and that is God. Man can not be guided by God without experiencing the reward of obedience, neither can he be led by reason or carnal affection without experiencing unhappiness. There is for man but one path for happiness, but one strait and narrow way that leads to life eternal, to life in God, and that is obedience and submission to God, as a Unit, as a sole and only Master, securing every exertion and monopolizing every faculty of the human will, and being to the man all in all. Not that man is not bound to exert every faculty pertaining to his body and mind, but that he shall exert them in submission to that Master he ought to choose, and devote himself to securing and establishing in his own and other minds the knowledge and love of God, and of His will and requirements, His power and His attributes.

The love of God is a consuming fire, which consumes every thing which is not of its own nature or semblance, or in harmony with it. The man who possesses Love of God, manifests it in his conduct, and realizes it in his daily walks. He acts in fear of God, but not in fear of God's judgments, for he loves God and believes God loves him. He fears separation from God by an obscuration or withdrawal of his love for God, not that for this God will punish him, but that in consequence of this he must be separated from God, till he can again form and establish in his heart that Love of God which brings him into harmony with God, into a reciprocal interchange of Love with God. He does not need to declare his Love by words, for he declares it by his acts, but he may declare it by words whenever those words will benefit other men, and lead them to establish the same relationship to God, the union and harmony, the communion and interchange of love and action between themselves and God. It is this union and communion of which all others are but a type, and this union and communion it is which makes a man a Son of God. It is not man's

own effort which accomplishes this, but it will not be without man's own effort. God will help, but He must be asked. God will work, but man must be willing to be worked upon. God is our Father, but He wants us to acknowledge it, and He will have us do so before we are allowed to experience that we are His sons. Be then desirous to seek God where and when He is to be found. He is everywhere, but where can we experience His presence except within ourselves! The prophet in olden time could not discover Him in the whirlwind or the earthquake, but in the still, small voice, which does not even reach the outward ear, much less shake and alarm a whole community. The internal of man only can hear this Voice, and he only will hear it who listens with ardent and pure desires for its manifestation within him He only will hear it who has faith in God and love for Him—faith in Him as a Divine Master, a ruling Power, an unfailing Source of everlasting happiness, love for Him as a Father, affection for Him as a Friend, and confidence in Him as the Source of all Truth. Let all, then, seek God where and when He is to be found; let all be ready to retain Him or their knowledge of Him when found; and let every one show by their life, conversation, and action, that they know of His manifestation to them, and that they regard Him as King of kings, by which should be understood that His commands are to them higher than any other law, and that He will be obeyed rather than the favor of men, the violence of a mob, or the decrees of the most powerful of earthly governments.

ON FAITH AND PATIENCE.

Faith leads to Patience, for without Faith man must be impatient. Faith is a sure leader to Patience, because Patience is but an exercise of Faith to him who has it, and to him who has it not it is an exercise of trust in something future which is analogous to Faith, though not, perhaps, true, spiritual, Faith itself. In the progress of a soul to union and harmony in God and with God, man is often required to be patient. God's time is the true time for the performance of any work; but how often do we find men entering upon a good work in their own time? God is the director of every work He wills to have accomplished; and all else than such must end in confusion to the undertaker, and disappointment to its projectors. God chooses sometimes to try His servants' patience very severely, for they sometimes think the way is plain, and the opportunity the best that can occur. But all know, or may know by reflection, that if the work be not of God it must fail; whereas, if it be of God, it shall not be arrested, but shall fulfill God's object.

Faith worketh Patience, and Patience charity or love, says Paul, though he speaks particularly of *the Trial of Faith*. But it is the Faith that gives the Patience; and if the trial of Faith does not find it patient,

it may well be questioned if it has or had an existence. Faith and Patience are inseparably connected, and the latter is the consequent of the former. So the exercise of patience is not only a proof of our trial, but of our maintenance of Faith. Be then attentive to your work; listen to the Voice of God within you, calling you to be ready to work, to be willing to surrender all to God and to the work He calls you to do, but when you have made yourself all ready, and can say, Here am I, oh Lord! ready to do what Thou hast called me to do, and willing to be used in Thy will whenever and wherever Thou art pleased to have me act, and willing to wait for Thy time to act, even if that time should be far distant, even if that time should not come to me in the body, but should be delayed till my entrance into the Second or Third Sphere of my existence, thus submitting to God's Will, and thus awaiting His time, be patient and He will bless you and reward you as a faithful servant, who has fought the good fight with the powers of his own free-will, and submitted all to God, as one who has worked for the great cause of salvation by saving his own soul, which is all a man can do, even with God's help. But all that is done must be done by God for the man's own soul; for God only can save souls, and be the Redeemer of the world. Have Faith, then, and let your Faith work Patience, your Patience, Charity and Love. Patience is not an end, it is a means, a work of progress, even when you seem most inactive. Cultivate Patience, the waiting upon God for His guidance and help, and the everlasting Father of men will reward you openly for your quiet, heart-rendered obedience, and advance you to more active duties, call you to greater sacrifices, greater patience, and the most arduous tasks shall seem trifles to him who has God on his side.